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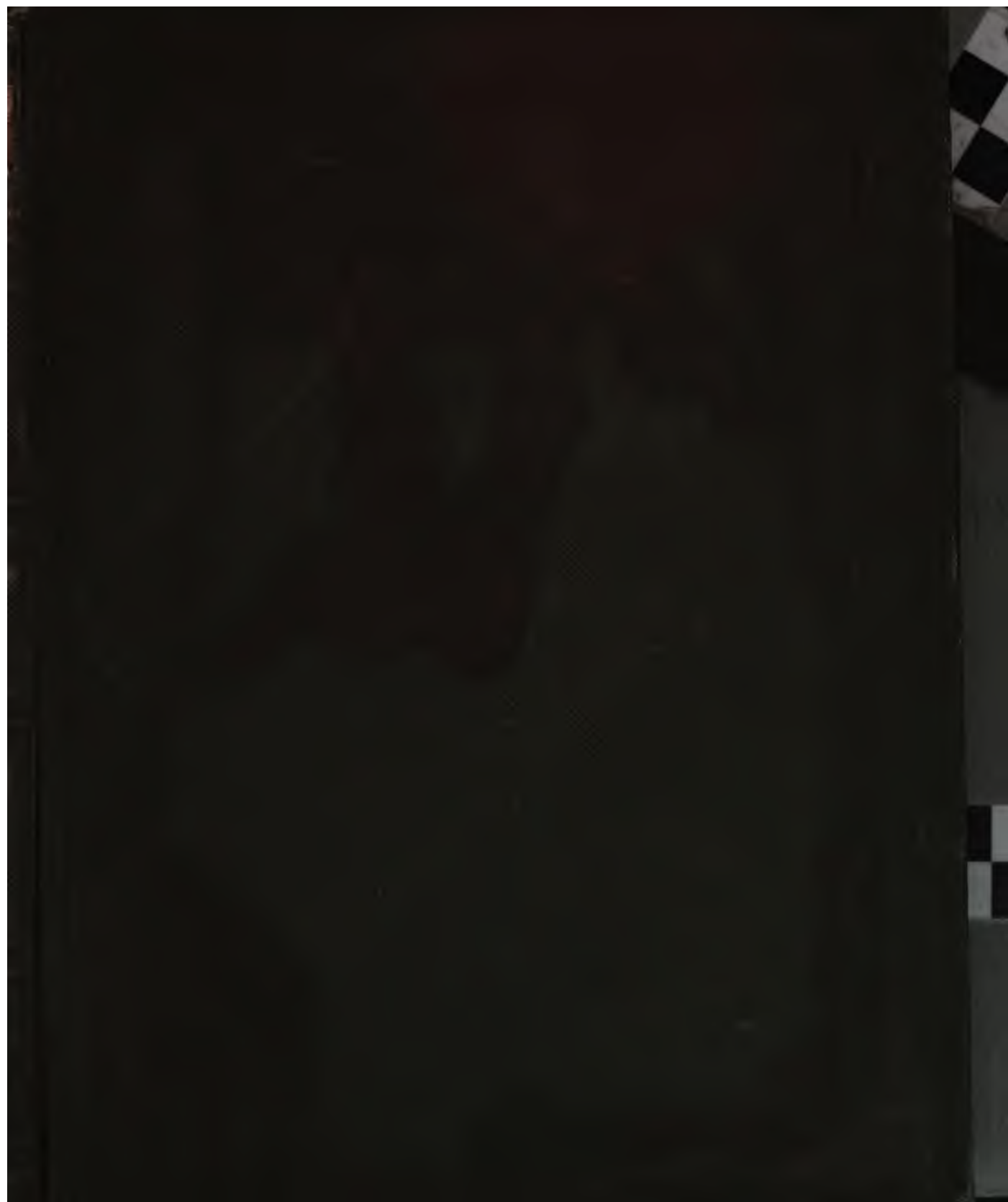
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Jon. Bouchier

NOTES AND QUERIES:

A

Medium of Intercommunication

FOR

LITERARY MEN, GENERAL READERS, ETC.

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Notes.

A LABOUR SONG.

Rhythmic song must have served from the earliest ages to lighten labour; and this not as an occasional spontaneous outburst, but as an accompaniment to toil, designed to give it the character of pastime. Sometimes—as, for instance, where men pull oars together, or march in a body, or weigh an anchor, the chant takes the form of a chorus, the words often being of themselves well-nigh meaningless—little more than mere vehicles for the cadenced sounds. One wonders whether the work of raising such structures as the pyramids was eased by the concerted songs of the toilers. Martial music not only regulates the step of troops, but it shortens the hours of the march. In how far did the songs of the warriors of Xerxes and Alexander and Hannibal, or of the hordes that descended from the North upon the Roman empire, help to make their long tramps endurable? Sometimes, as Handel shows us in his 'Harmonious Blacksmith,' labour supplies its own music. If the falling hammers brought no sound from the anvil, surely a vocal accompaniment would be furnished by those who swing them. What wearisome toil it would be to ring a peal of "grandsire triples" if, so far as the ringers' ears were concerned, the bells were silent. Even the measured chink of the fork against

the basin whiles away the minutes the cook bestows upon her egg-beating.

That milkmaids sing and ploughboys whistle at their work we most of us learned before we got a glimpse of Arcady; but the song of the vinedresser has been heard by few of those to whom, as school-boys, he was introduced by Virgil; for with us the vine, when grown out of doors, is rarely more than an ornament to a wall or trellis, and its pruning and training are the work of the same hands that plant our cabbages and graft our roses. As to the cultivation of grapes in hothouses, such handicraft no more recalls to the observer the toil of the vineyard than it inspires the gardener with the song which, as of old, cheers the bronzed vinedresser on the sunny slopes of Southern Europe.

M. Charles Marelle, from whose article on the 'Contes et Chants Populaires Français,' contributed some years ago to the *Bibliothèque Suisse*, I have extracted the following delightful 'Chanson du Vigneron,' remarks that manufacture is destroying the song of the workman. No weaver, he says, sings as formerly—

Roulons ci, roulons là,
Roulons la navette,
Et l' bon temps reviendra,

for it is no longer the weaver that guides the shuttle—it is the shuttle that controls the weaver's hand and eye. With what song could he accompany the soulless movements of the immense machinery of which he is, as it were, a mere handle?

M. Marelle, in expressing his admiration of the remarkable song of which he has published for the first time a complete version, speaks of it as the most dramatic and dithyrambic effusion of the kind in the French language. The song—or snatches of it—is popular not only in Burgundy and Champagne, but in Berry and Poitou, and probably some of its strains may be heard almost wherever in France wine is the common drink of the peasantry.

The quaint verses, which tell the tale of the vine from the day when it is planted to the hour when its juice brims the wine-cup, can hardly fail to charm many readers of 'N. & Q.'

Plantons la vigne...
La voilà la joli' vigne !
Planté, plantons, plantons le vin.
La voilà la joli' plante au vin,
La voilà la joli' plante !

De plante en bine...
La voilà la joli' bine !
Bini, binons, binons le vin.
La voilà la joli' bine au vin,
La voilà la joli' bine !

De bine en pousse...
La voilà la joli' pousse !
Poussi, poussons, poussons le vin.
La voilà la joli' pousse au vin,
La voilà la joli' pousse !

De pousse en branche...
 La voilà la joli' branche !
 Branchi, branchons, branchons le vin.
 La voilà la joli' branche au vin,
 La voilà la joli' branche !

De branche en fleur...
 La voilà la joli' fleur !
 Fleuri, fleurons, fleurons le vin.
 La voilà la joli' fleur au vin,
 La voilà la joli' fleur !

De fleur en grappe...
 La voilà la joli' grappe !
 Grappi, grappons, grappons le vin.
 La voilà la joli' grappe au vin,
 La voilà la joli' grappe !

De grappe en cueille...
 La voilà la joli' cueille !
 Cueilli, cueillons, cueillons le vin.
 La voilà la joli' cueille au vin,
 La voilà la joli' cueille !

De cueille en hotte...
 La voilà la joli' hotte !
 Hotti, hottons, hottons le vin.
 La voilà la joli' hotte au vin,
 La voilà la joli' hotte !

De hotte en cuve...
 La voilà la joli' cuve !
 Cuvé, cuvons, cuvons le vin.
 La voilà la joli' cuve au vin,
 La voilà la joli' cuve !

De cuve en foule...
 La voilà la joli' foule !
 Fouli, foulons, foulons le vin.
 La voilà la joli' foule au vin,
 La voilà la joli' foule !

De foule en presse...
 La voilà la joli' presse !
 Pressi, pressons, pressons le vin.
 La voilà la joli' presse au vin,
 La voilà la joli' presse !

De presse en tonne...
 La voilà la joli' tonne !
 Tonni, tonnons, tonnons le vin.
 La voilà la joli' tonne au vin,
 La voilà la joli' tonne !

De tonne en perce...
 La voilà la joli' perce !
 Percei, perçons, perçons le vin.
 La voilà la joli' perce au vin,
 La voilà la joli' perce !

De perce en cruche...
 La voilà la joli' cruche !
 Cruchi, cruchons, cruchons le vin.
 La voilà la joli' cruche au vin,
 La voilà la joli' cruche !

De cruche en verre...
 La voilà la joli' verre !
 Verri, verrons, verrons le vin.
 La voilà la joli' verre au vin,
 La voilà la joli' verre !

De verre en tringue...
 La voilà la joli' tringue !
 Trinqui, trinquons, trinquons le vin.
 La voilà la joli' tringue au vin,
 La voilà la joli' tringue !

HENRY ATTWELL.

Barnes.

UNIVERSAL REGISTER OFFICE.

I have just noticed that COL. PRIDEAUX (7th S. vi. 368) says of the Universal Register Office that it probably "owed its existence to the constructive brain of Fielding." Here is the prospectus of what seems to have been a similar enterprise, taken from *Occurrences from Foreign Parts*, No. 66, February 14-21, 1660. Contemporary references seem to show it as a flourishing concern.

Touching Advice from the Office

[of Intelligence over against the Conduit near the old Exchange in Cornhill].

You are desired to give and take notice as followeth.
 Of Monies to be taken up, or delivered on Botto-Maria, commonly called Bomaria.

Of money to be put out or taken up upon interest, with security, or to be lent or borrowed on Plate, Jewels, or other sufficient pawn.

Of any Lands, Tenements, Houses, or Annuities that are to be sold, mortgaged, or purchased.

Of Lands, Messuages, Houses or Tenements, that are to be let by lease for lives, or term of years, on annual rent, upon fine or otherwise.

Of all Conveyances and Instruments of Writing whatsoever, to be made of, or concerning all, or any the particulars before mentioned, with soliciting of Suits and Causes to be proceeded in, or prosecuted at Law or Equity.

Of Lands in Ireland, Scotland, or other Territories belonging to this Commonwealth (if any shall repaire to the saide Office) they may have speedy Intelligence of responsible chapmen.

Of Woods and Timber to be bought or sold.

Of any Ships or Vessels, Tacklings, Riggings, and Ship-Furniture whatsoever, that are to be bought or sold.

Of all such Ships or Vessels as are to be let to Freight.

Of all Captains, Masters, Pilots, Masters-mates, Purser, Boatswains, Gunners, Chirurgeons, or any Seamen whatsoever, who desire employment suitable to their qualities.

Of all Masters that want Apprentises, or Apprentices that want Masters: and also all other Servants (men or women) Nurses, Chamber-maids, especially Cook-maids (most now in demand) all to bring with them some Certificate or Testimonial from their last Masters or Mistresses, of their sufficiencies and good demenor.

Of Household stuff, or other moveable goods, to be bought or sold at second hand.

Of all Merchandizes to be bought or sold, by either wholesale, or retail.

Of all advertisements of Books printed, or intended for the Press, or other advertisements necessary to be published.

Of lost Children, Runawayes from Parents or Masters, lost Goods or Writings, Murthers, Robberies, which may the more easily and suddenly be discovered, and other abuses prevented by giving speedy notice to the said Office.

It is advertised from the said Office, that for the future, all Buyers and Sellers doe repair thither, where they shall have due notice, and particulars of all such Purchases as may best fit their occasions. Also, if any will have their particulars (as formerly) inserted and published in this Book, they may have their desires.

It is further advertised, that certain Tables are preparing for the said Office, and to be hanged in the most publick and eminent places in and about the Cities of London and Westminster, to give notice to all Gentlemen or others who have or shall have occasion to publish

any of their Arts, Mysterics, or Businesses, and having no other waies to make the same known but by Bills posted on several places which are commonly torn or pull'd down by malicious persons, to the great prejudice of those concerned: that the several desires of such upon notice given thereof to the said Office may be inserted and daily published in the said Tables during their pleasure. Which said Tables shall be carefully preserved by persons employed to that purpose, who shall also take care to hang the same out every morning and take the same in at evening.

H. HALLIDAY SPARLING.

SHAKESPEARIANA.

'ANTONY AND CLEOPATRA,' II. i. 21.—

But all the charms of love,
Salt Cleopatra, soften thy waned lip!

The usual reading for "wand" is *waned*, presumably adopted on the ground that Cleopatra's beauty had begun to fade. The context, however, is clearly opposed to this reading. It is about as inappropriate an epithet as could well have been conjectured; and to speak of Cleopatra's "witchcraft" and "beauty" in conjunction with her "waned lip" is little short of ridiculous. All doubt as to the impropriety of the epithet is set at rest by a reference to North's 'Plutarch,' the authority whom Shakespeare follows with absolute fidelity throughout the play. He says:—

"For Caesar and Pompey knew her when she was but a young thing.....but now she went to Antoninus at the age when a woman's beauty is at the prime."

And in the next sentence he speaks of "the charms and enchantment of her passing beauty and grace." These quotations finally dispose of the "waned lip" reading.

The fact is the word required is one which readily suggests itself—*wanton*. But, unfortunately, its introduction disturbs the metre and renders the line somewhat cacophonous. One or two suggestions—such as docking *soften* of its termination by way of compensation for the extra syllable in *wanton*, and then (perhaps) transposing *salt* and *soft*—have occurred to me; but as these do not satisfy myself, I can hardly expect them to satisfy your readers. On the whole, it seems preferable to adopt Keightley's emendation pure and simple.

II. ii. 52.—

If you'll patch a quarrel—
As matter whole you have to make it with—
It must not be with this.

It ought not to be necessary to insist that the above reading of the folio is correct; but all the editions that I have referred to read for the second line,

As matter whole you have not to make it with,
thereby injuring the metre and altering the sense. The argument is perfectly clear. Antony in this scene plays the penitent, and admits that Caesar has just cause ("matter whole") for his strictures,

and therefore he says, referring to a *also* charge that Caesar brings against him, "Don't patch a quarrel on this ground, for I admit you have other and good cause for your complaint." As here, as often is the "conjunction of reminder." The late Dr. Ingleby marred his explanation of this passage by asserting that *have* was "the verb of obligation"; but the explanation was satisfactory all the same, and the negative ought not to have made its unwelcome reappearance in the later editions.

HOLCOMBE INGLEBY.

Athenæum Club.

'MEASURE FOR MEASURE,' II. i. 39 (7th S. xi. 82).—In 'Henry VIII,' I. ii. 76, *brake* is a thicket; in the present passage—where, through the *f* of *of*, the old compositor printed "*ice*" for *vice*—*brake* is the engine used to confine the legs of unruly horses when they are to be shod or otherwise dealt with. Hence the change of "from" to *through*, because this preposition occurs in the 'Henry VIII.' passage, is not only uncalled for, but void of sense. The *ransom* variant is also another of those changes due to not understanding an easily understood passage.

I. iii. 26, 27.—In this passage Mr. JOICEY'S "thus makes" is, for more than one reason, not to be preferred to Pope's "becomes," a word borrowed from that admixture of 'Measure for Measure' and 'Much Ado' which went to make up 'The Law against Lovers,' by Davenant.

III. i. 96.—*Prenze* (see 4th S. iv. 94) is an English adjective formed from the old Italian *prende*—"prence" and "principe." It is, therefore, the same as princely. The other passages require no notice.

BR. NICHOLSON.

'MACBETH': WEIRD SISTERS (7th S. x. 403; xi. 25, 283).—Burton, who certainly knew witches, if any man ever did, divides them into two classes—such as, in show at least, command the devil, of whom are conjurers, magicians, and the like; and such as are commanded by the devil. The former sort, he says, can, among other feats, "reveal secrets, future events, tell what is done in far countries," &c.; but "the vulgar sort" have no such powers as these. This, however, appears to be merely a philosophical distinction. It is clear that in the estimation of the vulgar ordinary witches could tell fortunes. In Lyly's play the rustics resort to Mother Bombie for this purpose; and witches generally are known to have used rue, vervain, and other herbs of magical repute in their incantations, because they were supposed to confer the gift of second sight. Many of the still popular charms whereby young girls and others endeavour to "forecast the years" had their origin in witchcraft; and it is still one of the attributes of the "wise woman" that she can foretell what is going to happen. The difference between these arts and that of the "weird sisters" is one of degree rather

than of kind. What I personally know of the belief in witchcraft as a survival among us confirms what I have gathered from books bearing upon the point.
C. C. B.

I thought that what I wrote on this subject would have been held to be conclusive. Since it is not so, I may refer to what the first witch says in the third scene of the first act of 'Macbeth': "But in a sieve I'll thither sail." None but an ordinary witch would sail in a sieve. Hecate is more than a witch. She is one of the fallen pagan deities who became devils, and were the masters and mistresses of the witches, and the presidents at their meetings. The power of these ordinary witches was very great, and was very much the same as that of the classical witches, such as Medea and Circe. They could influence the weather, change themselves into animals, inflict sickness on their enemies, raise spirits from the graves, and foretell events. But in Christian times such things were thought to be done through the devils, and the witches were thought to get their power from the devils. I may also add that in 'Henry VI.' a very commonplace witch raises the devil himself, who gives quite as much information as the witches and the apparitions give in 'Macbeth.'

E. YARDLEY.

'ANTONY AND CLEOPATRA,' II. ii. 211.—

Her gentlewomen, like the Nereides,
So many mermaids, tended her i' the eyes,
And made their bends adorings.

The last of these lines alone presents a difficulty—a difficulty which has proved so intractable as to go near to make the passage a *locus conclamatus*. Perhaps something may yet be done to save it.

"Tended her in the eyes" has been sufficiently justified by the phrase in 'Midsummer Night's Dream'—"gambol in his eyes."

These Nereides, as her gentlewomen, must be regarded as in immediate attendance on her, like ladies in waiting, observant of the slightest indication of a service, however trifling, about to be required of them. It would probably be more correct to indicate contraction by printing "tended her i' the eyes."

In the next line Warburton proposed the easy change of the last word to *adorings*. This would at least give a consistent sense, "expressed their adoration by the inclination of their bodies." Perhaps it is one degree more plausible to suggest,

And made their bends, adoring—

adoring being an equivalent of "made their bends," or an augmentation of its purport, "they bowed themselves before her in act of worshipping." But I am not satisfied. "Made bends" might have passed, and "made their bends" also, if "made their obeisances" would have been in place. But this would suggest the incongruous picture of a set of gentlewomen not each making

obeisance on arrival, but all in position, swaying and bowing on no particular occasion at all. I stumble, therefore, at the possessive pronoun *their*. But admitting that *their*, or a monosyllable in its place, cannot be dispensed with, let us see, in the first place, whether it may not have referred originally to a different noun—in fact, not to the Nereids, but to the eyes of their mistress Cleopatra.

May not "their bends" mean the direction of her looks? If so, some other changes must be made. These we will consider afterwards. We have these phrases pertinent to our problem:—

Why dost thou bend thine eyes upon the earth?

'1 Henry IV.,' II. ii. 45.

That you do bend your eye on vacancy.

'Hamlet,' III. iv. 117.

And that same eye whose bend doth awe the world,
Did lose his lustre.—'Julius Cæsar,' I. ii. 123.

This leads to the correction of *marked* in place of "make," and so we recover a consistent and expressive text:—

Her gentlewomen, like the Nereides,
So many mermaids, 'tended her i' the eyes,
And marked their bends, adoring.

The application of the word *adoring* there is vindicated by a stage direction in 'Timon of Athens' (I. ii. 150), "The lords rise from table with much adoring of Timon." W. WATKISS LLOYD.

CURIOUS GERMAN VERB FORMATION.—For some years past I have occasionally met with the verb *beschlagnehmen* = to seize, sequester, in the London weekly German paper *Hermann*; but I do not remember to have seen it elsewhere, nor is it to be found in Grimm, Sanders, Hilpert, or any other German dictionary which I possess. The latest example which I have met with in *Hermann* is in the number of April 4, and runs as follows: "Jetzt nun ist die ganze Bande [a band of coiners] aufgehoben worden, und wurden noch 75,000 falsche Silberrubel bei denselben *beschlaggenommen*," in which sentence "*beschlagnehmen*" might be replaced by *in Beschlag genommen*. The verb *beschlagnehmen* has been formed as follows. There is an expression still in current use in Germany, viz., "*in Beschlag nehmen*" = to seize, sequester, lay an embargo upon. From this was probably formed, in the first instance, the substantive *Inbeschlagnahme*; but if this form ever did exist, the *in* was so quickly dropped that it never found its way into any of the dictionaries, and *Beschlagnahme* was left, which is a recognized word. And then from this secondary compound substantive the verb *beschlagnehmen* was formed, which is probably a good deal used, although it is scarcely euphonious, and the mode of its formation is certainly peculiar, in consequence of the dropping of the preposition.

That *Beschlagnahme* was, in the first instance,

probably *Inbeschlagnahme* is, I think, shown by the fact that in the very same number of *Hermann* I find *Inanspruchnahme* = laying claim to, demand. The word occurs in a paragraph which treats of a young Englishwoman who was able to get married forty-three times, chiefly in Paris, and the passage runs as follows: "Auch war in Anbetracht der vielfachen Inanspruchnahme ein sionreicher Zeitvertheilungsplan ausgearbeitet, der jede unliebsame Verwechselung ausschloss." I do not find this word in any dictionary; but if it takes, the *in* will doubtless be dropped, and *Anspruchnahme* alone be left, and possibly later the verb *anspruchnehmen* may be formed.

The substantive *Bezugnahme* is in a somewhat different position, because one does not, I believe, say "in Bezug nehmen," but "Bezug auf Etwas nehmen," so that *Bezugnahme* is regularly formed, and is not an abbreviation for *Inbezugnahme*.

F. CHANCE.

Sydenham Hill.

THE 'DIVINA COMMEDIA.'—It may perhaps deserve to be recorded in a corner of 'N. & Q.' that, as Shakespeare's dramas were sometimes absurdly ascribed to another author, a similar vain attempt had been made, in a French pamphlet by the Jesuit Père Hardouin, which first appeared in 1727, to deny to Dante the authorship of his divine poem, and to ascribe it to some disciple of the English Reformer Wyclif, who died 1384, sixty-three years later than Dante. The clear testimony of Dante's fellow citizen and political opponent, the Florentine historian Giovanni Villani, who distinctly mentions, in his 'Chronicle' (book ix. chap. cxxxvi.), Dante as the author of the great poem, is simply rejected by Hardouin as a later forgery; and, on the other hand, credit is given to the little-known authority of a certain Tuscan writer, Volaterranus, who died two hundred years after Dante. In speaking of Dante as the Florentine poet, Volaterranus is said to have entirely ignored the great poem, though he ascribed to him the small treatise 'De Monarchia.' The title of Hardouin's curious pamphlet is 'Doutes proposés sur l'Age du Dante' (reprinted, 8vo., Paris, 1847).

H. KREBS.

Oxford.

ST. CUTHBERT AND QUEEN PHILIPPA.—The following incident is related in Brand's 'History of Newcastle.' About Easter, 1333, a curious occurrence took place at Durham. The queen of Edward III., having followed the king to that city, was conducted by him through the gate of the abbey to the prior's lodgings, where, having supped and gone to bed with her royal lord, she was soon disturbed by one of the monks, who readily intimated to the king that St. Cuthbert by no means loved the company of her sex. The queen upon this got out of bed, and, having hastily dressed

herself, went to the castle for the remaining part of the night, asking pardon for the crime she had inadvertently been guilty of against the patron saint of their church.

W. LOVELL.

Temple Chambers.

MILTONIANA.—In Gilbert Conway's 'Treatise on Versification' I find this note (p. 25):—

"With reference to Milton's line,

And Tiresias and Phineas, prophets old,

Dr. Newton remarks, 'Dr. Bentley is totally for rejecting this verse, and objects to the bad accent on "Tiresias"; but, as Dr. Pierce observes, the accent may be mended by supposing the interlined copy intended this order of the words:—

And Phineas and Tiresias, prophets old.'

But surely the original order is authentic. It seems strange that neither doctor, the first especially, perceived that Milton adhered to the Greek scansion of the name, making Teiresias a choriambus. Lay the stress on the first, not on the second syllable, and the line becomes perfectly harmonious:—

And Tiresias and Phineas, prophets old.

It is quite possible that in the line,

The intricate wards; and every bolt and bar,

the poet may have laid the accent on the second syllable of "intricate," in accordance with the quantity of the Latin. But either way the line is a good line.

In the line,

The Pontic king, and in triumph hath rode,

the accent adheres to the Latin scansion of *triumphus*.

W. WATKISS LLOYD.

"TAG, RAG, AND BOB-TAIL."—In view of the interest taken in the date of origin of popular sayings and expressions, it is worth noting the following early form—the earliest I have yet met with—of our "Rag, tag, and bob-tail." I quote from the article on 'The Mariners of England before the Armada,' an article in the June issue of the *English Illustrated Magazine*. The reference there is to a statement presented to the Queen in 1585 of the advantages that would be gained by increasing to the extent of one-half the average pay of the seamen ('State Papers, Dom. Eliz., clxxxv. 33):—

"Their ys no Captaine or m^r exercysed in service, But wolde vnder take wth more Curraidge any enterpryse wth 250 able men, then wth 300 of tagg & Ragg, & maye assuer hym self of better suckesse."

J. CUTHBERT WELCH, F.C.S.

The Brewery, Reading.

"OUT AND OUT."—It might be supposed that this is a modern phrase; but it is at least as old as the fifteenth century. "Telle us now thi qwestyon alle out and oute" (i. e., entirely, fully) occurs in the 'Coventry Mysteries,' ed. Halliwell, p. 205.

WALTER W. SKRAT.

CAMBRIDGE CHARACTERS IN 1644.—*Mercurius Britannicus*, No. 22, February 5-12, 1643/4, replying to *Mercurius Aulicus*, says:—

"He tells us of an Ordinance of Parliament, given to the Earle of Manchester, for displacing Masters and Fellows of Colledges in Cambridge, and is it not time? for the Colledges were growne very Abbies, and Pories; Oh the Pottle pots of Sack and Claret: Oh the double luggs of Ale, which have frequented these Learned Cloysters! and usually the Master, he had a wife, and a Daughter or two, and they kept a Monastery, or Nunnery in a part of the Colledge, and those were such carnal arguments to the young Scotists and Thomists; and you will not beleve how the Fellowes, and the yong Friars would resort to the Masters lodgings, and what logick they would use to prove simple fornication lawfull, and what divinity they had for illegall Copulations; Oh! there was Martyn, Master of Queens, one that commenced as high a degree in Luxury as any, and Cousins of Peter-house, that was made up of oathes and Popery, and Beale of St. Johns, that was all pride, and Prerogative, and Bombridge and Love of Bennet, the two learned Neutralls of Cambridge, that have been taking a nap and sleeping at our Distractions; I am amazed at these Learned Things in scarlet, that they look not red in the face, as well as the Gowne, thus to withdraw their hands from a Reformation; were Jewell, and Martyn, and Bucer, and Cranmer alive, they would be ashamed to owne these codlings of Cambridge, these medlers of Divinity; but I miscall them, for they will not meddle in Divinity as they ought to doe; Who have only so much learning, as to puzle themselves and others, but none to resolve either, who are only able to distract, but not to satisfie a Conscience, I am ashamed that these Jonahs should be sleeping thus under the deck in a storme; but the Assembly is better without these Meteors, and rotten stars, they would not prove but Featley Juniors at the best, and this character I have justly branded their worships with."

H. H. S.

CHAPTER AND VERSE.—May I suggest that those who contribute quotations to 'N. & Q.' should either give chapter and verse for what they quote, or should explain why they do not do so? The number for June 6 contains three quotations for which no authority save that of the contributor is given. One gentleman sends an interesting statement of Sir William Dugdale's, but does not say where the original of it is to be found. Another contributes a note of Dr. Whitaker's in a copy of Fuller's 'Abel Redivivus,' but does not say where that copy is. A third sends a cutting from "a daily paper," but does not mention the name or the date of that paper. It is obvious that the value of these quotations would be much greater if one knew where to find the sources of them.

A. J. M.

JOHN BANCROFT (1547-1640) BISHOP OF OXFORD.—It may be noted, as an addition to the account of him appearing in 'Dict. Nat. Biog.,' vol. iii. p. 107, that his will, dated August 31, 1639, was proved at London June 5, 1641 (P.C.C. Evelyn 80).

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

CLAM.—I trust it will not be deemed unpardonably presumptuous if I venture to touch on a much controverted point. If I prove nothing, at any rate I record my vote. I take the word *clam*, usually connected with stickiness, partly glutinous, partly from forcible compression. The "*clam*" is a shellfish, originally a muscle, a cockle, a pecten, a kind of oyster, the *mya*; but extended to include the gigantic chama or tridacna. I do not pretend to be exact, for science is taboo in presence of our Editor.

My suggestion is that this "*clam*" is from the word *clem* or *clam*, meaning hunger, starvation; so a kind of food resorted to, under depressing circumstances, as a makeshift, to avert actual starvation—just as some seaside people use seaweed, kelp, laver, &c. I lately saw a letter from the antipodes. A settler in New Zealand, his fortunes being at a low ebb, lived free for three months on shellfish. He found it nutritious, but latterly somewhat monotonous. Our cousins across "the pond" indulge in "*clam* chowders," an *olla podrida* or fish stew, seasoned with poultry and other delicacies.

A. HALL.

MADAME TUSSAUD'S.—I was somewhat surprised to find, in a volume of miscellaneous pamphlets, a catalogue of this exhibition dated so early as 1827 (Durham, Humble). The

"Biographical and descriptive Sketches of the whole-length Composition Figures and other Works of Art, forming the unrivalled Exhibition of Madame Tussaud (Niece to the celebrated Courcils of Paris), And Artist to Her late Royal Highness Madame Elizabeth, Sister to Louis XVIII."

fills no fewer than thirty-eight pages. On p. 40 is the announcement:—

"T. P. Tussaud (Son of Madame T.) Respectfully informs the Nobility, Gentry, and the Public in general, that he has A Machine by which he Takes Profile Likenesses, Price 2s. to 7s., according to Style."

Q. V.

WAS LESSING A JEW?—Barbey d'Aurevilly, in his spirited and suggestive critical essays on 'Littérature Etrangère'—which, like his other works of the same series, 'Les Œuvres et les Hommes du XIX^e Siècle' (Par., 1887-90), are unfortunately biassed by his narrow dogmatic and national prejudices—has not hesitated to call Gotthold Ephraim Lessing, the great founder of the modern German drama, "Un Juif," and to compare him with Heinrich Heine, the lyric poet, who was, indeed, a Jew by birth. It is hardly needed to tell your readers that Lessing was the son of a Lutheran pastor of Prussia, and himself at first intended to enter the ministry of the Church. Regarding his religious conviction, it may safely be asserted that the chief character of his 'Nathan der Weise,' that enlightened Jewish merchant, reveals the innermost thought and soul of Lessing himself as the champion of free thought and religious toleration towards other

creeds, and from this point of view he may be called, indifferently, a Jew in sympathy as well as a Christian.

X.

Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

'ACHILLES TATIUS,' TRANSLATED BY W. BURTON.—A copy of this book was recently advertised as unique. It wants the title and last leaf, but has the dedication to Shakespeare's patron, Henry Wriothesley, Earl of Southampton. Having purchased it, I am very desirous to ascertain whether any other copy is known. There is none in the British Museum, the Bodleian, or Cambridge University Library, nor, so far as I know, in any other public collection. Still there are all the college, chapter, and other libraries, of which there are no printed catalogues, and the many private libraries throughout the kingdom, and, in addition to these, the large continental libraries. This translation is assigned to William Burton, who wrote the 'History of Leicestershire,' brother of the more widely known Robert Burton, author of 'The Anatomy of Melancholy,' by Anthony Wood, who gives no reference, however, to any copy, and may therefore be supposed to have derived the title from the records of the Stationers' Company, or MS. or traditional information current two centuries ago in the University of Oxford. The date of the volume is 1597, and it is thus entered in Aker's 'Transcript of the Stationers' Register':

"The Aprilis [1597] Thomas Creede entred for his register the handes of master Barlowe and master warden Dawson a booke intituled The most delectable and pleasant historye of Clitophon and Leucippe, written in Greeke by Achilles Stacius and Alexandrian and now metric translated into Englishe by W. B. vj⁴."—Vol. 61, p. 19 b.

The Greek text was not printed till 1601, so that this translation was made either from the Latin version of Cruceius, 1544, or one of the French versions—Roquemaure's of 1556; Belleforest's of 1565, 1575, 1586. Hoffmann, 'Lex. Bibl. Script. Græc,' repeats Warton's erroneous statement that Burton's version was printed in 1577, and reprinted 1597, whereas Burton did not enter at Brasenose till 1591. Warton's error is corrected by Hazlitt, iv. 323, who fills up the initials W. B., "W[illiam] B[urton]?" Warton wrote, "As a poetical novel of Greece it will not be improper to mention here the Clitophon and Leucippe of Achilles Tattius"; for which he was corrected by Ritson, noting "that both the original and translation of this novel are in prose"; whence Hazlitt writes, "As a poetical [not metrical] novel," &c. But it seems that Warton had probably before him this very version, and mentioned it among the translations

in verse, with the qualifying words "it will not be improper," because Burton, in the dedication, p. 2, calls this history "a delightful poem, although in prose." In the address "To the Courteous Reader" W. B. mentions "Crucius upon Heliodorus," which makes it the more likely that he translated from the Latin of Crucius.

W. E. BUCKLEY.

FUNERAL MEDALS.—In Houghton's *Collections for the Improvement of Husbandry and Trade* for Dec. 28, 1694, there is an advertisement headed, "Medals of Silver and Copper for Funerals, to be given in place of Rings." The advertiser is Thomas Woods, at the Maidenhead in Wood Street, London, who I take to be the same individual who afterwards became notorious in connexion with the coinage of halfpence. They are described as "Two medals of copper (much larger than the English mill'd crown piece), one of King Charles the First; the other of her present Majesty with proper reverses." These were simply issued as specimens, and after a minute description of the allegorical design on the medal, Woods goes on to say:—

"All such persons of Quality who desire to continue their Memories may best do it by Copper Medals, the impression being so much better than the Metal, they will never be melted, but remain for ever, and the lowness of the price will extend them in greater numbers. Any Gentleman may for fifty pounds have 400 Copper Medals with his arms and a motto on one side, and an Inscription with his Name, Seat, Age, and Day of Death on the other."

Can any of your readers say whether Mr. Woods's funeral medals ever became the fashion? I have inquired at the British Museum; but nothing is known of them there.

R. B. P.

"OH LIBERTÉ," &c.—Who is originally responsible for translating Madame Roland's famous "Oh Liberté, comme on t'a jouée!" into "Oh Liberty, what crimes are committed in thy name"? "Translation" it can hardly be called. It seems a shame to spoil concise scaffold or death-bed utterances by giving them a form foreign to the original; still worse when the misleading translation is made the text for a lay sermon such as I read recently on Goethe's "Mehr Licht," given as "Let the light enter."

NELLIE MACLAGAN.

OLD SONG WANTED.—Eighty years ago, or nearly, I heard one of a Midland village choir sing a song of which I can only remember a few lines here and there, and which I think, if it could be reproduced by any of your readers, might be worth preserving in 'N. & Q.' It began:—

As the good king Henry lay musing on his bed,
He bethought himself upon a time
Of the tribute which was due from France,
That had not been paid for so long a time.

L. C.

DR. JOHN KING, BISHOP OF LONDON.—A life of this prelate, by the Rev. A. B. Grosart, was prefixed to an edition of the bishop's 'Lectures on Jonah,' printed at Edinburgh in 1864. Probably it was privately printed, as I cannot find it in the British Museum. Can any of your correspondents inform me where a copy is to be seen?

SAMPSON WALKER.

ENGLISH VERSIONS OF THE BIBLE.—I should be glad of a list (with dates and the names of translators or revisers) of English versions of the Bible, or of the Old and New Testament, or of any part of either Testament, published between 1611 and 1881.

L. C. COOPER.

The County School, Hereford.

FORE-BESPEAKS.—Will some philologist enlighten my mental darkness by explaining the exact force of the prefix *fore*, as Bunyan uses it in the 'Holy War' in the phrase, "Thy evil fruit fore-bespeaks thee not to be a good tree"? Has it the same power as the *for* in forlorn and forgotten?

G. W.

THE MARQUIS OF BUCKINGHAM'S MANSION.—In the autobiography of a celebrated painter I find a note that as a boy he used to spend whole afternoons in the garden of the ruinous mansion of the Marquis of Buckingham, near Black Lion Lane, somewhere in the direction of Wormwood Scrubbs. Can any of your readers tell me what mansion is meant? The time referred to is about the beginning of the century. ALF. T. STORY.

88, Oakley Street, Chelsea.

THEOPHILUS THOMPSON.—Can any one kindly give me information about the first Governor of the Bank of Ireland, Theophilus Thompson? He was in some way connected with the court of Christian VII. of Denmark. What position did he hold in it? Had he a title?

M. Y.

BELL FOUNDRIES.—Can any of your correspondents give me any information, dates, &c., in reference to the foundries of Luke & Robert Ashton, at Wigan, and also of G. & R. Dalton and the Sellers, the latter being at York?

J. S. R.

GILBERT AND DE POLEY FAMILIES.—Wanted to know the correct lineage of two Gilberts who came over with William the Conqueror. One settled in Devon, one in Wilts; those in Wiltshire had lands given them at Maddington, near Shrewton, and are mentioned in the Wiltshire copy of the Domesday Book. The crest engraved is a shield bearing a mailed leg with a broken spear in each side, and a gilt spur on the foot; above the shield is an arm mailed, with a broken spear in the hand. The family tradition is that one Gilbert was a count and one a bishop. Which of the two settled in Wilts and which in Devon;

and why the gilt spur? Wanted to know also the lineage of Sir Lionel de Poley, of Suffolk, some of whose descendants migrated to Cumberland.

MOONRAKER.

BAYLY: IRVINE.—Was the family name of any Countess of Antrim before the year 1811 Bayly or Irvine?

M. Y.

MILNES.—Two editions of Burke's 'Gentry,' published respectively in 1846 and 1851, describe a family of Milnes, of Beckingham Hall, co. Lincoln. Were they connected at all with any of the Derbyshire branches of this family; and if so, in what way? Fairburne's 'Crests' describes that of the Beckingham Hall branch as An elephant's head erased ppr. gorged with a ducal coronet or.

E. S. M.

NEANDER.—In the 'Sylva' of John Evelyn, 1670, when discoursing about the elder, he says:

"An extract or Theriaca may be composed of the Berries which is not only efficacious to eradicate the epidemical Scorbout, and greatly to assist longevity (so famous is the Story of Neander), but is a kind of Catholicon against all Infirmitates whatever."

Can you inform me who was the Neander mentioned here, and what was his famous story?

W. T. FERNIE, M.D.

51, Seymour Street, Portman Square, W.

WYNARD'S REGIMENT OF MARINES.—Can any of your readers inform me when the above Wynyard's regiment was raised; who were the field officers; where the regiment served (I know it went to Carthage in 1740); and whether it was disbanded or incorporated in the line?

D. O. M.

GEORGE BURE DODINGTON, LORD MELCOMBE REGIS.—Where is the original MS. of Dodington's 'Diary'? It belonged to Mr. Henry Penruddocke Wyndham, of the College Sarum, who published the 'Diary' in 1784, and died in 1819. It was not among the Dodington MSS., which were included in the sale of "the valuable library of the late Wadham Wyndham, including that collected by the late Henry Penruddocke Wyndham, Esq.," at Sotheby's in April, 1872.

G. F. R. B.

KIRBY-MALORY.—Are there any, and if so what, records of the family which gave the name of Malory to this place; and is the family of Noel, under whose protection Baxter there wrote his 'Saint's Rest,' still represented there?

E. S.

KNIGHT FAMILY.—One John Knight, a merchant, of Birch Lane and Hoxton, is said to have died circa 1812, near Stratford. By his wife, Frances Woodcock, he had some daughters and six sons, viz., John Brooke, Charles, Hildebrand Oakes, James Jeffreys, Matthias Copes, and Thomas Samuel. Could some Essex correspondent tell me whether any of these sons have left de-

scendants? John Knight himself owned a small estate in Slapton, Northants, which had been held by his family at least since the days of Charles I. I cannot succeed in fully tracing the pedigree, though part of it is recorded in Berry's 'Hants Genealogies.' Can any reader trace the connexion between the William Knight, of Slapton, temp. Henry VIII., mentioned therein, and Thomas Knight, of Slapton, who ob. 1723, the great-grandfather of John? Baker and Bridges help one little, *Northants Notes and Queries* not very much.

C. MOOR.

Vicars, Earton-on-Humber.

"THE HEAD OF ICE AND THE HEART OF FIRE."
—The *St. James's Gazette* of June 21, 1888, said that "Cromwell is nearly the ~~best~~ example of 'the head of ice and the heart of fire' which history has to show." Was this very happy phrase originally applied to Cromwell, and, if so, by whom? It is obviously a quotation, from the fact of its being in inverted commas.

† finest

JONATHAN BOUCHIER.

AUTHOR OF SONG WANTED.—In an American newspaper there is given a song which is said to be the favourite of Mr. James Whitcomb Riley, whose own fugitive verses have been widely popular on both sides of the Atlantic:—

He'd nothing but his violin;
I'd nothing but my song—
But we were wed when skies were blue
And summer days were long;
And when we rested by the hedge
The robins came and told
How they had dared to woo and win
When Early Spring was cold,
We sometimes supped on dewberries,
Or slept among the hay—
And oft the farmers' wives at eve
Came out to hear us play
The rare old tunes—the dear old tunes!—
We could not starve for long
While my man had his violin
And I my sweet love-song.
The world has aye gone well with us,
Old Man, since we were one!—
Our homeless wandering down the lanes—
It long ago was done.
But those who wait for gold or gear—
For houses and for kine,
The Youth's sweet spring grows brown and sere
And love and beauty tine,
Will never know the joys of hearts
That met without a fear
When you had but your violin
And I a song, my dear.

Can any one say who is the author of 'Brave Love,' as these verses are called?

WILLIAM E. A. AXON.

FOUNDATION BY POPE GREGORY XIII. IN SCOTLAND: MONUMENT TO POPE BENEDICT XIV.—In reading the 'Compendio della Storia di Bologna,' by Salvatore Muzzi (Bologna, 1875), I

meet with the following statements: At page 321, that Pope Gregory XIII. founded a college for the instruction of clergy "on the northern Clyde." To what institution can this refer? Further on, at page 351, in speaking of the honours paid by men of all creeds and nations to the memory of Pope Benedict XIV., another of the glories of Bologna, it is said, "An English minister (and not a Catholic) erected a statue to his memory, adorning it with an inscription testifying his respect and veneration." The minister (*ministro*) would mean a statesman, not a minister of religion.

W. KENWORTHY BROWNE.

113, Via San Gallo, Florence.

PICTURE BY VANDYCK.—I am anxious to discover the present possessor of a Vandyck, 'Hansica Eaglesfield, Lady-in-Waiting to Queen Henrietta Maria, wife of Charles I.' I believe the picture to have been given to a Duke of Devonshire by Sir Joseph Paxton. It is not at Chatsworth.

MARY K. DAUBENEY.

DE BEAUVOIR CASTLE, ENGLAND.—Was the name derived from Beauvoir, near Pont Orson, in Brittany, where were ancient monastic ruins? At the foot of Belvoir, in England, a monastery formerly existed. This would seem to point to a connexion. There is also Beauvoir, near Noir-Moutier (viz., Black Abbey), near Belle Isle, in Brittany. May not the De Toesnies of Normandy (*alias* De Beauvoir in England) have been connected with Brittany? The family was represented by two great branches—viz., that of the Black and White Thorns; it had also the distinguished honour of holding the Order of the Knights of the Swan, said to have originated in Brittany.

T. W. C.

MAC DONELL OF GLENGARRY.—I should be glad to know where I could get any particulars as to the history of this clan previous to their departure from Scotland to America about 1750; and if there are any known members of the family still residing in Scotland.

A. MAC DONELL.

49, Piazza di Spagna, Roma.

"CLEVER DEVILS."—I should be glad to know by whom this remark in allusion to children educated without religion was first made, and on what occasion. It has always been considered exceedingly appropriate, and has become a household word, and I have no doubt that some of your many readers may be able to give the information I ask.

R. H. WOOD.

Penrhos House, Rugby.

AUTHORS OF QUOTATIONS WANTED.—

Quanto minus est
Cum aliis versari
Quam tui m-minisse!

The words are so quoted in Shenstone's epitaph (see Johnson's 'English Poets').

C. M. CHURCH.

Replies.

THE VINEYARDS, BATH.

(7th S. xi. 409.)

In Mr. R. E. Peach's excellent 'Rambles about Bath,' pp. 370, 371, it is stated that

"the 'Vineyards' were during the early part of the last century noted for the production of Black Cluster and Muscadine grapes. Two vines planted together were trained on stakes at right angles, six feet apart. The produce was considerable. In 1719 sixty-nine hogsheads of wine were shipped from Bristol, at a price of ten guineas a hogshead. About 1730 the crops began to fail, the reason assigned for it being that as the spring seasons were more backward than they used to be, the grapes did not mature before winter. The circumstance is singular, as showing the change of climate that has taken place."

Mr. Peach does not say whether these eighteenth century vineyards were the successors of the vineyards which we can hardly doubt the great monastery of Bath had in the vicinity of their house. A vineyard was a usual adjunct to a convent or any other large ecclesiastical establishment. Henry I. gave his vineyard at Lincoln to Bishop Bloet and the canons (Dugd., 'Monast.,' vi. 1272). At Lincoln the minster "vine closes" occupying the southern slope of the hill to the south-east of the close, and to the north-west the name of Vinegar Lane—until a foolish idea that the name was vulgar caused it to be altered into the meaningless James Street—kept up the tradition of the "wine garth" or vineyard lying on the sunny side of the great close wall. The index to Dugdale's 'Monasticon,' *sub voce*, gives references to vineyards at Abingdon, Gloucester, Hantun for Evesham, Muchelney, Pershore, Rochester, and Thorney. At the last-named monastery William of Malmesbury records, among the other delightful things which rendered the abbey and its surroundings a very image of paradise, "*paradisi simulacrum*," the vineyards which clothed the soil, either creeping on the ground or lifted on high on poles and props ('Gesta Pontif.,' p. 326), "*Prætexitur ager vineis, quæ vel per terram repunt, vel per bajulos palos in celsum surgunt*." It is needless to reopen the oft-settled question of the growth of the vine in England in early ages. Bede speaks of it, though he describes it as only partial, "*Vineas quibusdam in locis germinans*" ('Hist. Eccl.,' i. 1). William of Malmesbury ascribes the planting of the first vineyard at Malmesbury to a Greek, Constantine by name, who by some chance found his way to Wiltshire in the early part of the eleventh century, "*Hic primus auctor vineas fuit quæ in colle monasterio ad Aquilonem vicino sita, plures duravit annos*" ('Gesta Pontif.,' p. 415). The same author, who has been already quoted with regard to the vineyards at Thorney, speaks in glowing terms of the abundance of vineyards in the rich vale of Gloucester, and the excellence of the wine produced, "*Regio plus quam aliæ Angliæ provinciæ vinearum frequentia densior, proventus*

uberior, saporis jucundior" (*Ibid.*, p. 292). The character Malmesbury gives of English wine in general, in contrast with that of the Gloucester vineyards, is by no means inviting. According to his account, it was usually so sour as to twist the mouth of the drinkers—rather vinegar ("*vin aigre*") than what we know as wine. In the survey of the property of the Cistercian abbey of Warden, in Bedfordshire, taken at the time of the Dissolution, we find the "great vineyard" and the "little vineyard." From the known horticultural skill of the monks of this foundation, the memory of which is preserved in the "Warden pear," we may be justified in assuming that the Bedfordshire grapes were as nearly equal to those of Gloucestershire as the difference of climate would allow, and that the wine they produced might be drunk without causing a wry face. Mr. Hudson Turner tells us that early in the reign of Henry III. the vineyards of the Archbishop of Canterbury at Teynham and Northflete, in Kent, were celebrated for the excellence of their produce, and during the vacancy of the see were kept in order by the officers of the Crown. At the same epoch the Bishops of Hereford had a vineyard at Ledbury, the produce of which sold at ten shillings a barrel. The still extant accounts of the "keeper of the vineyard" at Windsor Castle in the reign of Edward III. detail every operation, from the planting of the vine to the barrelling of the wine. The keeper of the vineyard was at one time one Stephen of Bordeaux, who had doubtless been brought over from the more genial land of South-Western France to teach vine-dressers on the banks of the Thames how the vine was cultivated on the banks of the Garonne ('Domestic Architecture of the Middle Ages,' vol. i. p. 135).

The lateness of the date of the cultivation of the vine on a large scale in the Bath vineyards may appear surprising. It is not, however, without parallel, though not with equally successful results. In the Isle of Wight, at the close of the last century, Sir Richard Worsley made strenuous but fruitless attempts to introduce the culture of the vine on the sunny slopes of the undercliff at St. Lawrence. He planted between two and three acres with about seven hundred vines, and engaged an Angiovine to superintend their cultivation. But the kind selected proved unsuitable, and the sea spray was unfavourable to their growth. The wine was scanty in quantity and rough in quality, and the attempt was relinquished before 1808. A somewhat similar attempt, made by the late Capt. Trollope at Lincoln a few years back, was scarcely more successful. The wine made, though fair in quality, was hardly of a kind to encourage a continuance of the experiment.

EDMUND VENABLES.

About the particular place called "the Vineyards," in Bath, I can give no information; but that there

were vineyards in many counties in England was a fact, and Bath and its warm valley must have been an excellent situation for vineyards. Even so late as 1775 Miller, in his 'Gardener's Calendar,' gives full directions as to the management of vines on walls out of doors and in vineyards, saying in one place:—

"You must also observe to keep the ground in the vineyard very clear from weeds, and suffer no sorts of plants whatever to grow between the rows of vines"; which shows that they were planted out, as abroad, in long rows.

The Saxon Calendars show drawings of the pruning of vines and the gathering of grapes in England, and Bacon mentions the "flower of the vine" in his essay 'On Gardens.'

In Surrey, Sussex, and parts of Hampshire nearly all the old farmhouses are covered with fine old vines on their southern walls, and the Sussex farmers make a light wine of the grapes. Of late years Virginian creeper has taken the place of the vines; but I prefer the old vine, some of them with stems as thick as trees.

In London we have many vines on the south walls of old houses. In the one I live in there are three good ones, which give much fruit in good seasons. As I write the vine branches now in bud trained across my window show promise of several bunches, and the house next to me has a good vine of a black kind, which fruited profusely last year.

Sometimes the small vines forced in pots for the greenhouse are planted out in the country on any sheltered wall, as the gardeners do not force them a second year; but no care is now taken of the vines in England out of doors, and I think it no improvement to have replaced our old friend by *ampelopsis*, *ampelopsis*, and such things.

B. FLORENCE SCARLETT.

Bath Kensington.

I enclose an extract from Owen and Blakeway's 'History of Shrewsbury,' where mention is made of vines having been grown by the monks of the Benedictine abbey of SS. Peter and Paul:—

"There is, however, a charter of Henry III. very succinctly reciting and confirming all their (the monks') possessions up to the times of its date (25 June, 11mo. regni, 1157)."

Here follow some grants not bearing on the present inquiry. Then:—

"Of the gifts of divers citizens of Salopesbury, land in the declivity of the city near Savern for the planting of a vineyard, also six manures (i. e., tenements) for the cultivation thereof."

Further on this eminent authority says:—

"There can be no doubt that wine was anciently made here. Our abbey vineyard must have occupied the bank under the south and south-eastern town wall, where the infirmary and other houses in that range now stand."

The spot pointed out as the monks' vineyard is

the sloping bank just beneath the site of the present Infirmary in Shrewsbury. A. G.

I have tasted home-made wine of English grapes, and have no doubt that such would be as nectar to palates unused to the products of foreign vineyards. I believe there is abundant evidence to show that the vineyards of this country were devoted to viticulture, and from some of them that which made glad the heart of man was abundantly procured. Hoare says ('A Practical Treatise on the Cultivation of the Grape Vine on Open Walls,' p. 5):—

"Good grapes might be grown on vines trained as espaliers, or in the same manner as in the vineyards abroad, from which excellent wine could be made at a cost that would not exceed that of moderately strong beer. Why vineyards should have so completely disappeared it is difficult to say, since there are many thousands of acres of poor land that are of little value in an agricultural point of view, but on which vines would flourish and produce abundant crops of grapes, and yield thereby a most profitable return."

ST. SWITHIN.

PHOENICIANS IN DEVONSHIRE (7th S. xi. 225, 336, 433).—I am obliged to Mr. BONE for the information that the theory of the present survival of the Phœnician descendants in Devonshire was noticed in the *Pall Mall Gazette* of December 12, 1889. Although, perhaps, I did not explicitly say so, yet I think my communication at the first reference would indicate the fact that I am desirous of learning what has been said anywhere and everywhere upon this question, and to this extent the quotation of Mr. Baring-Gould's letter is interesting. Had Mr. BONE, however, remembered that it was followed by a communication from Mr. THORPE himself, and had said so, he would have increased my indebtedness to him and have, perhaps, rendered this letter unnecessary. Passing by the *Pall Mall Gazette* of December 21, 1889, for the present, I would say that the letter quoted by Mr. BONE was written some nine months prior to the local articles I referred to, and while I asked the opinions of your linguistic correspondents, I certainly do not feel able to accept in their stead the dicta of Mr. S. Baring-Gould, who, though a prolific writer of very pleasant fiction, is not in any way, to my knowledge, recognized as an authority on linguistic or racial questions, such as that now under discussion, and who in my hearing derived our local place-name, Horrabridge, from a brook known as the Wallabridge, the said village not being situated on either of the Walla brooks, and the earliest form of the name as existing in documents of the twelfth century indicating that the simple explanation is the Anglo-Saxon Heora, or *higher*, bridge.

The same gentleman also exhibits a peculiar sort of acquaintance with the victualling provision in the country where is laid the scene of his story 'The

Gaverocks' when in the course of that tale he says that there is to this day no inn, either at Wellcome or Morwenstow, whereas White's 'Devonshire' for 1885 records the existence of two beerhouses at the former, and a friend of mine slept at the "Bush," in Morwenstow, about ten years ago.

On the general question I asked how *authorities* had received the suggestions of MR. THORPE, and although I cannot myself pose as an authority, I cannot admit the idea of MR. BONE that I am an "assailant" of those views, whether "anonymous" or "sensible." I cannot see that in my query at the first reference I assailed MR. THORPE, for I mainly wrote in the hope of eliciting information, which here, in a part so near to West Barbary, was not ordinarily forthcoming; and I think that my last paragraph showed that I was quite willing (supposing the evidence given was not contradicted or set aside) to believe in the settlement of Phœnicians in this part of the island, whether there may exist any personal descendants or not.

I think there is much more to be said for the existence of Phœnician mining or trading settlements in this locality than Mr. Baring-Gould allows, and I would point out that in the letter quoted that gentleman begs the question of such settlements or visits of the Phœnicians when, in spite of the mass of evidence for other sites, he locates the Cassiterides in Vigo Bay! As to his explanation of the name Ballhatchet, I may point out that at Compton, now almost a suburb of Plymouth, "Ball" and "Ballhatchet" are the names of two contiguous fields, and I have yet to learn that any *mining* has been carried on there, or indeed anywhere nearer to Plymouth than the famous Tamerton Treacle mines.

I had drafted the whole of the above before I had, by searching a file of the *Pall Mall Gazette* for December, 1889, discovered that the letter of Mr. Baring-Gould, given by MR. BONE, was replied to on the 21st by MR. W. G. THORPE; and as your readers have just had the first presented to their notice, I hope you will print the reply. It is as follows:—

Mr. Baring-Gould and Ballhatchet.

SIR,—This eminent novelist is greater in fiction than in history or philology. When he asserts in his letter in your paper of 12th instant that "the Phœnicians never traded directly with Cornwall, and still less settled there," he is contradicted by the great authority of Sir George Lewis, who locates one of their factories in Mount's Bay. Moreover, Mr. Stuart Poole identifies a bronze idol found at St. Just, and now in the Truro Museum, as having been carried by a Phœnician trader. And Mr. Boscawen with other high authorities reads his so-called "surname" Ballhatchet as a Phœnician sentence: "Baal is first," or Baal's "Man of Glory," some of them indeed holding with me that Ballhatchet, lately hereditary tenant of Baalford under Baal Tor, is descendant of the Kumar, or Baal-Priest of the Sun Temple at Ipplepen, where Semitic names of places abound.

Mr. Baring-Gould's own derivation is too puerile to notice. There is not a mine or a mineral vein within some miles of Baalford and Baal Tor.—Your obedient servant,
(Signed) W. G. THORPE, F.S.A.

Reform Club, December 16, 1889.

Perhaps MR. BONE will tell us, for I have had no time to search beyond December, whether any further correspondence ensued.

I do not know that I need object to MR. BONE's epithet of "anonymous," though I should have thought that pseudonymous was a more correct description; and I am sure that no arguments that I may at any time have to use would derive any additional force by being placed above the signature, say, of "Montague Montgomery" rather than by having attached to them the simple letters

W. S. B. H.

Plymouth.

THE ROYAL MAUNDY (7th S. xi. 447).—MR. BOASE very truly observes that "it is not sovereigns alone who give maunds." See Ellis's Brand's 'Popular Antiquities,' i. 142-150; Chambers, 'Divine Worship,' 201 (authorities from sixth century.) On Maundy Thursday, 1880, I witnessed the function in Rheims Cathedral, and I gave a full account of what I then saw in the *Church Times* of April 23, p. 262. For the custom at Durham, see 'Rites of Durham' (Surtees ed.), pp. 66, 67; at Ripon, 'Memorials of Ripon' (Surtees Soc.), iii. 208, 211, 216, 221, where we find mention of the wine, white wood cups, spices, &c.

J. T. F.

Bishop Hatfield's Hall, Durham.

Brady states, but I am not able to verify it, that

"Edward III., in the year 1363, appears to have been the first English monarch who introduced into this country the practice of feeding, clothing, and distributing money to indigent persons on Maundy Thursday; and many successive sovereigns used also, in order to show their humility, to wash the feet of those selected as the proper objects of their beneficence."—'Clavis Col.,' vol. i. p. 285, 1815.

ED. MARSHALL.

For Maundy Thursday at Whitehall, its origin and custom, see 'N. & Q.,' 2nd S. iv. 432, 493; v. 58; 3rd S. viii. 389; 6th S. iv. 268, 415, 455; in Germany, 2nd S. i. 315; ii. 193; and 'Maundy Money,' 3rd S. vi. 350.

EVERARD HOME COLEMAN.

CALDERON'S 'ST. ELIZABETH' (7th S. xi. 465).—I am glad to see that you have opened your columns to a controversy which was prematurely closed in the *Times*. Many of the letters are wholly irrelevant, turning not on the meaning of the Latin *nudus* and the context in which it occurs, but on Greek, French, or German equivalents. Mother Hubbard, whose cupboard was "bare," is quite as good an authority on the subject as the French of Zola. I venture, however, to send you a quotation

from Menzel's 'History of Germany' (translated by Mrs. G. Horrocks, and published by Bohn), vol. i. p. 526. He says of St. Elizabeth:—

"She was daily subjected to the scourge by her confessor Conrad, who enforced the observance of devotional acts which often overstepped the bounds of decency and greatly scandalised the people, to whom she displayed the wounds inflicted by the scourge, exclaiming, 'Behold the carresses of my confessor.'"

The want of historic truth in Mr. Calderon's painting consists in the absence of marks on the lady's back. M.

ETHELIA (7th S. xi. 406).—Long ago I asked a Magyar friend as to the correctness of the derivation of *Huszár*, which I had picked up from a Hungarian-German dictionary, and his answer may interest L. L. K. "You are right as to the derivation of the Magyar word *Huszár*, viz., *husz* means twenty, and *ár* is the price. The syllable *dr* also means the flood; but that has nothing to do with the *Huszár*. They were first heard of in 1458, under your friend Mathias Corvinus, and as the nobles had to provide so many horsemen, they in turn compelled each twenty householders to turn out a *Huszár*, and hence the name." Stormonth gives it merely from "*husz*, twenty," which is defective. 'Chambers's Encyclopædia' defines it as "the price or due of twenty." If the word is not derived from *husz-dr*, from what is it derived?

NELLIE MACLAGAN.

GOLDEN ROSE (7th S. xi. 166, 431).—A full account of the Golden Rose will be found in the first volume of the *Shilling Magazine*, edited by the late Samuel Lucas. I think it is from the pen of Mr. W. J. Thoms, which will make it of greater interest to readers of 'N. & Q.'

E. WALFORD, M.A.

Epse Park Mansions, N.W.

WATER-MARKS IN PAPER, FIFTEENTH CENTURY (7th S. xi. 427).—Prof. D. Urbani, of Venice, has devoted much study to the subject of early water-marks. His knowledge and experience were of the greatest service in corroborating the authenticity of the grand discovery of the corrected version of Pietro Dante's 'Commentary on the Commedia,' which finally established the *storicità* of Beatrice. Much of the paper on which the Ashburnham MS. 841 was written had the water-mark of a paper-maker of Treviso contemporary with Pietro Dante, which had been described by Urbani in his work on the subject seventeen years before ('N. & Q.' 7th S. ix. 410). The title of this work is "*Segni di Cartiere Antiche*, D. Urbani. Venezia, 1870."

R. H. BUSK.

Mr. Denne's 'Observations on Paper-Marks,' printed in *Archæologia*, vol. xii., may be of service to Mr. BONE. The ox-head, sometimes surmounted by a star, was a favourite mark. This

together with the Gothic P, and other marks which are enumerated by Ames, is found in the paper used by Caxton, &c. A book that I possess, which was printed at Venice, according to Panzer in 1480, is partly printed on paper marked with the ox-head and slender cross. J. F. MANSERGH.
Liverpool.

DAWSON FAMILY (7th S. xi. 66).—No mention is made of a settlement in Ireland by any member of this family in the 'Visitation of Cumberland' lately published by Mr. J. Foster. Sir Christopher Dalston leaves two sons at the date mentioned, the eldest, John, of Acambank, the second, Thomas, of Owseby, in Cumberland.

B. FLORENCE SCARLETT.

YORKSHIRE FOLK-LORE (7th S. xi. 423).—A confession similar to that of C. A. was made to me some seven or eight years ago by a man living near Doncaster, who not only could read and write, but was an ardent, if not a very intelligent, politician. He gave me a most circumstantial account of his "case," and though I tried to laugh him out of the idea, he went away firmly believing, as probably he still believes, that he had been bewitched. C. C. B.

REV. J. AMBROSE AND THE AMBROSE FAMILY (7th S. xi. 268, 375).—The following notes, though sporadic, may be of some use in elucidating the history of the Rev. Joshua Ambrose, through side lights on the Ambrose family. In Foster's edition of Col. Chester's 'London Marriage Licences,' p. 811, occurs licence for the second marriage of Rachael Ambrose, widow, in the following terms: "Lambert, Zacharie, gent., of St. Martin in the Fields, bachelor, 27, and Rachall Ambrose, of same, widow, 31, at same, 5th Feb., 1641-2. B. [i. e., Bishop of London's office]." In 'Lancashire Inquisitions, Stuart Period,' pt. i. (Lancashire and Cheshire Record Society, vol. ii. 1879), I find Thomas Ambrose mentioned, p. 276, as tenant of one of eleven cottages, and apparently also of one of three acres of land, meadow and pasture, both in "Ormeskyrke," one of the said cottages and acres being in the tenure of Roger Sancey, gent., on whose Inq. p.m., Wigan, Jan. 18, 11 Jac. 1613/14, the above information was sworn. The tenements in Ormskirk were held in free and common socage.

In 'Lancashire Wills proved at Richmond,' 1457-1680 (L. and C. Rec. Soc., vol. ix., 1884), occur the wills or administrations of "Ambrose, Isaac, of Preston, A. [= Amounderness Deanery], Admon., 1663," and "Ambrose, William, of Ambrose Hall, gent., A.," 1639 (Abstract in Townley Collection, Brit. Mus., Add. MS. 32,115).

In 'Wills at Chester,' 1660-80 (L. and C. Rec. Soc., vol. xv., 1887), I find "Ambrose, George, of Little Sutton, 1670" (the asterisk unfortunately

indicates wills or administrations or inventories which are no longer to be found, having, it is believed, perished through damp); "Ambrose, Nehemiah, of Toxteth Park, Liverpool, clerk, 1668," and the same again in 1680 (owing, I presume, to some informality having been discovered between the dates of the first and second probates); "*Ambrose, Richard, of Mawdsley, 1670" (to whose will the same remark applies as to that of George Ambrose, the whole of the wills under letters A—F, for the year 1670, having perished); "Ambrose, Thomas, of Ormskirk, 1679" (this would seem to be either the Thomas Ambrose, tenant of a cottage and land in Ormskirk, 1613–14, as per Inq. of Roger Sankey, *supra*, or some near relation of his); "Ambrose, alias Fuzakerley, Ellen, of Sutton, Admon. (with Inv.), 1677." In the appendix to 'Wills at Chester, 1660–80,' consisting of "Wills Infra," i. e., where the personalty was sworn under 40*l.*, occurs "Ambrose, Thomas, of Aughton, husbandman, 1667." It is possible that this Thomas Ambrose might also be related to the Thomas of Ormskirk of Roger Sankey's Inquisition. Nehemiah Ambrose, of Toxteth Park, clerk, would seem likely to be the Nehemiah mentioned by F. B. as ejected from Kirkby, 1662. Some of the above wills and administrations might throw further light on the relationship, if any, between Nehemiah and Joshua Ambrose.

The following are from *Misc. Gen. et Her.*, N.S. vol. iii., 1880. P. 154, in Church Notes from Grasmere, Westmoreland, in a list of benefactors to the parish, "1680. Rev. John Ambrose, rector"; p. 427, in pedigree of Onslow, mention is made of Sarah, daughter of Thomas Calvert, of Red Cross (? White Cross, *Misc. Gen. et Her.*, u.s.) Street, London, brewer, by his wife Ann, daughter of Wm. Ambrose, of Reading, Sarah Calvert having married Richard Onslow, of Drungwick, co. Surrey, settlements dated April 28, 1689. A reference is given to Berry's 'Hertfordshire Genealogies.'

In 'Northamptonshire and Rutland Wills' (Index Library), p. 80, occurs the will of Jno. Ambrose, Middleton Cheney, Bk. v., 1578–89, 195.

In the 'Registers of St. Alphage, Canterbury,' edited by Mr. J. M. Cowper, occur the following: P. 114, the marriage of Mark Ambrose, of Sterrey, and Marie Plane, of Fordich, 1615, Sept. 9; and p. 126, the marriage of Matthew Ambrose and Anne Chambers, by licence, 1665, June 29.

NOMAD.

PROVERBIAL PHRASES IN BEAUMONT AND FLETCHER (7th S. x. 361, 431; xi. 53, 274).—"To write in water" is no new proverb to claim for English writers. It is merely a translation of one in Greek: *Εἰς ὕδωρ γράφεις*: 'Ἐπὶ τῶν μάτην ποιοῦντων, ὥσπερ καὶ τὸ καθ' ὕδατος γράφειν' ('*Paroem. Græc.*' Oxon., 1836, p. 44). So also

Catullus, lxxviii. 4, has, 'In vento et rapida scribere oportet aqua.'

ED. MARSHALL.

I wrote in reply to Mr. J. E. SMITH, who claims for Fletcher the lines in 'Henry VIII.':—

Men's evil manners live in brass; their virtues
We write in water.

But both he and I have overlooked the fact that the germ of this thought is in another of Shakespeare's plays:—

The evil that men do lives after them;
The good is oft interred with their bones.

'Julius Cæsar,' III. ii.

'Julius Cæsar,' as I have always understood, is the older play; and certainly Fletcher had nothing to do with the writing of it. E. YARDLEY.

HOLY EARTH (7th S. x. 126; xi. 74, 118, 374).—Melita or St. Paul's Earth, and other medicinal earths, occupy a chapter in Nehemiah Grew's 'Museum Regalis Societatis' (1681), pp. 346, *seqq.* C. E. D.

TURNBULL AND HORSBURGH FAMILIES (7th S. xi. 309).—A. H. T. will find the information he inquires for in Nisbet, vol. i. pp. 306, 332, 333; and more fully in Stoddart's 'Scot. Arms,' vol. i.; Horsburgh, p. 346; Turnbull, pp. 48, 267, 267. Turnbull bears Argent, a bull's head erased sable; of late, three of them, disposed 2 and 1. Horsburgh, Azure, a horse's head couped argent; afterwards, by marriage with the heiress of Tait of Pirn, quartered with Argent, a saltier engrailed, and a chief gules; Crest, a horse's head; Motto, "Egre de tramite recto." See plate 17 of "Achievements" in Nisbet, as also plates in Stoddart.

ROBERT S. GOODSIR.

Edinburgh.

With reference to the inquiry of A. H. T. concerning the families of Turnbull and Horsburgh, I regret I cannot give him any information in regard to the latter, but he will find numerous references to the former in Jeffrey's 'History and Antiquities of Roxburghshire and Adjacent Districts,' 4 vols. Roxburghshire is the home of the Turnbells.

J. R. B.

Edinburgh.

THE IVORY GATE (7th S. xi. 68, 155, 274).—Expecting that Mr. MARSHALL, to whose learning we are often deeply indebted, will, in reply to C. C. B., supplement his former valuable note by completing quotations from Eustathius and Macrobius, I may be permitted to add the following, being an annotation on 'Æneid,' vi. 893–8 in the Delphin Virgil:—

"Somniis Virgilius jam antea sedem assignavit ulmum ingentem in vestibulo inferorum, v. 253. Sed illic aliqua tantum hæcere somniorum examina arbitror: hic verò propriam esse domum; cui portas geminas attribuit, Homero duce, 'Odys.' xix. 562, *abruptum alteram, quâ falsa; cornam, quâ vera Somnia emit-*

tantur. Cujus discriminis rationem afferunt aliqui; quod cornea sint pervia visui; eburnea verò, impervia: alii, quod cornu naturam oculorum referat, ebur naturam dentium; quæ autem videntur oculis, multò sunt certiora quam quæ alieno tantum ore famæque percipiuntur. Cum igitur Virgilius Æneam eburneâ portâ emittit; indicat profectò, quidquid à se de illo inferorum aditu dictum est, in fabulis esse numerandum.

R. M. SPENCE, M.A.

Manse of Arbuthnott, N.B.

TO UNGRAMMATICALLY WRITE (7th S. xi. 188, 237).—CELER will be gratified to know that the British Government is sound on this question. Speaking of the doings of the English Commission which went to the United States in 1871 to settle terms of agreement about the Alabama and similar claims, Mr. Andrew Lang says:—

"The home Government kept putting in their oar, and once—for which much may by literary persons be forgiven them—they telegraphed that, in the treaty, they would not endure adverbs between 'to' (the sign of the infinitive) and the verb. The purity of the English language they nobly and courageously defended."

'Life of the Earl of Idlesleigh,' 1890, vol. ii. p. 13.

WILLIAM GEORGE BLACK.

Glasgow.

Will the Editor permit me to say, as one of the oldest correspondents of 'N. & Q.' that I think we are getting more than precisians in point of grammar, and far too captious? For instance, at p. 243 of the current volume, W. C. B. brands the expressions "badly off" and "well off" as vulgarisms. Really, I have made use of these expressions from my boyhood, and never heard them depreciated before. If they are to be abolished, what substitutes are to be used? My predecessor in this living used to say, "Send me some pupils, I'm bad off." This certainly was incorrect; and on my citing it to a friend in Oxford, he at once inquired "whether the gentleman could teach them (the pupils) the English language." But in Suffolk we do not affect to be æsthetic, or "men of culture rare." We speak of "men of tack" and "distributing tracks," and say "he don't ought," or "he didn't ought."

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

WARBURTON'S COOK (7th S. xi. 387).—The original account of this transaction is preserved in Lansdowne MSS., No. 807, British Museum. The volume contains three plays and a fragment, all that remains of the original collection, fifty-eight in all. The owner has appended a list, apparently written from recollection, and possibly long after the discovery of his loss. Individually, I do not think it worth paper and print, for his ascriptions of authorship are wholly unreliable; nor can any one vouch for the reality of the "cook's" alleged misdeemeanours. Warburton alleges, or perhaps it is tradition, that it was done gradually, extend-

ing over a lengthened period, so as to escape his notice. The list is copied into vol. ii. pp. 371, 372, of Steevens and Reed's edition of Shakspeare's 'Plays,' London, 1803.

A. HALL.

13, Paternoster Row.

SAYING FOR A WET DAY (7th S. xi. 226, 310, 454).—With reference to the old ballad quoted by A. B., perhaps it may be interesting to some of your readers to draw attention to a simile in Burns, entitled 'The Discreet Hint,' from which I extract the following:—

Lass, when your mither is frae hame,
May I but be sae bauld
As come to your bower-window,
And creep in frae the cauld!

To warm thee in my bosom,—
Tak' tent, I'll tell thee what,
The way to me lies through the kirk:—
Young man, do you hear that?

There is also an Irish ballad, 'Katty, Avourneen,' well known among the peasantry in many parts of Ireland, similar to the above, only the language is more tender and refined. I cannot recollect the author or where I originally saw it; but I trust a repetition of it may not be out of place in 'N. & Q.' It is as follows:—

'Twas a cold winter's night, and the tempest was snarling,
The snow like a sheet covered cabin and sty,
When Barney flew over the hills to his darling,
And rapped at the window where Katty did lie.
'Arrah jewel,' says he, 'are you sleepin' or wakin'?'
It 's a cold bitter night, and my coat it is thin,
The storm is a brewin', the frost is a bakin',
Oh, Katty, avourneen, you must let me in."

"Ab, then, Barney," says Kate, and she spoke through
the window,
'How could you be takin' us out of our bed?
To come at this time it 's a shame and a sin, too;
It 's whiskey, not love, has got into your head.
If your heart it was true, of my fame you 'd be tender,
Consider the time, and there 's nobody in;
What has a poor girl but her name to defend her?
No, Barney, avourneen, I won't let you in."

"Acushla," says he, "it 's my eye is a fountain,
That weeps at the wrong I might lay at your door;
Your name is more white than the snow on the mountain
And Barney would die to preserve it as pure.
I'll go to my home, though the winter winds face me,
I'll whistle them off, for I 'm happy within.
And the words of my Katty shall comfort and bless me,—
'No, Barney, avourneen, I won't let you in."

T. O'C.

Dublin.

DE MONCADA (7th S. xi. 368).—In reply to the query, Who was De Moncada, whose portrait by Vandyke has been engraved?—I beg to supply the following information, taken from the engraving by Raphael Morghen:—

"Imago Æquestris Francisci de Moncada, Marchionis Aytone, Copilis Hispanicis in Belgio Præfecti atque historiarum scriptoris quam é præclara Vandyckia tabula, in ære cæstro a se deformatam Pii Sexti Pont. Max. Re-

stitutoris artium nomini majestatique inscribit Raphael Morghen. Tabula ad servatur in Pinacotheca optimi Principis Aloysii Bruschii Onesti Ducis Nimorensium Pontificie levis armaturæ equitum capitanei et magnatibus Hispaniæ Primæ classis. Antonius Van Dyck pinxit. Stephanus Tofanelli delineavit. Raphael Morghen incidit. Romæ, 1793."

In a notice I have seen of Francesco de Moncada he is styled "Conte de Ossuna," but here in the inscription he is termed "Marchionis Aytonæ." I should like much to hear from Anglo-Saxon scholars how they can account for this purely Saxon word "ayton," of two syllables, both having a meaning in that language, being found in Spain. It is also found in the island of Corsica. *Ton* or *tún* is usually held to be a test word for Anglo-Saxon settlement. A. A.

Don Francisco de Moncada, third Marquis d'Aitona and Comte d'Ossuna, descended from one of the most ancient and illustrious families of Catalonia. He was born in 1586 at Valencia. After serving with distinction in the Spanish army, he became ambassador at Vienna, and afterwards was made commander-in-chief of the army of Isabella, the Infanta, in the Netherlands. He prevented the Prince of Orange from carrying out his intentions on the Meuse, and died 1635 at the camp of Glock. He was the author of several historical works. His portrait, on horseback, by Van Dyck, which was engraved by Morghen, was in the Louvre till 1815. See an article by M. de Lavergne in the *Revue des Deux Mondes*, Oct. 15, 1842. CONSTANCE RUSSELL.

Swallowfield, Reading.

OLD TALE (7th S. xi. 128, 255).—The following version of this story in Latin elegiacs may be found in 'Selecta Poemata Anglorum,' edited by Edward Popham, and published at Bath in 1774:—

Alitur vitium crescitque legendo.

Furtivo Damon lusu spoliaverat hortum,

Non obstat murus, fossa nec alta vetat.

Percepit mater nimio crudelis amore,

Fœmineo culpas contigit illa metu.

Inde malum accrescit, majora pericula tentat,

Ante horrenda reus Judicis ora tremat.

Nunc extrema virum subeunt fata videres,

Et fixa infami pendula membra cruci.

No plores nati fatum miserabile Mater;

Ille subit mortem, quam tua cura dedit.

Vol. ii. p. 230.

The story stops here, and does not mention the thief having bitten off the ear of his mother at the foot of the gallows, though that is chronicled in some variants in books of fables, where the child is said to have stolen a horn-book. The mother, instead of applying the birch rod to the small offender, rewards him with an apple, according to some versions of the tale.

It is curious to note how many of the old fables in Croxall's 'Æsop's Fables' have passed into proverbial sayings, as "The dog in the manger," in-

dicating a selfish person; "The dog and shadow," representing a grasping man; "The satyr and the traveller," blowing hot and cold with the same mouth, marking double-faced people; "The boys and the pelted frogs," showing what is sport to some is death to others; "The wolf in sheep's clothing," indicating deceitful people. Many other instances might be cited; but seventy or eighty years ago books were much fewer than they are now, and the above-named book was found on a shelf in very many farmhouses and cottages, and formed an article of staple literature.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

My recollection of the old tale is more particular as to one detail. The reason given was that "she had rewarded me for stealing a horn-book at school." I well remember inquiring what a horn-book was when, as a child, I had read the tale, some fifty years ago. BOILEAU.

MR. ALLEN (7th S. xi. 467).—This was probably Ralph Allen (1694–1764), who is said to have entertained at Prior Park for many years "a continual succession of guests, including members of the royal family and other distinguished visitors to Bath" ('Dictionary of National Biography,' vol. i. p. 311). According to the *Gentleman's Magazine*, the Duke of Cumberland set out for Bath, on a visit to the Princess Amelia, on September 1, 1752, and returned to Windsor on the 26th of the same month (vol. xxii. p. 429). Probably some of the histories of Bath would give further details. G. F. R. B.

A FEW: SEVERAL (7th S. xi. 107, 317).—Q. V.'s application of St. Peter's words is worth recording as a bit of folk-lore; but we cannot be asked to accept it as a rule of interpretation, inasmuch as the use is comparative, and not normal. We might just as well be asked to take 130 as the standard, because at the same time that Jacob told Pharaoh that was the number of the days of his pilgrimage he also said that they were "few." But then this was by comparing them with the ages of his forefathers. Similarly, in conversation every day we speak of six thousand years, or the historical period of our race, as but "few" in comparison with the duration of the geological periods of the earth's history; and, again, of three or four thousand stars visible to the naked eye as "few" by comparison with the number discoverable by the telescope, or that may be supposed to exist beyond the telescope's ken. Leaving comparison aside, I believe instances are rarely to be found in which the word *few* is used to denote more than four. R. H. BUSK.

16, Montagu Street, Portman Square.

EPITAPH ON TOBACCO (7th S. xi. 307, 353).—May I supply "a local habitation and a name" in

regard to one at least of the class of epitaphs mentioned at the last reference? Resting one day on a tombstone in the beautifully situated churchyard of Tracy-sur-Mer, on elevated ground near Arromanches (Calvados), I chanced to read right opposite to me, on a tablet to the memory of a young girl, this: "Elle a vécu ce que vivent les roses, l'espace d'un matin. Priez Dieu pour elle"; and awakened interest leading me on, I came to this other epitaph, not far from the first: "Vous qui passez priez pour moi: j'ai été comme vous, et vous serez comme moi. Pensez y bien." I thought of Herrick's lines on the daffodils:—

We have short time to stay, as you;
We have as short a spring,—

and then I looked to where, in the distance, the blue sea rolled as it did on creation's dawn, and—I took a sketch from the spot.

THOMAS J. EWING.

Leamington.

Your correspondent the Rev. C. F. S. WARREN at the second of the above references says he should not wonder if this epitaph were to be found in England, "if we knew where to look for it." I sent a note to 'N. & Q.' which was inserted in 6th S. viii. 426, stating that it occurs on a headstone in this (Walpole) churchyard. It is rather discouraging to find how completely buried is a communication, even in 'N. & Q.' after only seven and a half years.

W. R. TATE.
Walpole Vicarage, Halesworth.

THE GRAVE OF LAURENCE STERNE (7th S. xi. 149, 294, 377).—There can be no doubt that Mr. Fitzgerald has confused the Paddington burial-ground with St. George's burial-ground, Bayswater Road, which is in Paddington. Mr. Cecil Moore, in his 'Brief History of St. George's Chapel, Hyde Park Place, Cumberland Gate, W.,' &c., says:—

"In 1768 Laurence Sterne's body was brought to it from the lodging-house in Bond Street,* where he died, and was buried without so much as a gravestone."—P. 16.

The burial-ground had not long been opened, the churchwardens of St. George's, Hanover Square, having purchased the land in 1764.

G. F. R. B.

VOLUNTEER COLOURS (7th S. viii. 427, 477; ix. 194, 378, 496; x. 74; xi. 354).—The colours of the "Wandsworth Volunteers, enrolled 1794," may be seen at the Wandsworth Public Free Library.

L. L. K.

RECORDEE OF HORSEMONDEN (7th S. x. 408).—Mr. R. Hovenden informs me that a pedigree of the Wickham family contained in Nichols's 'Collectanea et Genealogica,' vol. iii. p. 367, corrects

* No. 41, 'a silk bag shop,' now Messrs. Agnew & Co's, the picture dealers.

the error of Recorder of Horsemonden. It should be *Rector* of Horsemonden. R. J. FYNMORE.
Sandgate.

"DAYS AND MOMENTS QUICKLY FLYING" (7th S. xi. 47, 273).—I have searched Stow's 'Survey of London,' but, like Mr. C. A. WARD, I have failed to find the old epitaph which he cites at the second reference. Perhaps a third searcher may be more fortunate, as MR. WARD seems to have no doubt that it is in the above work. Spenser, in the 'Faery Queene,' bk. i. canto x. st. xli., has:—

All is but lost, that living we bestow,
If not well ended at our dying day.
O man, have mind of that last bitter throw;
For as the tree does fall, so lyes it ever low.

The allusion in the last line is probably taken from Ecclesiastes xi. 3: "In the place where the tree falleth, there it shall be."

F. C. BIRKBECK TERRY.

HUISH (7th S. xi. 286, 334, 373, 415).—It is quite clear that the bell-ringing story I heard fathered upon the churches of Huish Episcopi and Langport is told as a local one in different parts of England. It is only fair to add also that, as a matter of absolute fact, the tradition could not originally have belonged to the places named to me, as Capt. Henslow (whose late father was vicar of Huish for forty-three years) tells me the number of bells in the respective towers are the same, although those of Huish are much superior in tone.

HARRY HEMS.

Fair Park, Exeter.

In Bigsby's 'History of Repton,' p. 394, is given the following rhyme concerning the bells at Repton and some adjacent villages in Derbyshire: Barrow's big boulders, Repton's merry bells, Foremark's cracked puncheons, and Newton's egg shells.

Foremark is the seat of the Burdett family, and "puncheon" is a provincialism used in Derbyshire and Chester for a large earthenware pan glazed in the inside and used chiefly in making and kneading bread.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

GAMES OF FLOWERS (7th S. xi. 428).—Having regard to the fact that this poem of Longfellow's is full of mediæval allusions—as, indeed, most of his poems are—there can, I think, be no doubt that the reference in this particular stanza is to the floral games of the Middle Ages—perhaps to the *fêtes* at Toulouse, Barcelona, and other places, or more probably to the festival of the Queen of Flowers at Treviso, or to all of them indifferently, for the allusion is vague and general in its terms. The festival at Treviso, however—the great feature of which was the defence by maidens against the assaults of young men of a mock castle of upholstery, the missiles on both sides being fruits and flowers—seems to be hinted at by the "crumbling

towers" of the second line. The resemblance of the decaying towers defying the assaults of many seasons and overgrown with flowering creepers, to the gay structure of the "ancient game," assaulted with flowers and yet defended by flowers and flower-like girls, is a pretty fancy, and quite in Longfellow's style. C. C. B.

PHILIP MASSINGER (7th S. xi. 448). — Halliwell's 'Dictionary of Old Plays' has:—

"'Believe as You List.' Comedy by P. Massinger. This play was acted by the King's Company, May 7th, 1631. The license to it is signed by H. Herbert, and dated May 6, 1631. It was entered at Stationers' Hall, September 9, 1653, and June 29, 1660. This also was one of those supposed to have been sacrificed by Warburton's servant, but it is fortunately still preserved, and was edited by the late T. Crofton Croker for the Percy Society, 1844."

The play is included in the plays of Massinger, "Mermaid Series," edited by Arthur Symonds, 3 vols., 1887-1889; and also in Lieut.-Colonel F. Cunningham's edition of the plays, 1868.

F. C. BIRKBECK TERRY.

N. M. & A. may refer to Fleay's valuable 'Shakespeare Manual' (Macmillan, 1876), pp. 151 *et seq.*, where Mr. Fleay gives a table showing the various portions of several of Fletcher's plays in which he thinks, from the results of his metrical tests, Massinger had a hand. It seems that none of the eighteen other plays written by Massinger (and of which the manuscripts of ten or twelve were amongst those destroyed by Warburton's cook) is now extant.

A. COLLINGWOOD LEE.

Waltham Abbey.

'Believe as You List,' first noted on May 7, 1631, is attributed to Philip Massinger in the 'Best Plays of the Old Dramatists,' Vizetelly, London, 1889. EVERARD HOME COLEMAN.

71, Brecknock Road.

'Believe as You List' is included in Lieut.-Col. Cunningham's edition of Massinger, 1868. In the "Introductory Notice" the story of the discovery of the play is told, and it is identified with one of Massinger's referred to by Collier ('Annals of the Stage') as having been refused a licence in 1630-1, "because it did contain dangerous matter, as the deposing of Sebastian, King of Portugal, by Philip II., and there being a peace sworn 'twixt the Kings of England and Spain." This seems to set the authorship beyond doubt. C. C. B.

JONATHAN OLDBUCK AND THE "PRÆTORIUM" (7th S. xi. 383).—The diverting incident of Scott's novel of 'The Antiquary' (chap. iv. p. 354 of Adam & Charles Black's edition) has been wittily and rather humorously imitated by at least two French authors. In Eugène Labiche's charming comedy 'La Grammaire,' sc. xiv., M. Poltrinas, the President of the Academy of Etampes,

finds in some part of a private garden a piece of what is politely called by the servant who has broken it a "nocturnal vessel," and takes it to be the Roman fragment of a lachrymatory of the decadence. In the eighth chapter of Edmond About's novel of 'Le Roi des Montagnes,' M. Mérimay, a young antiquary who has travelled so far as Athens for the express purpose of ascertaining the exact quantity of oil burnt in Demosthenes' lamp while he was engaged in writing his second Philippic, finds, about the village of Castia, a stone with the following letters perfectly well engraved on it:—

S.T.X.X.I.I.

M.D.C.C.C.L.I.

He set desperately to work about them, thinking he had to deal with some Roman inscription not yet described, the reading of which would bring much honour to him. Now the stone was nothing more than a modern milestone, and the inscription on it meant "the Twenty-second Stadium, Anno Domini 1851."

DNARGEL.

Both MR. CLOUSTON and the late Robert Chambers's surmises as to the source from which Scott drew his story of the Prætorium in 'The Antiquary' are ingenious, but erroneous. By turning to note c, p. 421, of 'The Antiquary' (Centenary Edition), the reader will find Sir Walter's own statement of the origin of the tale. This note was first published in the Centenary Edition, and therefore could not have been known by the late Dr. Chambers. A. W. B.

OB AND SOLLERS (7th S. xi. 428).—It seems that we think "scholarly annotation" is only possible by this generation; otherwise the laborious and delightful edition of 'Hudibras' brought out by Dr. Zachary Grey in 1744 could not be overlooked. Here the phrase is not only explained, but is duly entered in the index. In the theological controversies of the time, one disputant made an ob(jection) to the argument of his adversary, who replied by a sol(ution). Such wranglers are ob-and-sol-ers. W. C. B.

[Many references to Gray's 'Hudibras' are supplied. One or two correspondents venture on other derivations, but the answer of W. C. B. is that generally given.]

DE ASSARTIS OR DE ESSARTIS (7th S. xi. 386).—The captain of the Mousquetaires, when the immortal d'Artagnan joined them, was Des Esarts. If there actually was such a captain, which I do not profess to know, this may help W. C. W. in his quest. J. PENDEREL BRODHURST.

Bedford Park, Chiswick.

BASQUE WORDS (7th S. xi. 169, 331).—With *div-ite*, *divit-en*, &c., meaning "say," compare the Hebrew דָּבַר *davar*, "to speak," so *dibber*, "a word." In comparing languages with different forms of construction, prefixes may be retained or

discarded, as occasion requires. We see this in the familiar *bus*, from *omnibus*, while *cab*, from *cabriolet*, retains its prefixed initial. Necessity, or rather convenience, overrules all the laws of Grimm, Vernon, et hoc genus omne. A. H.

AUTHORS OF QUOTATIONS WANTED (7th S. xi. 469).—

And [not "It"] rose where'er I turned mine eye,
The morning star of memory!

The above lines are preceded by these:—

She was a form of life and light,
That, seen, became a part of sight.

The lines are from Lord Byron's 'Glaour,' and not far from the end of his beautiful Turkish tale.

FREDK. RULE.

Comprendre, c'est pardonner.

There is a French quotation, "Tout connaître, ce serait tout pardonner." Compare St. Luke xxiii. 34, and somebody's line about God, who knows us, "and loves us better than He knows." W. C. B.

+nobles?

Miscellaneous.

NOTES ON BOOKS, &c.

The Dictionary of National Biography. Vol XXVII. Hindmarsh-Hovenden. Edited by Sidney L. Lee. (Smith, Elder & Co.)

APPEARING with characteristic punctuality on the first day of the quarter, the twenty-seventh volume of 'The Dictionary of National Biography' bears the name of Mr. Sidney Lee as sole editor. An extract from a notice in the *Athenæum* is prefixed, explanatory of the conditions under which Mr. Leslie Stephen, while promising a continuance of his able contributions, retires through indisposition from the captaincy. His continued interest in the undertaking is, however, shown in a thoroughly characteristic biography of Thomas Hobbes, as well as in less important lives of Hoole, the translator, and Anthony Horneck, the preacher at the Savoy, whose popularity in the reign of Charles II. is said to be the cause of his parish extending "from Whitechapel to Whitehall." Happy is the vessel wherein the second in command is so fitted for the lead as Mr. Lee proves himself. Half a dozen names of high importance are treated by him in masterly fashion. Of these the most difficult, if not the most important, is Robin Hood. Dismissing as inconclusive the attempts that have been made to extract from ballad history a sun-myth, with Robin Hood as the central personage, to treat the robber as a popular and degraded manifestation of Woden, or to connect him with Hödr, a Scandinavian deity, Mr. Lee pays no heed to the views of late historians and antiquaries, who would assign him an actual individuality. He holds that the name originally belonged to a mythical forest elf, and was by English ballad writers, chiefly of the northern and midland counties, from the twelfth to the fifteenth centuries, applied to any robber-leader who fulfilled the requisite conditions of popularity. Disputed matters are also treated in the life of Richard Hooker, of 'The Lawes of Ecclesiastical Politie,' of which an excellent analysis is afforded. The life of Hollingshead, or Hollingshead, the chronicler, is also in the hands of the editor, who shows the expurgations that were made in his great work, as are the lives of Henry and of Philemon Holland. With the exception of Roger de Hovenden, the contributions of the Rev. William Hunt are not very important. Mr. C. H. Firth supplies a stimulating record of the career of Denzil

Holles, afterwards Lord Holles, who had in him "the soul of an old stubborn Roman." The two John Holleses, the first and second Earls of Clare, are also by Mr. Firth, as are Ralph, Lord Hopton, and the two John Hothams, who perished in 1645. A large number of excellent biographies are supplied by Prof. Laughton, who, under names such as Hood and Howe, has sea kings without limit to depict; and by Mr. Russell Barker, who has a roving commission among lawyers, statesmen, and men of distinction generally. Of the contributions of Mr. Barker, Sir John Cam Hobhouse, afterwards Lord Broughton, Thomas Holcroft, the dramatist, and Henry Homes, Lord Kames, are perhaps the most important. Home, of 'Douglas' fame, is assigned Mr. Espinasse. A whole series of Scotch Homes is in the hands of Mr. Henderson; and Home, the spiritualist medium, is in those of Mr. Rigg, whose closing statement is, "His history presents a curious and as yet unsolved problem." One of the most important, and certainly one of the most spirited and interesting biographies, is that of Hogarth, by Mr. Austin Dobson. That of Holbein is by Mr. Lionel Cust. Dr. Furnivall writes on Hoccleve, the poet, and Dr. Garnett on Hogg, the biographer of Shelley, on Thomas Hood, and on Theodore Hook. Hogg, the Ettrick Shepherd, is sympathetically treated by Mr. Thomas Bayne. Brilliant articles on Barton Holyday, the Hollands, and other minor poets are sent by Mr. A. H. Bullen, who also deals with R. H. Horne, information concerning whom is supplied to the writer by Mr. Linton. Mr. Stanley Lane-Poole describes the energetic career of Hobart Pasha. Lives of eminent ecclesiastics are sent by Canon Venables. Hopkins, who, with Sternhold, had

Great qualms,

When he (they) translated David's psalms,
and William Hone are by Mr. H. R. Tedder. Dr. Norman Moore has many biographies of physicians, and Messrs. Boase and Courtney, the editors of the 'Bibliotheca Cornubiensis,' Mr. Barclay Squire, and Mr. Charles Welch are among writers to whose contributions most will turn.

Some Account of the Stuarts of Aubigny, in France, 1422-1672. By Lady Elizabeth Cust. (Privately printed.)

THE STUARTS, Lords of Aubigny in France, and who were frequently spoken of in England as Lords Aubigny, as though there were such a title in the English peerage, were a family of mark who deserved the tribute which Lady Elizabeth Cust has paid to their memory in the elegant volume devoted to their history. They were a branch of the Stuarts of Darnley, but came off the main stem before the alliance which placed the House of Stuart on the Scottish throne. It is, therefore, we should submit, an inaccurate use of the epithet royal to speak of the Stuarts of Aubigny as of the royal house of Stuart, though in this matter, no doubt, Lady Elizabeth Cust errs in common with not a few other writers on both sides of the Channel. Perhaps the two most interesting members of the family whose fortunes are traced in the present volume are Sir John Stuart of Darnley, the first Lord of Aubigny, who distinguished himself at Beaugé, and spent much in men and money for the king who granted him the lordship of Aubigny as some compensation for his losses, and Bernard, or Beroald, Stuart, Duke of Terra Nova, the third Lord of Aubigny, who was one of the ablest generals and rulers of his day, the companion in arms of Bayard, the conqueror of Gonsalvo de Cordova, and the idolized little King of Naples, as he was fondly called by those who had benefited by his equitable rule. A very interesting specimen of Italian Renaissance art, in

the shape of a profile portrait of Berwald Stuart, from a medal executed by Niccolo Spinelli, forms a fitting frontispiece to the book. Lady Elizabeth Cust mentions (at p. 20, but so incidentally that it is only discoverable in the index *s.v.* "Bourges") the alleged Scottish colony at St. Martin d'Auxigny, quoting from the earlier accounts, but evidently without having seen the valuable paper by Mr. J. Dalrymple Duncan in the *Transactions of the Glasgow Archaeological Society*, N.S., vol. i. part iv., for 1890, where it is conclusively shown that much of the old legend is at variance with facts. The village is not in a quiet valley, as Murray's 'France' had stated; its population is not Protestant, and there is nothing to distinguish the inhabitants from the ordinary Berri peasantry. The names (Jamins, Willandis, Jasoy) cited by Lady Elizabeth at p. 20 in proof of the alleged Scottish descent are certainly not recognizable as Scottish names, strange though some of their French distortions are. We may remark in this connexion that the name occurring in the will of Anne de la Queulle, widow of John Stuart, fifth Lord of Aubigny, as John le Vinton, who seems to be described as the deceased Lord of Aubigny's *escuyer*, is almost certainly Livingstone, which is found in French records as Le Vincton, or Levis-ton, as may be seen in Francisque Michel's 'Ecos-sais en France.' It should be noted that Fordun is not authority for the suggestion that the Kirkmichael who broke a lance on the Duke of Clarence at Beaugé was identical with the Bishop of Orléans, Jean de St. Michel, the founder of the "Messe Ecos-saise" in the Cathedral of Orléans. And the allegation of the identity of the lance-head at Abbotsford with that of Sir John Swinton's lance should not be repeated in any future edition of this interesting monograph. The correction of La Queulle for Longueville made by Lady Elizabeth Cust must clearly be accepted in future genealogies of the Lords of Aubigny. On the other hand, Kirkinner, and not Kirkennan, as in the text, is the true form of the name of the Galloway parish, which Lady Elizabeth declines to believe as having been held by John Stuart of Henriestoun, younger brother of Robert, fourth Lord of Aubigny. We have to thank Lady Elizabeth Cust for an interesting and lifelike sketch of a gallant and able line of Stuarts.

Pleasantries from the Blue Box. By W. H. K. Wright, F.R.Hist.Soc. (Stock.)

No long time has passed since we noticed the first appearance of Mr. Wright's volume concerning the Plymouth Order of the Blue Friars. From the records of this convivial confraternity he has drawn some comic sketches, prose and verse, the interest of which, though to a certain extent local, is not necessarily confined to Plymouth. An opening chapter by the editor, on "Clubs, Whimsical and Literary," at least commends itself to general perusal.

Memoir of the Life of Laurence Oliphant, and of Alice Oliphant, his Wife. By Margaret Oliphant W. Oliphant. (Blackwood & Sons.)

It would be difficult to find a more charming biographer than Mrs. Oliphant, whose easy and unaffected style at once captivates her readers. To make any attempt to give a detailed account of Laurence Oliphant's extraordinary career within the limited space at our disposal would be useless. We can only recommend everybody to get the book for themselves, reminding them, in Mrs. Oliphant's own words, that "there has been no such bold satirist, no such cynic philosopher, no such devoted enthusiast, no such daring and gay, no religious teacher so absolute and visionary, in this Victorian age, now beginning to round towards its end, and which holds in its long and brilliant roll no more attractive and

interesting name." How such a brilliant man as Laurence Oliphant allowed himself to be imposed upon by such an "evangelist" as Thomas Lake Harris will remain an insoluble problem. But though the mystic teachings of Oliphant's later works are perfectly unintelligible to the ordinary mind, the study of his character and his career can never fail to interest us.

ANOTHER volume, the fourth, of *Old and New London* concludes with Part XLVI. Together with Red Lion and Bloomsbury Squares, Great Ormond Street, concerning which inquiries have recently been made in 'N. & Q.' is illustrated, both in letterpress and designs. The fifth volume, the opening pages of which are supplied, turns to the western suburb, in which category Belgravia is included.—*Pictureque Australasia*, Part XXXIII., depicts Jericho and the processes of gold-mining. It then proceeds to the Tamar and the North-West Coast, of which some agreeable illustrations are given.—Dr. Geikie's *Holy Land and the Bible*, Part XXII., has striking views of Bethel, Rimmon, Shiloh, and other spots of undying interest. Jacob's Well and the Tomb of Joseph are also shown.—*Noemann's History of Music*, now at the penultimate number, has a portrait of Prince Esterhazy, a facsimile of a page of an original score of 'The Messiah,' and other designs. It deals with modern music. What is said concerning Bishop has special interest.—*Life and Times of Queen Victoria*, Part VI., deals principally with revolt, and gives a graphic account of the Irish troubles, the Chartist riots, and other results of the French Revolution of 1848.—*The Storehouse of General Information* completes the first volume of a work of substantial value.

Memorials of Edinburgh in the Olden Time, Part VIII. (A. & C. Black), passes from the High Street and the Netherbow to the Canongate and Abbey Sanctuary. It has admirable illustrations of the Netherbow Port and Smollet's House, St. John Street, Canongate.

DR. E. COBHAM BREWER has issued, with annotations by R. Lewins, M.D., a pamphlet entitled *Constance Noden and Hylo-Idealism*. The publishers are Bickers & Son.

Notices to Correspondents.

We must call special attention to the following notices: ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

TO secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

GENERAL MAXWELL ("Bonny").—According to Dr. Murray, this word, in its primary signification, though occasionally employed with local or lyrical effect by English writers, is not a word of ordinary English prose. The meaning "well in health" is given in Peacock's 'Lincolnshire Glossary.' Numerous instances of use in England in the sense of plump, pleasant-looking, smiling, gladsome, bright, are found in writers from Shakespeare to Scott.

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'."—Advertisements and Business Letters to "The Publisher"—at the Office, 22, Took's Court, Cursitor Street, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

LONDON, SATURDAY, JULY 11, 1891.

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Notices to Correspondents.

Notes.

IRISH BELLS.

Miss Margaret Stokes, in a small but highly valuable illustrated work, entitled 'Early Christian Art in Ireland,' 1887, pp. 61-64, informs us that "the MacGuirks of Tyrone were hereditary keepers of the Bell of Termon MacGuirk, now in Dungannon Museum, which descended from Columba, the founder of the church; the McEnhills kept the iron bell of Drumragh, near Omagh; the Magoverans [MacGaurans or McGoverns] that of St. Mogue in Templeport, County Cavan; the O'Rorkes were the keepers of the Bell of Fenagh, afterwards transported to Mohill; the Breslins, that of Conell of Iniscail, now in the British Museum; and the Keanes of the County of Clare were hereditary keepers of St. Senan's Bell in Scatterry Island, called Clogh Oir, or Golden Bell, &c. It may seem like exaggeration to suggest that these relics are twelve or thirteen hundred years old, and may be indeed the very bells used by the founders in those monasteries by whose servants and successors they were preserved to the present century; and yet there is much evidence to support this assertion. The custom of enshrining these rude iron bells in cases adorned with gold, silver, enamel, and gems, which prevailed from the tenth to the twelfth century, shows the reverence with which the relics of the patron saint of the monastery were regarded. Thus we have the shrine of the original Bell of Culanus, which is apparently the work of the eleventh century (see *Archæological Journal*, vol. xx. p. 78). The shrine of St. Mura's Bell, who was patron of Fahan, in Londonderry, and was venerated on March 12th; the shrine of the Bell of St. Mogue, who was born A.D. 555, died 625,"

The accomplished authoress again states, at p. 66, "Such covers or shrines for bells seem to be unknown in any other branch of the Christian church," and that there are seven examples of these beautiful reliquaries still in existence, that of St. Mogue or Moedoc being one of them. Should any reader of 'N. & Q.' know where this shrine is now located, or if the bell of this saint is extant, I should be pleased to receive such information. The late eminent Dr. O'Donovan, in his translation of 'The Annals of Ireland,' second edition, in a note, A.D. 1496, gives a most interesting legend of St. Maidoc, who was born in Inis-Breachmhaigh, not far from Teampall-an-phuirt (i.e., the church of the bank, now Anglicized Templeport, a town and parish in the barony of Tullyhaw). Donnell Bearnagh MacGauran (or McGovern), royal chieftain of Tullyhaw, was slain before the altar of this church, as recorded under this year in the said work. St. Mogue, Maidoc, or Aidan founded an abbey in the "Island of Inch," or "St. Mogue's Isle," in the sixth century. In the late distinguished Prof. Eugene O'Curry's 'Ancient Irish History,' 1861, p. 27, is mentioned

"a codex of priscian, preserved in the library at St. Gall in Switzerland, and crowded with Irish glosses, interlinear or marginal, from the beginning down to page 222. A marginal gloss at p. 194, shows that the scribe was connected with Inis Madoc, an islet in the lake of Templeport."

The *locus in quo* of some of these historic piles, of which scarcely any trace is now left, is shown on map 25, called "The Barronie of Tollaghaghe" (Tullyhaw), amongst other maps (baronial) of the county of Cavan, originally bound in vellum, impressed with the arms of Robert Cecil, Earl of Salisbury, presented to his lordship by Sir Thomas Ridgeway, Treasurer of Ireland, 1609, and kept in Her Majesty's State Paper Office, Whitehall. The ornamentation of such exquisitely illuminated MSS. as 'The Book of Kells' (which was transferred to Trinity College, Dublin, in 1661), 'The Book of Kildare,' and the copy of the Gospels said to have belonged to St. Columba, have been the admiration of the artistic and literary world in ancient and modern times. Sir William Bentham, when referring to some other celebrated MSS., says: 'The Psalter of Columbkille,' 'The Book of Dimma' (now in the library of Trinity College aforesaid), and 'The Book of Armagh' (now in the museum of the Royal Irish Academy) "are monuments of which all Irishmen may be justly proud, may exultingly produce as evidences of the civilization and literary acquirements of their country."

For those who cannot see any of these works, in order to give them some idea of the artistic excellency of the scribes belonging to the ancient Irish universities (the chief one was founded towards the end of the sixth century at Magh Slecht, in MacGauran or McGovern's country after the reconstruction of the Bardic Order, owing to

the intercession of St. Columba), it would be well for them to refer to Gilbert's 'Facsimiles of National Manuscripts of Ireland,' 1874-84 (ably photo-zincographed by Major-General Sir Henry James, Director-General of the Ordnance Survey), to be seen in all the principal public libraries. Every student of Hiberno-Celtic antiquity hailed these five handsomely bound volumes with delight.

JOSEPH HENRY MCGOVERN.

THE NAVAL EXHIBITION.

In one sense it is a matter of no—or of very trivial—significance, in another it is of some little importance, to notice the treatment our renowned "Union Jack" in this present year of interest in our naval business receives, or the light in which it is heraldically regarded by some of its pictorial exponents.

Messrs. Brock, the well-known pyrotechnists, give us "bold advertisement" on the dead walls and poster stations of the metropolis of a firework display at the Crystal Palace, purporting to represent the Battle of the Nile (or Aboukir Bay), fought on Wednesday, August 1, and Thursday, August 2, 1798. (From the point of view on which I found my contention the actual year is necessary to be borne in mind.) It is, of course, in the highest degree hypercritical to complain that in a mere pictorial "puff"—an *ad captandum* delineation of a great naval victory—the ensigns and "jacks" of the conqueror display a "charge" which was not assumed until two years and five months after the event; but animadversion of error in the interests of historical accuracy becomes a duty when we behold the anachronism flaunting us in the face "on the line" at such an eminently national show as the Great Naval Exhibition.

George Chambers was a working painter—literally a working handicraftsman, for he sometimes "primed" and painted houses—born in 1803 and dying in 1840. He seems to me a sort of connecting link between Louthborough and Clarkson Stanfield. He excelled in marine subjects. During the last years of his life he was scene painter at a place of entertainment so remote from fashionable resort as the Pavilion theatre in the Whitechapel Road.* The Pavilion was in those days famous for imparting to the East-End playgoers of the metropolis a taste for the nautical drama then so popular in the south, *ex. gr.*, at the Surrey and the old "Vic." In Mr. Henry Rignold, a pupil and no unworthy successor of Mr. T. P. Cooke—the father of the scarcely less accomplished actors of the same surname, well known in our own day—it had an able exponent of the stage "tar" as then understood and amply appreciated. Well, Chambers painted scenes for this "show," but he

painted marine pieces of a more pretentious character as well. Three at least of his ambitious, and certainly eminently meritorious productions are exhibited "on the line" at the Naval Exhibition in the Blake Gallery, Nos. 312, 619, and 625. Two of these—312 and 625—are "lent by the Lords Commissioners of the Admiralty." The first one (No. 312), 'The Taking of Porto Bello by Vice-Admiral Vernon, November 21, 1739,' is the picture to which I wish to call special attention. The historical episode professed to be represented is familiar to all students of our lyrical literature, from the introduction to the old ballad of 'Admiral Hosier's Ghost,' series ii, book 3, of 'The Percy Reliques.' In Chambers's picture the English ships are represented as flying the ensigns and jacks (Union Jacks) as we are now accustomed to see them—that is to say, with the red saltire cross of St. Patrick superimposed—is that the correct word?—upon the white cross on a blue ground of St. Andrew. It is needless to inform the merest tyro in heraldry that this blazonry was in 1739 wholly unknown, the jack, or ensign, then consisting simply of the red cross of St. George fimbriated and on a white field crossed diagonally (I do not attempt heraldic terminology) with the white cross upon a blue field of St. Andrew. Mr. Chambers anticipates the present blazonry by sixty-one years. The "charges" he depicts were only "grouped" two years before he was born. This error, if nothing else, would approximately fix the date of the execution of his painting, and at all events demonstrate his ignorance, or carelessness as to accurate rendering, and inferentially the valuelessness of his design as a contemporary record. When we get to actual, real contemporary delineation we do not fail of conclusive illustration. Take, for example, No. 319 (in the same gallery), 'The Taking of the Acapulco Ship by Commodore Anson in the South Seas' (1743); No. 328, 'Action between an English Fleet and a French Fleet' (1747); and No. 331, 'Capture of the Spanish Galleon Nuestra Senora de Covadonga off the Philippine Isle' (1743), (both these last are by the contemporary marine painter S. Scott). In these three pictures we see the British flag as it actually was displayed down to January 1, 1801. That Mr. Brock has fallen into the popular error of adding a saltire that was not introduced until nearly three years later than the date of the event he purports pyrotechnically to commemorate is, as I have said at the beginning of this note, a matter of no moment. With one reputed to be a great marine historical painter a remonstrance seems to be justifiable, although he has passed to where all criticism must, necessarily, be indifferent to him.

NEMO.

BERCEAUNETTE.—In the 'N. E. D.' I find *berceaunette* described as "a tradesman's perversion

* See 'Dictionary of National Biography,' vol. x, p. 17.

of Bassinet or *bassinette*." Now, I am not prepared to say that this is not so, but I will point out that there is still in use in the French of to-day *bercelonnette*, or much more commonly *barcelonnette*, denoting exactly the same thing.* *Littre* derives this either from the verb *bercer*, or from *Barcelone* (=Barcelona); and I may here remark that there is a town called *Barcelonnette* in the department of the Basses Alpes. I myself give the preference to the verb *bercer*, especially as I find *bercelet*=*petit berceau* in *Roquefort*.

As for *bassinette*, it is derived in the 'N. E. D.' from *basinet* (also written *bassinet*), a small light headpiece worn under the helm and of a shape similar to that of a *bassin*; and it is declared (s.v. *berceau*) to have no connexion whatever with the Fr. *berceau*. But is this so altogether certain? If one tradesman could pervert *bassin* (or *bassinette*) into *berceau*, surely another tradesman might pervert *barcelonnette* into *barcenette*, and ultimately into *bassinette*—*bassin* (head-piece) perhaps contributing to the perversion. And, at any rate, it seems to me more likely for *berceau* to have come from *bercelonnette* than from *bassinette*. I must say also that I hardly believe *bassin* to have any essential connexion with *basinet* (head-piece). *Bassin* does not, according to the 'N. E. D.', seem to have been applied to a child's cradle or cot much before 1854, whereas *bassin* (head-piece) is an old word, very little used, and scarcely familiar to the makers or sellers of children's cradles. Besides, *bassin* (head-piece) is borrowed from the French, and the word is still frequently used in France in various other senses (see *Littre*), yet in France it has never, so far as I can see, been applied to a cradle.

It seems to me, therefore, on the whole, much more probable that *bassin* (or *bassinette*) as well as *berceau* has come from *barcelonnette* (or *bercelonnette*). If so, *bassinette* ought to be the older form; at any rate, it is much less artificial.

F. CHANCE.

Sydenham Hill.

THE WASHINGTON ANCESTRY.—This is, I imagine, a subject no longer of much interest either to English or Americans. The latter, if they accept the ingenious little book published by the New England Society, which gives as the link between England and Virginia a drunken father and a mother of low birth, may probably wish that the matter had remained shrouded in mystery. The brothers John and Laurence, who went to Virginia, must certainly have known who they were. Assuming Mr. Waters to be right, may not

the absolute silence of their wills as to their home and home belongings in England have been intentional? and does not the President's statement, as given by Col. Chester, "I have often heard others of the family older than myself say that our ancestor who first settled in this country came from some one of the northern counties," seem to show that a like reticence had been preserved by them in their family? Not all Americans, let us hope, "view with leniency" the charge of being "oft drunk." Oft or seldom, drunkenness is a sin degrading to all, and utterly disgracing and disgusting in a clergyman, a man of good family; and a clergyman could not without that vice have been sunk into familiar contact with the farm bailiff class. Naturally he and his would be ignored by his family, whose intimate associates were of so very different a rank in life, and his sons may have seen the justice of being so ignored, and may have had sense and pride enough to determine to be their own beginning in another country. Col. Chester's researches are, I believe, universally accepted as indefatigable and accurate, and his collections contain, I am told, much about the Washingtons. They cannot contain, as I at first thought probable, some deeds which I have lately copied, for one puts beyond doubt that Sir John—not Sir William, as given by Col. Chester and Mr. Waters—was the eldest son of Laurence, of Sulgrave, who died in 1616. This Sir John of Thrapston in 1627 became bound for a debt of John, Lord Mordaunt, afterwards Earl of Peterborough, and after the earl's death he was sued and "utlawed" for the debt, which may account for the mystery which seems to shroud him also. Another of these deeds, in which yet another Laurence occurs, fourth in direct descent from the grantee of Sulgrave, gives just a possibility of a different link. If any one, unconnected with the New England Society, is interested enough and has time, which I have not, to work out this possibility, I shall be glad to give my references, and any notes likely to be of use. For instance, Mr. Waters makes much of Sir Richard Anderson's wife being a daughter of Lord Spencer; but she was not his daughter. His will distinctly says "good daughter-in-law," and her paternal parentage might be helpful. I want nothing but the credit of having brought the deeds to the notice of some one better able to make use of them; but I have a very strong wish in the matter, and that is that they should be so condensed as to be suitable for what my old acquaintance Mr. Pickford calls "embalment in the pages of 'N. & Q.'"

Is it not possible that Col. Chester had the idea that the drunken parson of Parleigh might be the link, and that he deliberately refrained from making what in a Chancery suit of 1660 which I read lately is called "an unbecoming and unnecessary explanation"? VERNON.

* Compare 'La Vie Perdue,' by G. de Parseval-Deschênes (Paris, 1890), p. 253, where will be found the following: "La nourrice dormait sur une chaise à côté de la *barcelonnette*."

WILLIAM HERBERT (1771-1851), ANTIQUARY.—The annexed transcript of an original MS. document preserved in the Guildhall Library, London, will form an interesting addition to the account of the Librarian to the Corporation of London appearing in 'Dict. Nat. Biog.,' vol. xxvi. p. 235 :—

Library, Guildhall, May 28, 1840.

The following Works have been written, edited, or published by me nearly in the Chronological Order they are placed in :—

1. The whole of the Topography and Novels reviewed in Longmans Annual Review, Vol. the first, 1802. With the exception of the 'Beauties of England and Wales,' and three or four others reviewed by John Britton.

2. Col. Thornton's Sporting Tour. 4to. 1802. Edited by me for Vernor & Hood, Poultry.

3. The Verses having the Initial H. to them, in 'Syr Reginalde, or the Black Tower, and other Poems,' 8vo. 1803.

4. Select Views in London and its Environs. 2 vols. 4to. 1804.

5. History of St. George's Chapel, Windsor, to accompany F. Nash's folio Views of same.

6. Antiquities of the Inns of Court and Chancery. 8vo. and 4to. 1804.

7. Lambeth Palace Illustrated in Twenty Plates. The Letter Press by me.

8. Londina Illustrata, Began and Published by me, and afterwards sold by me to Wilkinson, and continued by him, from Drawings and other preparations of mine. Most of the Early articles and many of the latter written by me. 4to. 1806-18.

9. London Before the Great Fire (An unfinished Work, began in partnership with Boydell & Co. and published in Parts). 4to. 1817.

10. Some Account of the Hospital and Parish of St. Giles in the Fields. Bearing the name of John Parton, but in great part written by me. 4to. 1822.

11. Illustrations of the Site and Neighbourhood of the New Post Office. (No Name) 8vo. 1828.

12. The History of the Parish of St. Michael Crooked La[n]. (Unfinished.) 8vo. 1833.

13. History of the Twelve Great Livery Companies of London. 2 vols. 8vo. 1834-38. WM. HERBERT.

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

GEORGE CLARKE, M.P.—In the 'Dictionary of National Biography' (vol. x. p. 424) it is stated of this "politician and virtuoso" that

"his first election as member for the University of Oxford was on 23 Nov., 1685, but he never sat in that parliament, as the house was prorogued until it was dissolved. After remaining out of parliament for many years, he was returned at the general election in May, 1705, for the Cornish borough of East Looe.....After this parliament he again remained in private life for some years, but at a bye-election he was returned for the University of Oxford (4 Dec., 1717)."

Concerning these statements, it may be noted that the 'Official List of Members' makes no mention of the return of Clarke for Oxford University; that "George Clarke, Esq.," sat for Winchelsea in the Parliament of 1702-5; and that on the succession of Henry, Lord Hyde, to the Earldom of Rochester, Clarke was elected for Launceston

on May 29, 1711, but was not rechosen for the Parliament of 1713. It is of interest to further note that, on his ejection from the Secretaryship-at-War in 1704, he was succeeded by Henry St. John, afterwards Lord Bolingbroke.

ALFRED F. ROBBINS.

MURAL RECORDS.—It is really quite refreshing, in this age of demolitions, when the motto "We raze but to raise" is so often practically illustrated, to catch sight of ancient inscriptions such as the annexed, which I copied from outside the respective almshouses of the Skinners' Company and the Trinity House Corporation in Mile End Road, where, just out of the busy whirl of East London life, the favoured inmates may find peace and comfort for the rest of their days :—

"The Gift of Mr Lewis Newbury built by Thomas Glover Esq. his Executor Committed to the management of the Company of Skinners London.

"Built A^d Dni 16-8.

Benjamin Alexander	} Mr Ward. Renter warden."
Richard Gawthorne	
Simon Turner	
Daniel Browne	
Jacob Diston.	

"This Almshouse (wherein 23 decay'd Masters & Commanders of Ships or the Widows of such are maintain'd) was built by y^e Corp^s of Trinity House AN. 1695. The Ground was given by Cap^t Hen^y Mudd of Ratcliff an Elder Brother whose Widow did also contribute."

This latter inscription is repeated at the other end.

D. HARRISON.

SMITHFIELD.—French travellers, when describing the moral and social aspects of England, rarely forget to inform their readers that it is customary in this country for men to sell their wives, like any ordinary chattel, in open market—a fact (for fact it appears to be) that we one and all repudiate. The following paragraph appeared in the part of the *Wellington Journal* published June 6 :—

"A WIFE SOLD IN A HALTER.—On Monday, at Wakefield, in a case in which Samuel Eccles, a miner, of Allerton-Bwywater, was summoned for the maintenance of his child, it was stated that defendant and his wife had been separated since June, 1837, and that the woman was sold in a halter in the Borough Market Hotel, Wakefield, for half a guinea, and went away with another man."

As a pendant to this I transcribe the following account from the *Lady's Magazine* for 1816 :—

"SMITHFIELD BARGAIN.—One of those scenes which occasionally disgrace even Smithfield, lately took place there—namely, a man exposing his wife for sale. Hitherto we have only seen those moving in the lowest classes of society thus degrading themselves, but the present exhibition was attended with some novel circumstances. The parties, buyer and seller, were persons of property. The lady (the object of sale), young, beautiful, and elegantly dressed, was brought to the market in a coach and exposed to the view of her purchaser, with a silk halter round her shoulders, which were covered with a rich white lace veil. The price demanded for her in the first instance was eighty guineas, but that

finally agreed on was fifty guineas, and a valuable horse upon which the purchaser was mounted. The sale and delivery being complete, the lady with her new lord and master mounted a hand some curriole which was waiting for them, and drove off, seemingly nothing loth to go. The purchaser in the present case is a celebrated horse-dealer in town and the seller a grazier of cattle residing about six miles from London. The intention of these disgusting bargains is to deprive the husband of any right of prosecution for damages."

C. A. WHITE.

Preston on the Wild Moors, Salop.

AN ANCIENT GREEK CHARM.—A *reponsé* gold charm, representing a woman in labour, has been found in an ancient Greek tomb in Crete. See *Transactions of the Obstetrical Society of London*, vol. xxxiii. pt. i., 1891.

A. D.

THOMAS BAILLIE, CAPTAIN IN THE ROYAL NAVY.—It may be well to note that he died December 13, 1802, and was interred the same day in the Old Burial-ground at Chelsea (Faulkner, 'Chelsea', 1829, vol. ii. pp. 40, 138). This note will serve to correct the date of death found in 'Dict. Nat. Biog.', vol. ii. p. 423.

DANIEL HIPWELL.

MAYOR OF THE PIG MARKET.—There is now in the possession of Mr. William Prockter, J.P., and Town Councillor of Launceston, the following document, printed on parchment, save that the portion in italics is written in red ink:—

No. 7.

[Royal arms]

To our well-Beloved

Richd. Penwarden, Junr., Esqr.
of the ancient

Borough [Picture of a pig] Market,
Greeting.

By virtue of these Presents, you are hereby elevated to the Dignity of, and constituted an Alderman of this Borough.

Given at our Court Hall, this 7th day of Novr. 1804.

W. BRAT, Mayor.

ROBT. MARTIN, Recorder.

P. C. HOCKIN, Sen. Alder.

This appears to be a somewhat solemn burlesque upon the then existing Corporation of the borough of Launceston, though it is to be noted that two of those mentioned in the document—Richard Penwarden and Parr Cunningham Hockin—subsequently became members of that body and in turn mayor of the town. But I should be glad to know if a "Mayor of the Pig Market" existed in any other borough at the same period. All that could be remembered a few years ago at Launceston of the custom seemed to indicate that it had seriously degenerated in its later days:—

"On the first Monday in each September, the day on which the Corporation chose the Mayor, the roughs of the town selected a man after their own heart, made him drunk with beer, and then took him to Starcross, where they proclaimed him 'Mayor of the Pig Market' for the ensuing year. They then powdered his head

with flour, tied a frying-pan to his hair at the back, and led him through the streets, continuing to cast flour upon the miserable being and jeering loudly at him as he stumbled along."—A. F. Robbins, 'Launceston, Past and Present', p. 306.

DUNHEVED.

ALLUSION TO SHAKESPEARE.—In an edition of Shakespeare's poems, published by John Benson in 1640, there are several additional poems besides Shakespeare's work, which are stated to be written by other gentlemen. In one of these stray pieces, entitled 'His Mistris Shade,' there is the following allusion to Shakespeare, which is not to be found in Ingleby's 'Centurie of Prayse,' or in Furnivall's 'Three Hundred Fresh Allusions':—

And here wee le sit on Primrose banks and see,
Loves chorus led by Cupid, and wee le be,
Two loving followers to the grove
Where poets sing the stories of their Love
There shalt thou hear divine Muscus sing,
Of Hero and Leander, then Ile bring
Thee to the stand where honored Homer reades.

Then stately Virgil witty Ovid by,

Amongst which Synod crown'd with sacred bayes
And flattering joy wee le have to recite their playes.
Shakespeare and Beaumont, Swannes to whom the
Speares

Listen, while they call back the former yeare
To teach the truth of Scenes, and more for thee;
There yet remains brave soule than thou canst see
By glimmering of a fancie; doe but come,
And there Ile shew that illustrious roome
In which thy father Johnson shall be plac'd,
As in a Globe of radiant fire, and grac'd
To be of that high Hyrachy, where none
But brave soules take illumination.

This poem, which contains about sixty-five lines, is unsigned; most of the other pieces have initials attached to them. There are several elegies on Shakespeare prefixed and affixed to these poems, all of which are duly chronicled in Ingleby's 'Centurie of Prayse.' MAURICE JONAS.

NEWTON, it is well known, had a great dislike to poetry and music. With regard to poetry, he opens his 'Chronology Amended' with a statement that corresponds with this depreciatory view of poetry. The introduction to the 'Short Chronicle' runs thus:—

"The Greek antiquities are full of poetical fictions, because the Greeks wrote nothing in prose before the conquest of Asia by Cyrus the Persian. Then Ph-recydes Seyrius and Cadmus Milesius introduced the writing in prose."

Is not this narrowness of view of our great astronomical genius in curious accordance with the *illumina* views of Hume, who is at great pains to show the superiority of prose to poetry, by pointing out that this attains immediate success amongst barbarians, whilst prose so slowly travels to excellence as never to be discoverable until society has attained a high development in civiliza-

tion, and finds a genius such as David Hume to crown the edifice?

The truth is that prose like Hume's is a sign of super-civilization. Johnson said he wrote like a Frenchman. It is slowly dawning on mankind that the only true historians are the few towering poets like Homer, Dante, Shakspeare. Is it not a pleasure to see two such men as Newton and Hume thus punished for presumption growing out of narrowness of view? C. A. WARD.

Walthamstow.

NOTES ON THE PINDAR FAMILY.—The following desultory notes are not, by themselves, of much importance, but may serve as the basis for further inquiry.

Apparently the name occurs for the first time in 1592, when the Mayor and Aldermen of the City, replying to the Lords of Council, state that,

"in accordance with their Lordships' recommendation they had granted to Henry Pyndar, Brewer, protection against his creditors, and had endeavoured to bring about a reasonable arrangement; but Pyndar, presuming on the protection had refused, and still carried on his trade. They suggested withdrawal of protection, to allow his creditors to proceed against him and his securities."—'Remembrancia,' p. 493.

The form of the name, as well as the date, suggests a Flemish origin for this family.

In 1601 John Pinder represented the City in Parliament. It may be this man whose name occurs in the Inquisitions Post Mortem of London 21 James I. (1623).

John Pinder, Junior Warden of the Barber-Surgeons' Company in 1641, was elected to the clothing (*i. e.*, livery) January 19, 1626, at the cost (or fine) of two pounds. He was alive in 1646 (Sidney Young's 'Annals of Barber-Surgeons').

The register of St. Botolph's, Bishopsgate, supplies the following:—

1621. Mr. Ralph Pinder, Alderman's Deputy, buried May 28. He was the father of Sir Paul Pinder, and doubtless the Ralph Pynder named twice in Inq. P.M. 21 James I. (1623).

1643. Mr. Paul Pinder, buried December 29, aged fifty-six. A brother, probably, of Ralph, and maybe both were sons either of the aforesaid Ralph or of John Pinder, M.P.

1650. Sir Paul Pinder, died August 22, 1650; buried September 3. He is too well known to require further reference here.

Turning to the register of Alhallowes, Bread Street, an entry upon January 19, 1667, records the baptism (being born on the same day) of Michael, son of Michael and Phoebe Pyndar: "but by reason of the dreadful fire, was born in Coleman Street, in Sir William Bateman's house, where many of this parish for some time inhabited" (Malcolm).

Mary, daughter of Sir Paul Pinder, Kat., of London, was married (third wife) to Sir William

Dudley, Bart., of Clapton, co. Northampton. Sir William died in 1670 (Courthope's 'Extinct Baronetage').

Thomas Pindar, salter, Sheriff of London, 1731, died January 15, 1741, aged eighty-two. Any particulars leading to his identification and to his own immediate family will be very acceptable.

St. Giles's, Cripplegate, affords the last item, in the shape of an M.I.:—

Mr. William Pinder, 1784.

Elizabeth Pinder, his daughter, 1783, aged nineteen.

Some of your correspondents will be able, doubtless, to supplement these notes.

J. J. STOCKEN.

3, Weltje Road, W.

'THE BIBLIOMANIAC'S PRAYER.'—I think perhaps the following is worth reprinting in 'N. & Q.':

Keep me, I pray, in wisdom's way,

That I may truths eternal seek;

I need protecting care to-day.

My purse is light, my flesh is weak;

So banish from my erring heart

All baleful appetites and hints

Of Satan's fascinating art—

Of first editions, and of prints.

Direct me in some godly walk

Which leads away from bookish strife,

That I with pious deed and talk

May extra-illustrate my life.

But if, O Lord, it pleaseth Thee

To keep me in temptation's way,

I humbly ask that I may be

Most notably beset to-day.

Let my temptation be a book

Which I shall purchase, hold, and keep,

Whereon when other men shall look,

They'll wail to know I got it cheap.

Oh, let it such a volume be

As in rare copper-plates abounds!—

Large paper, clean, and fair to see,

Uncut, unique—unknown to Lowndes.

Eugene Field in 'A Little Book of Western Verse.'

WM. H. PEET.

ADDISON ON THE COPERNICAN SYSTEM.—In New College Chapel on a recent Sunday I bore my part in singing Addison's hymn, founded on the opening verses of Ps. xix. As we declaimed the stately couplet,

What though in solemn silence all

Move round the dark terrestrial ball,

two questions arose in my mind: 1. How many of those present bethought them that they were giving musical expression to a belief which no one dreams of entertaining? 2. What was Addison's own meaning and intent in writing thus? for be it observed that he had no need to say anything of the sort. The original has only this, "There is neither speech nor language: but their voices are heard among them" (Prayer Book Version). Neither can the words fairly shelter themselves under the plea of conventionalism. He

might very well speak, as we may speak, of the unwearied sun running his course, &c. Without pedantry we cannot easily speak otherwise. But it is a different thing to make what amounts to a categorical assertion that the earth is the centre of our system. Could he then, I asked myself, or other thoughtful men of his day, have still been clinging to an outworn theory regardless of Copernicus? I have since looked into his works to discover his real opinion, and I find that elsewhere he assumes the Copernican system as matter of course. Thus, in the *Spectator*, No. 420, he speaks of Fancy "comparing the earth to the circle it describes round the sun." (The hymn first appeared in *Spectator*, No. 465.) So, then, it would seem that while regarding the new theory as alone worthy of statement in sober working-day prose, he thought it decorous in poetical or religious utterance to abide by the language of the old—a somewhat notable instance of "survival." C. B. MOUNT.

Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

WILLIAM LLOYD, BISHOP OF WORCESTER (1627-1717).—Where is the Bible which Lloyd "interlarded and interlaced" with "an immense treasure of remarks" in shorthand? See Nichols's 'Lit. Anecdotes' (1812), iv. p. 731, and Whiston's 'Memoirs' (1749), part i. pp. 34, 35.

G. F. R. B.

JOHN, LORD BELASYSE (DIED 1689).—Information as to any book containing the inscription in full on the monument of Lord Belasyse, now in the churchyard of St. Giles in the Fields, will be very acceptable.

R. F. S.

EARLY ENGLISH VOLUNTEERS.—Are there any late extant of the various volunteer corps raised in England during the French war, 1793-1815, their officers, and respective strengths?

R.

THOMAS HOOD AND THE LUTE.—Has not Hood made a slip in his pretty little poem beginning:—

I love thee—I love thee!
'Tis all that I can say!

In the third stanza he has:—

The mellow lute upon those lips,
Whose tender tones entrance.

Hood appears to have thought that the stringed lute was a wind instrument played with the lips. Is "lute" a misprint for "flute"?

JONATHAN BOUCHIER.

THE GAME OF TROCO.—Can any of your readers inform me where I can find a description of, and the method of playing, the game of troco? It is an

old Italian game, played with balls and cues on a lawn. It was played in England in the last century, and I have no doubt that some Italian or English book on games would afford me the information I want.

WILLIAM H. COPE.

Bramshill, Hartford Bridge, Hants.

BOOK-PLATE.—I recently bought in Paris a beautifully executed book-plate, about which I should like some explanation. It measures exactly three inches by five inches, inside the border, and is signed "B. Picart del. 1718" on bottom right-hand corner. It represents a library interior, with books, and four busts on pedestals. In the foreground is a female figure, seated on a horse, and holding a sceptre and a cornucopia. In perspective is shown an inner room, in which are a printing-press, a compositor at his case, and a pressman inking the forme. There are five winged boys, also books and instruments lying about. A small shield at the top bears gules, a figure of Justice, with the motto "Uni vero." To whom did this plate belong? WALTER HAMILTON.

Elms Road, Clapham.

COPPER COINAGE.—Can you inform me whether at any time the word London has appeared in the design on the copper coinage during the present reign?

C. J. PAYNE.

GUITAR MUSIC.—I should be glad of contributions toward a bibliography of the guitar, or a guide to the vast mass of guitar music that must exist somewhere. I specially want old songs and pieces, but shall be glad to hear of good modern ones as well.

H. H. SPARLING.

8, Hammersmith Terrace, W.

ALICE GRIMBOLD.—Is there any historical mention of the execution of Alice Grimbald at Leicester in March, 1605? She was convicted of the murder of her mistress, the landlady of the "Blue Boar" in that town, and was burnt at the stake, then the punishment for the technical crime of petty treason. Are the names of Grimbald and Bonus still known in the neighbourhood of Leicester?

H. WEDGWOOD.

94, Gower Street, W.C.

AUTHOR OF LATIN QUOTATION WANTED.—The first one or two words are forgotten, but the lines run thus:—

—mortis quanquam certissima imago,
Consortem cupio, tetamen esse tori.

Who was the author?

D. D. D.

'OF THE TREWNES OF THE CHRISTIAN RELIGION.'—Will some reader of 'N. & Q.' kindly tell me the author of 'The Trewnes of the Christian Religion'; also date when published? It is printed in black letter. The copy I possess (probably the original edition) has no title-page, and, although it is complete in all other respects, there

is no indication of author's name or date of publication anywhere to be found. B. B.

MARY BRETON.—I should be glad if some reader of 'N. & Q.' could furnish me with the true story of Mary Breton, the Quakeress beauty, wife of John Hope, merchant, of London, who was buried in Westminster Abbey towards the end of the eighteenth century, with special reference to her death; also tell me in what way the said John Hope was connected with the foundation of the modern house of Baring Brothers, in the City of London. ERROLL.

VIRGINIA.—Can any one tell me where to find a record which will give the Judges of the Admiralty Court of Virginia? I am anxious to ascertain particulars of one Edward Hill, "Treasurer and Judge of the Admiralty Court, Virginia." He must have been living about the end of the seventeenth century. HARDINGE F. GIFFARD.

SARUM MISSAL.—Can any reader inform me whether the Burntisland edition is now published, and at what price? C. H.

BYRON'S TOWN HOUSE.—My wife has repeatedly told me that when as a child she was staying with her grandmother at 20, Savile Row (the house at the bottom of New Burlington Street, and facing Regent Street, from which the name of the firm could be read on the blinds or front of the house), where her grandfather and father lately carried on business as tailors, under the names of Charles Williams & Son (at the opposite end of the row to that in which the celebrated Poole carried on his), she used to be told that that house had formerly been Byron's town house, that the principal room in which the business was carried on—that on the ground-floor front of the house looking up New Burlington Street—was the dining-room, and that a smaller room had been Byron's study. Is there any foundation in fact for this account; or is it a mere myth? I have never read any detailed biography of Byron, and so am not in a position to judge. THOMAS J. JEAKES.

Tower House, New Hampton, S.W.

"THE MANCHESTER SCHOOL."—Speaking in the House of Commons on "the state of the nation" on July 6, 1849, the late Lord Beaconsfield (then Mr. Disraeli) observed:—

"He [Sir Robert Peel] speaks with a sneer of those who think that the principle of buying in the cheapest and selling in the dearest market is a new principle invented by the Manchester school. I have a right to use that phrase, for I gave them that name. I gave it them with all respect; I thought it a homage due to their deleterious, but not unprincipled, doctrines."

When was the term "the Manchester school" first used by Mr. Disraeli, and under what circumstances? POLITICIAN.

DOMETT AND BROWNING.—A small volume of poems was published in 1833, of which the author was Alfred Domett, the "Waring" of Browning's well-known poem. Two pieces are included in the volume (pp. 149, 153), which are respectively entitled 'The Voice of the Pestilence,' and 'Night: a Fragment,' and are stated to be written by "A Young Friend of the Author." I believe it is supposed in some quarters that the "young friend" was Robert Browning, but I am unable to detect in the verses any resemblance to that poet's peculiar style. I should be glad if any correspondent of 'N. & Q.' could set the matter at rest. This volume is probably referred to in the lines:—

Who's to blame
If your silence kept unbroken?
True, but there were sundry jottings,
Stray-leaves, fragments, blurs and blottings,
Certain first steps were achieved
Already which (is that your meaning?)
Had well broke out, whoc'er believed
In more to come!

The little book must be extremely rare, as I have never seen any copy but my own.

W. F. PRIDEAUX.

Kashmir Residency.

SERAC in his Egyptian conquests set up pillars at their limits in Africa and in Spain. In Spain they were at the mouth of the Mediterranean 1008 B.C., about the time of dedication of Solomon's Temple. Has this any connexion with the Pillars of Hercules? Do chronologers assume any date at all for the historical prototype of the Herculean myth? C. A. WARD.

Walthamstow.

NASH'S 'MENAPHON.'—There are two allusions in Nash's address to the gentlemen students prefacing 'Menaphon' which are more or less enigmatical to me, but which the extensive resources of the readers of 'N. & Q.' may perhaps explain or elucidate. At p. 8 Nash, "the English Aretine," says:—

"A tale of John a Brainford's will, and the unlucky furmenty, will be as soon entertained as the best poem that ever Tasso eternisht [Query "immortalized," or misprint for "furnished"!]."

What was the story of John a Brainford's will, &c.? So far as I can discover, John a Brainford was vicar of Kennington in 1575, and preached a sermon on the dispossession of evil spirits by fasting and prayer; but this is all I can trace.

Again, at p. 10, the "trivial translators," who impliedly had Shakspeare in their ranks, are advised,

"having starched their beards most curiously, to make a peripatetical path into the inner parts of the City, and spend two or three hours in turning over French Dowdie."

Who or what was French Dowdie, or Doudie, in 1589? These phrases and references, as well as

the suggestion that these same translators "have not learned so long as they have lived in the spheres, the just measure of the horizon, without an hexameter," are alike obscure and puzzling to me. Can any correspondent explain?

JAMES T. FOARD.

LORD PARR OF HORTON.—In the will of this nobleman, dated June, 38 Henry VIII., plate is mentioned bearing the "Parre arms, flyhughe's arms, and Greves arms." Can any one explain what his connexion was with the last-named family? The will is in the P.C.C., 6 Populwell, and the testator's brother was father to Queen Katherine.

SARUM.

ESQUIRE.—The old derivation of this word is shield-bearer or groom, direct from the French *escuyer*, which to old-fashioned people appears to be reasonably probable. In the *Athenæum's* notes of the Philological Society's meeting of February 6 (in that paper's impression of February 21) we read of a new derivation, thus: "The ignorance of heraldic writers had confused the sense of *esquire*, which was the Old French *escaire*, a mason's square." I do not see the connexion between a mason's square and the ancient or modern *esquire*, and should be obliged if some one of your readers could trace or illustrate the connexion of the newer derivation.

B. PAYNE.

Southsea.

TITLE OF BOOK WANTED.—Mr. Athelstan Riley, in his amusing work entitled 'Athos; or, the Mountains of the Monks,' p. 305, n., speaks of a little book "on the abuses of the English Church," in which the authors advocate the doctrines taught by Nestorius. I am anxious to see this book. Can any reader of 'N. & Q.' tell me its title?

EDWARD PEACOCK.

Bottesford Manor, Brigg.

SIR-RAG.—In looking over the register book of this parish, I find in the entries of burials, under date 1764, the following:—

Thomas Hunt, from Leicester (a Sir-Rag to a Waggoner) died at y^e George. Buried Oct. 31.

Can any of your readers tell me anything as to the meaning or origin of this strange word *Sir-Rag*?

JOHN F. HALFORD.

Brisworth Vicarage, Northampton.

WRIGHT'S 'HIST. AND ANTIQUITIES OF RUTLAND.'—I wish to see or obtain a copy of the following book: "Wright's Hist. and Antiquities of Rutland. A New Edition, with Additions, by William HAYROD," Stamford, 1788, fol. Only two numbers, pp. 36, with two plates, appeared. Can any of your readers help me?

WINDHAM.

'THE SACRED OUTCRY,' BY THE REV. MATTHEW WORTHINGTON.—A small book (or possibly only

a pamphlet) on witchcraft, bearing the above title, is said to have been published about the year 1790. I cannot find a copy in any public library, and shall be glad to obtain particulars about it if from a fortunate possessor of what must be a scarce work.

H. FISHWICK.

The Heights, Rochdale.

AUTHOR OF BOOK WANTED.—I have just received in the library a book entitled "A New and Complete History of England from the First Settlement of Brutus, upwards of One Thousand Years before Julius Cæsar, to the Year 1797. By Charles Alfred Ashburton, Esq. London, printed and sold by W. & J. Stratford, No. 112, Holborn-Hill." 946 pp.; index; continuation to the close of the session of Parliament in 1798, 64 pp. folio. I have looked in vain for an entry of this book in Watts, Lowndes, Allibone, and in innumerable library catalogues, including the volume of the British Museum Catalogue printed in 1841; nor have I been able to find the author mentioned in any biographical records to which I have access. What I should like to know is who the author is, and why the book does not seem to exist in the collections of other libraries.

K. A. LINDERFELT.

Public Library, Milwaukee.

COL. THORNHILL.—Can any reader of 'N. & Q.' give me any information as to a Col. Thornhill, who fought at Waterloo? Are any of his family still living? I have his portrait in oils.

CONICS.

NAME OF AUTHOR WANTED.—'Anatomie of the Service Book,' by Dwalphintramis, n.d. quarto, probably about 1642.—What is the meaning of the pseudonym? Is it, like "Smectymnus," a conglomerate of initials? Halkett and Laing suggest, with a query, that the author is a John Barnard; but if so, what did he mean by such a name?

W. E. BUCKLEY.

Replies.

PHŒNICIANS IN SOUTH DEVON.

(7th S. xi. 225, 336, 433; xii. 11.)

A letter in your last issue from an independent source has made unnecessary my request, made immediately on my seeing Mr. BONE's communication, for the publication of my answer to Mr. Baring-Gould's onslaught in the *Pall Mall Gazette*, published therein some nine days later—in fact, as soon as it could be inserted. But surely, before uttering an eighteen-months'-old charge of palpable bad faith, MR. BONE was bound to have satisfied himself that the person accused had made no answer within a reasonable time; not that such silence would have been wholly conclusive, for absence, as in my case since

May 30 last, illness, or oversight might account for so serious a charge being left unnoticed.

Moreover, on a charge of humbugging the public Mr. Baring-Gould should be the last to cry out. Has he not printed as one of his 'Songs of the West,' to the author's great indignation, Frank Mori's ever fresh and sparkling "Twas on a Sunday morning," published 1853? I have been told of other like instances in the book, but I heard him own up to this particular piece of "April-fooling" at the Royal Institution.

As W. S. B. H. has shown, Mr. Baring-Gould makes reckless blunders about local matters under his very nose, yet lays down the law on Semitic etymology! Can he read, speak, or think in Hebrew? Can he turn a simple hymn into Hebrew rhyme, a process nearly as easy as into Latin rhyme? If not, had he not better eschew Semitics and confine himself to novels, vampire stories, of which he has written the very best and creepiest, and lives of old-world saints? In my haste to answer his letter, however, I quite overlooked the suggestion of bad faith, and hence am driven to ask your insertion of the letter in which the Society of Antiquaries, after three months' deliberation, declined to read this paper of mine, not by any means on Mr. Baring-Gould's ground, but for the much more serious reason that they had no Fellow capable of doing justice to it. The Director subsequently told me verbally, "We have not a man who can deal with it, but we hope to have one soon;" one of the executive committee adding, "A man was put up who could have discussed it, but he was pilled, worse luck."

Soc. Antiq., Lond., Burlington House, Piccadilly, W.,
January 15, 1891.

MY DEAR SIR,—The Executive Committee, while fully recognizing the zeal, care, and learning which you have bestowed upon 'Phœnician Vestiges in South Devon,' consider it unsuitable for reading at a meeting here. The subject is quite new and very difficult, and should be treated in an independent work, so that the abstruse evidence produced may be more leisurely examined and commented on by those who are specially competent to do so. Justice could not be done to it by those who may happen to attend on one of our evening meetings. I therefore return the paper in a registered cover, with many thanks.

Your obedient servant,

H. S. MILMAN.

W. G. Thorpe, F.S.A., Gloucester House,
Lark Hall Rise, S.W.

Almost unparalleled as the compliment from such a quarter was, I then and there declined to accept it at the expense of my co-Fellows, several of whom, far above me in attainments, have written me that my paper, even with its disadvantage of being thoroughly new, ought to have been read and discussed. My friend Prof. Reginald Stuart Poole, though not a Fellow, endorses this. Other circumstances indicate that the motive was a different one. But the delay has been an absolute benefit. Materials of which the amount is enormous

have accumulated, and the matter is no longer of county but of national and even historic interest. For I claim to have now settled once for all the long contested locality of the Ictis or Mictis of Diodorus, the great tin-shipping emporium of the ancient world, in favour of a spot hitherto never thought of, but where all the surroundings fit in with the still unchanged names as thoroughly as Mr. Wallis Budge's identifications of the old hieroglyph names in the Delta with their Fellah corruptions, or as my own double good fortune in settling the date of 'Pilgrim's Progress' by discovering the Bunyan warrant, and the position in which Charles I. met his fate by unearthing the 'Red Pamphlet' in the British Museum Library, which last many will be glad to know, by Her Majesty's gracious acceptance from me of the only copy left in private hands, is now placed, with a facsimile of the first, in the Queen's library at Windsor Castle.

As your valuable journal is a standing work of reference, may I be permitted to add that all those curious to see what "happy chance" may still have in store for delvers in an apparently worked-out field will find it in my paper in the *Antiquary* for last May on 'How Charles I. was Beheaded'? It was neither too new nor too difficult, and Burlington House heard it read.

My Phœnician paper is in type, and I am considering whether it shall see the light in a magazine or as a pamphlet, the former affording the readiest field for immediate and general discussion, but being also ephemeral and unhandy. Mean time I thank you for the opportunity of denying the "April-fooling," and regret I did not take it up earlier.

W. G. THORPE, F.S.A.

Gloucester House, Lark Hall Rise, S.W.

SINDBAD'S VOYAGES (7th S. xi. 462, 482).—Surely students of Old English know the mention of the whale in 'St. Brandan.' In Wright's edition of 'St. Brandan,' published for the Camden Society in 1844 (forty-seven years ago), the editor says, in the very first page:—

"There are several remarkable points of similarity between St. Brandan and the Sindbad of the 'Arabian Nights,' and at least one incident in the two narratives is identical—that of the disaster on the back of the great fish."

I have my doubts about the story being brought from the East "by Crusaders and palmers," as Mr. Clouston suggests. I suspect it was "brought from the East" before either Crusaders or palmers were invented; for it is a certain fact that the same story is familiar to students of our oldest English, from its occurrence in the Anglo-Saxon poem of 'The Whale,' printed at p. 360 of Thorpe's edition of the 'Codex Exoniensis; or, Exeter Book.' Thorpe's translation is so extremely bald that perhaps some of your readers may thank me

for a less literal, yet sufficiently exact translation of a few lines of it. Speaking of the whale, the poet says:—

"Its appearance is like that of a rough rock; [it seems] as if it extended [lit. wandered] beside the shore of the channel, like the greatest of reedy islands surrounded by sand-dunes. Whence it happens that seafarers imagine that they are gazing with their eyes on some island, and so they fasten their high-stemmed ships with anchor-ropes to this false land; they make fast their sea-horses as if they were at the sea's brink, and up they climb on to the island, bold of heart: the vessels stand, fast by the shore, surrounded by the stream. And then the voyagers, weary in mind, and without a thought of danger, encamp on the isle. They produce a flame, they kindle a vast fire. Full of joy are the heroes, late so sad of spirit; they are longing for repose. But when the creature, long skilled in guile, feels that the sailors are securely resting upon him, and are keeping their abode there, in enjoyment of the weather; suddenly into the salt wave, together with his prey, down dives the ocean-dweller and seeks the abyss; and thus, by drowning them, imprisons the ships, with all their men, in the hail of death."

Nor is this the only reference earlier than 'St. Brandan.' The story occurs in the Old English Bestiary, printed in 'An Old English Miscellany,' ed. Morris (E.E.T.S.), p. 17, and this poem can hardly be later than 1250. We know, too, the source of it, since it is translated from the Latin 'Physiologus,' by Thetbaldus. Compare, too, the 'Livre des Creatures,' by Philip de Thaun, as printed in Wright's 'Popular Treatises on Science,' pp. xiii, 108.

It is clear that the stories of the whale, the panther, the sirens, &c., found their way into English at an early period from Latin bestiaries, and the latter contain some embellishments of Eastern origin. This is the true history of the matter.

WALTER W. SKEAT.

In connexion with MR. CLOUSTON's interesting note it may be worth while to point out that Hole's quotation from Milton—given incorrectly, by the way; "flood" should be *stream*, and a comma is wanted after "haply" ('Paradise Lost,' book i. l. 200)—is not the only passage of the kind in 'Paradise Lost.' See also book vii. ll. 412, *et seq.*:

There leviathan,
Hugest of living creatures, on the deep
Stretched like a promontory, sleeps or swims,
And seems a moving land.

R. HUDSON.

Lapworth.

It is not easy to say why Galland should drop the *d* out of Sindbad, except that Frenchmen used to make it a rule to spell all foreign names wrongly. As the *i* would not be pronounced in French as the English *i* is, the *d* could easily be sounded. But in English, whether you write it with *d* or not, the pronunciation, if at all rapid, cannot distinguish that letter. You can make it heard in *Sind*, but if you add *bad* the *d* as good as disappears. I do not see why we should not say the

"Peri Banou," because "Peri" is English now; but it is nonsense to say the "Fairy Peri." I wish MR. CLOUSTON would give us more of his interesting Arabian learning.

C. A. WARD.

Walthamstow.

CATS (7th S. xi. 447).—Addison, in one of his pleasant *Spectators*, relates that he was in a party of persons who talked much about their antipathies, when, among other things, "the eternal cat was not forgotten." One had sweated at the sight of it, another had smelt it out as it lay in a distant cupboard, and one stated that in going through a London street for the first time a sudden faintness came over him, which he could not account for until he happened to look upwards, and found that he was passing under a signboard on which a picture of a cat was painted. In another paper a correspondent points out how he won his wife against a formidable rival by taking advantage of his antipathy to a cat. He bribed the maid to pin the tail of a cat under the gown of her mistress whenever she knew of the rival's coming, and this had such an effect that when he entered the room he looked more like one of the figures in Mrs. Salmon's wax-works than a desirable lover, so he was dismissed, and the other man accepted.

Montaigne tells us that he was peculiarly distressed at bad smells, and, quoting one of Martial's epigrams, "Posthume, non bene olet, qui bene semper olet"—

He does not naturally smell well
Who always of perfumes doth smell—

adds, "I am nevertheless a strange lover of good smells, and as much abominate the ill ones, which also I reach at a greater distance, I think, than other men."

Locke, in his 'Essay on the Human Understanding,' chap. xxxiii., has some sensible remarks on the subject of "antipathies." He considers some to be natural, depending upon our original constitution, and are born with us; others are acquired through bad teaching in childhood, or, as in the case of the grocer's apprentice, through a surfeit. Children, through the influence of bad nurses, often fear to be left in the dark, and recoil with horror at the sight of certain harmless animals. Many years ago I persuaded the young wife of one of my scientific colleagues to teach her children to study and admire all natural objects, and she did so with such effect that on one occasion, when her maiden sister was seated in the garden, two little girls ran up to her, holding something between their hands, each one exclaiming, "Oh, auntie, see what I've got!" and each let fall a large spider into her lap, which the lady threw off and retreated shrieking.

It would form a mournful history to study the various antipathies that exist between different

racés of men—between the black man and the white, the Mahometan and the Christian, or even between the different sects of the same faith. In my young days it was thought to be the correct thing for the country squire, with an approving wink from the rector, to have the Methodist preacher dragged through the horse-pond. At the time referred to the persecutions consequent on the revivals of Wesley and Whitefield had not subsided, nor had the recommendations of Horace Walpole been forgotten. Writing in 1768 with reference to the Methodist preachers, he says, "I would have the clergy fight them and ridicule them." And in a letter to Sir Horace Mann he writes: "If you ever think of returning to Englandyou must prepare yourself with Methodism. I really believe by that time it will be necessary. This sect increases as fast as almost any religious nonsense did." There is also a delightful letter in a similar, but more elaborate tone, addressed to the Countess of Huntingdon by the Duchess of Buckingham: "I thank your ladyship for the information concerning the Methodist preachers. Their doctrines are most repulsive, and strongly tinged with impertinence and disrespect towards their superiors in perpetually endeavouring to level all ranks, and do away with all distinctions. It is monstrous to be told that you have a heart as sinful as the common wretches that crawl the earth. This is highly offensive and insulting, and I cannot but wonder that your ladyship should relish any sentiment so much at variance with high rank and good breeding."

Let us hope that we may outlive all our antipathies except

The strong antipathy of good to bad.

C. TOMLINSON.

Highgate, N.

There is this story of the antipathy to cats:—

"Cum Germanus quidam hiemis tempore nobiscum cœnaturus," inquit Mathiolus, "in hypocænstum intrasset, quo plurimum amicorum sodalitas convenerat, mulier quædam hujus viri naturæ conscia, ne is viso felis catulo, quem educaverat, iratus discederet, illum in arcula quadam in eodem cœnaculo concluserat. Sed quamvis nec vidisset ille, nec audivisset catulum, cum paucis post tempore acrem felis halitum inspirasset, irritata statim ea temperamenti qualitate felium inimicæ, prorumpente sudore, pallida admodum facie, omnibus admirantibus, conclamare cœpit tremebundus: Hic aliquo in angulo latet felis, nec nisi fele foras elato sibi restitui potuit. A. Pareus, l. 20 Operum, de Venenis."—Beyerlinck, 'Magn. Theatr,' s.v. "Tolerantia," t. vii. p. 681.

ED. MARSHALL.

I can give an instance very much to the point of Mr. Ward's last question—in fact, exactly what he wants. In our old home my sister, quite a child, certainly under twelve, one day went into the kitchen, and saw a large cat, a stranger, sitting quietly in front of the fire. She was charmed to

see it, and tried gently to stroke its head. The beast deliberately attacked her hand with its claws, and not by a mere stroke, but by actually drawing all five talons down the back of the hand, making, of course, what might be called a wound. My sister says she was dreadfully wounded, not only physically, but mentally, at the cat's ingratitude, and burst out crying quite as much for the latter reason as the former. "How the cat knew I was under twelve," she says, "I am sure I don't know; but I certainly was."

C. F. S. WARREN, M.A.

Longford, Coventry.

SERVANTS' LIVERIES (7th S. xi. 427, 493).—The heraldic rule for liveries is perfectly simple and explicit, namely, that the principal colour should be of the tincture of the field, the secondary or lining colour (which appears in the facings) that of the principal charge. The buttons and lace must be the same as the principal metal in the coat. MR. WALFORD's friend, therefore, would be transgressing all rule in using gold buttons; his arms being Sable, a cross moliné argent, the liveries would be black, with white facings and silver buttons and lace. Occasionally this rule has been modified, as in the royal liveries of Great Britain, which should strictly be red with yellow facings; but blue has been substituted for yellow, and was introduced to represent the azure field of the arms of Ireland or of France, or both, quartered with those of England. Sometimes also argent in the shield is represented by drab in the cloth, especially in overcoats, and gold becomes murrey or maroon, as in the liveries of the Dukes of Argyll. But gold buttons with white facings is heraldically false, a transgression of the rule which forbids metal upon metal.

HERBERT MAXWELL.

The Tudors used green and white liveries, tinctures not found in the arms of England. I have seen somewhere the arms of Queen Elizabeth displayed on a background paly vert and argent, the Tudor livery colours.

GEORGE ANGUS.

St. Andrews, N.B.

GILBERT DE GAND (7th S. xi. 468) Dugdale ('Baronies,' p. 400) says that Gilbert de Gaunt was a son of Baldwin, Earl of Flanders, and nephew to William I. (i. e., to Matilda, his wife). He adds the name of his wife (Alice, daughter of Hugh de Montfort) and of two sons, Walter and Robert, of whom the first succeeded him in the bulk of his possessions, consisting of 154 English manors, of which 113 were in Lincolnshire. Gilbert de Gaunt was re-founder (with Remiquis, Bishop of Lincoln) of Bardney Abbey, which had been destroyed by the Danes two centuries before. Dugdale does not mention the son Hugh, of whom O. W. S. speaks. It would be very interesting to verify, or prove mistaken, Dugdale's statement as to Gilbert's parentage. Was he, for

instance, a bastard son of Baldwin VI.? The latter does not appear to have had any legitimate issue.

C. MOOR.

Vicarage, Barton-on-Humber.

GILES CLARKE (7th S. xi. 469).—He may be identified with the student of both names matriculating at Oxford from Christ Church, July 17, 1677, as the son of Edward Clarke, of the city of Gloucester, gent., then aged eighteen; B.A. July 21, 1682; M.A. June 21, 1684 (Foster's 'Alumni Oxonienses,' 1500-1714, vol. i. p. 280). He would have been twelve years old when admitted (possibly for chambers) to Lyons Inn, the expediency of a call to the Bar being evidently a long afterthought.

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

OLD WORDS RELATING TO LOCKS (7th S. xi. 167, 313).—Another name for a padlock is current in this county, viz., "the blacksmith's daughter." Only a few days since a man informed me that he could not enter one of my fields because the "blacksmith's daughter" was on the gate.

C. LEESON PRINCE.

The Observatory, Crowborough.

'BLACK EYES': SONNET (7th S. x. 188, 333, 471; xi. 53, 251).—I read years ago a very beautiful poetical account of the contest between "Black Eyes and Blue Eyes" in, if I mistake not, the *Dublin University Magazine*. It was written by John Francis Waller, LL.D., of the Irish Bar. It was greatly admired at the time. Y. S. M.

FORMATION OF A GENEALOGICAL TABLE (7th S. xi. 407).—The practice is generally to keep the male descent on the dexter side, i. e., the heraldic right side.

B. FLORENCE SCARLETT.

The paternal family should be always on the heraldic right side.

Y. S. M.

HEWSON CLARKE (7th S. xi. 445).—From a file of the *Tyne Mercury* I was able to give in the *Monthly Chronicle of North-Country Lore and Legend*, part I. (April, 1891) pp. 149-151, a copious biography of Hewson Clarke, written for the most part by himself. A note in the same issue of the *Monthly Chronicle*, from Mr. Edward Pocknell, indicates Clarke as the author of Lewis's books on shorthand. Only a few days ago I purchased "The Cabinet of Arts; or, General Instructor in Arts, Science, Trade, Practical Machinery, the Means of Preserving Human Life, and Political Economy, Embracing a Variety of Important Subjects. By Hewson Clarke, Esq., of Emmanuel College, Cambridge, and John Dougall, A.M. London: J. McGowan, Great Windmill Street, Haymarket," n.d., 8vo., 859 pp.

Mr. HIPWELL's letter conveys the idea that Clarke contributed to the *Tyne Mercury* all the

essays which make up the book entitled 'The Saunterer.' That is not so. In the preface to the book Clarke states that "many of" the essays were first given to the world through the medium of that paper, but the rest he had revised for publication in a collective form. In his biography he mentions "26" (probably a misprint for 20) as the number printed in the *Mercury*, and the added essays in 'The Saunterer' as "24," making 44 altogether.

RICHARD WELFORD.

EDITION OF ARISTOPHANES WANTED (7th S. xi. 489).—An excellent edition of Aristophanes is that published at Paris by Firmin Didot in the "Scriptorum Græcorum Bibliotheca" series. Each page is arranged in two columns, the Greek text forming one and the Latin version the other.

CORRIE LEONARD THOMPSON.

Longueville's edition of Aristophanes, with Latin version in parallel columns, was published by Firmin Didot at Paris in 1838. W. T. LYNN.

Blackheath.

I have the folio edition of Aristophanes, with the Greek and Latin texts in parallel columns, published at Geneva, 1607 (916 pp., exclusive of the long Greek index). It contains the old scholia by Bictus and those of Christianus on the 'Vespe,' 'Pax,' and 'Lysistrata.' A copy would doubtless be found in the British Museum.

C. LEESON PRINCE.

RIDDLE PROFOUNDED BY MACAULAY (7th S. xi. 429).—See 'N. & Q.,' 3rd S. vi. 413, for further information and an attempted answer.

W. C. B.

I have always understood there is no answer to this riddle; at least I have never heard one proposed. The first line is, I think, incorrectly given by R. B. A. For "void" read *round*, and also (I believe) *world* for "beasts"; but I am not sure of the latter reading.

C. S. J.

CATHAY (7th S. xi. 408).—H. H. S. will find "Cathay" explained in the Appendix to Webster's 'Dictionary,' s.v. "Noted Fictitious Persons and Places," where the quotation from Tennyson is given.

J. F. MANSENGH.

Liverpool.

TALBOT: IVORY (7th S. ix. 447; x. 95, 214, 317).—It may be added that Cole (Brit. Mus. Add. MS. 5833, fo. 219) furnishes an "Account of a copy of Lord Percival's Book, intitled 'The History of the House of Ivory,' 8vo., bequeathed by Mr. [Browne] Willis to Wm. Cartwright, Esq., of Aynhoe, co. Northampton."

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

THE SICKLE (7th S. xi. 424).—On reading Mr. HALL's note it struck me that the serrated sickle

was no rarity, but that it was usually so represented in old books. In about half an hour I found examples of it in the following works: S. Brand's *Virgil*, 1502, 'Georgics,' f. 53; the Great Bible, 1539, Ruth; Holbein's 'Bible Cuts,' 1547, Ruth ii.; Barlow's 'Fables,' 1687, 'The Lark's Nest in the Corn,' p. 13. The first three are woodcuts, all done abroad; but Barlow's is an etching done at home by a Lincolnshire man.

R. R.

Boston, Lincolnshire.

DAME REBECCA BERRY (7th S. xi. 21, 189, 252, 298, 434).—The opening lines of the quaintly touching epitaph on Dame Rebecca Berry—

Come ladies you that would appear
Like Angels fair, come Dress you here,
Come dress you at this Marble stone
And make that humble Grace your own
Which once Adorn'd as fair a Mind
As e'er yet lodged in Womankind—

find a counterpart in a stanza in 'Fair Virtue,' by George Wither, an Elizabethan poet, of whom little is heard nowadays, though Charles Lamb and Mr. Swinburne have both recalled to the memory of modern times his "modest name and gentle genius." It is noticeable that the Berry epitaph is written in that peculiar seven-syllabled metre which Wither especially delighted in using, in common with Ben Johnson, Fletcher, and Milton. The stanza alluded to, which may have suggested the phrasing and the dominant idea of the opening lines of the epitaph, is:—

On this glass of thy perfection,
If that any women pry,
Let them thereby take direction
To adorn themselves thereby,
And if aught amies they view,
Let them dress themselves anew.

Wither died May, 1667.

BETA.

Describe the salmon as "in bend" or "bend-wise."

GEORGE ANGUS.

St. Andrews, N.B.

ALLEGED MISPRINT IN ENGLISH REVISED BIBLES (7th S. xi. 489).—The misprint of "thū" for *nu* in the Revised Version of Ezekiel xxxviii. 16, was discovered long ago, and has been corrected in the stereotype plates. The error does not exist in the first revision, and is simply due to the printers. Every one who is accustomed to read proofs will recognize it as one of the mistakes which it is most easy to overlook. WILLIAM ALDIS WRIGHT.

DRESS MADE OF SPIDERS' WEBS (7th S. xi. 445).—I remember very well being asked, some five-and-twenty years ago, to translate and condense for a newspaper paragraph the prospectus of a mercantile house or company which proposed to make a kind of silk stuff of gossamer threads. The tenacity of the threads of certain spiders was, I know, highly vaunted in it, but I cannot remember

now whether it was from Spain, Italy, or Tirol. Most persons who have visited the last-named country, however, have seen the "cobweb paintings" which are sold at Innsbruck. They are to be met also in the chief museums of Austria and Bavaria. The spiders are said to be a race apart, carefully bred and specially fed, and there is much secrecy as to the exact locality of Tirol where they are nurtured, but it was said that the original family of them was brought from South America. These cobwebs are of about the consistency and appearance of gold-beaters' skin. I have had one by me for many years, which so far shows no sign of deterioration.

R. H. BUSK.

AMTMANDER: GERRYMANDER (7th S. xi. 308).—If it is allowable to make a correction in a note of the Editor of 'N. & Q.' I would call attention to the use of "gerrymander" at the above reference. The word is "gerrymander," taken from the surname of Elbridge Gerry, governor of Massachusetts in 1810-12. The *G* has a hard sound, as in the word "get." The origin of the term is said to have been as follows: Governor Gerry, in 1812, approved of an Act of the Legislature rearranging the senatorial districts of the State, so that his party might control the State Senate and thereby secure the election of United States senators. The arrangement of the districts in relation to the towns in Essex county was particularly bad. Mr. Russell, the editor of the *Boston Sentinel*, took a map of the county and coloured the towns in such a way that the absurdity of the plan was very apparent, and hung it on the wall in his editorial rooms. One day, Gilbert Stuart, the celebrated painter, called at the office, and, noticing the map, took a pencil, and by a few touches, represented a head, wings, claws, and a tail, and said, "That will do for a salamander." Russell looked up at the hideous figure, and exclaimed, "Call it a Gerry-mander."

THOMAS J. EMERY.

Boston, Mass., U.S.

COLERIDGE'S 'REMORSE' (7th S. ix. 248).—Although I have received no replies from correspondents, I have discovered that 'Remorse' was acted at Boston, Lincolnshire, about May, 1813; and at Bristol in June 1814. I should feel greatly obliged by any information regarding these and other provincial performances of the play.

J. DYKES CAMPBELL.

40, West Hill, St. Leonards-on-Sea.

THE "FALL" (7th S. xi. 228, 395).—Surely the use of "fall" for autumn is not confined to any particular districts, but is common through a large part of England. An old Berkshire aunt of mine used to tell how, when she was a child, on a certain fatal morning, "every spring and fall," when the children came down at breakfast time, instead

of the customary bowls of milk, were set mugs of salt and senna, which each of the little urchins was compelled to drink, "for the purifying of their blood." In Sussex also, fifty years ago, I heard old men say how every "spring and fall," they were accustomed to repair to the barber-surgeon of the village to be "blooded."

EDMUND VENABLES.

WORDS IN WORCESTERSHIRE WILLS (7th S. x. 363, 473; xi. 17, 77, 111, 474).—The derivation of *Trowman* from *trow*, a Severn barge, is clear enough. But at the last reference we are told that "*trow* is simply the O.E. *treo*," a tree. This is not at all "simple," but decidedly difficult. The O.E. word was not *treo*, but *tréo*, and the O.E. so usually (simply) becomes Mod. E. *tree*; so that the result would be *tree*, as it is. It is true that the O.E. dat. case *tréow* produced an occasional by-form *trou* in the Kentish dialect; but it would be better to suppose that *trow* represents the Mod. E. *trough*, which is frequently *trow* in Mid. Eng.; from O.E. *trog*.

WALTER W. SKEAT.

SANDGATE CASTLE (4th S. vi. 447; 7th S. xi. 488).—It is probably a mistake to take this licence a reference to the county of Kent, rather than to the place of a similar name near Calais. On October 3, 1398, Henry of Lancaster, Duke of Bedford, was given licence to remain at Sandgate for six weeks, having just before a licence to stay at Calais for a month. See Rymer ('Syllabus,' vol. 2, p. 533).

ED. MARSHALL.

Butler's reference will be found in Rymer, viii. 43, where there are two writs dated Oct. 3, 1398, one addressed to the Captain of Calais, allowing Henry of Lancaster to stay at Calais for a month, and the other to the Captain of Sandgate Castle, giving permission for him to stay there for six weeks. At this time Henry of Lancaster was banished from England, and the permission clearly refers to the castle of Sandgate, in France, within the march of Calais.

J. HAMILTON WYLIE.

A full account of Sandgate Castle will be found in 'Abbey, Castles, and Ancient Halls of England and Wales,' by Alexander Gunn.

CELER ET AUDAX.

THE LAST DUEL IN IRELAND (7th S. xi. 288, 371, 434).—Your correspondent has vividly recalled to my mind the tremendous sensation caused by the memorable note containing the challenge, passed down the table in the Court of Queen's Bench, from the Right Hon. T. B. C. Smith, Attorney-General, to Gerald Fitzgibbon, Q.C. I remember it well. Smith's temper was at the mildest, and on the occasion he was well-ladgered. Stung by the biting sarcasms of Fitzgibbon (and he was a past-master in that

line), Smith lost his head. However, when he cooled down he made an ample and manly apology in open court. When he first joined the ~~Law~~ *Leinster* circuit, I was told he was pleasant and agreeable, but after having had his skull fractured by a fall from his horse, his temper was fractured too, and he was perpetually called to order. Afterwards, as Master of the Rolls, he was universally detested for his conduct and language to both branches of the legal profession. Many a time I heard him get a Roland for his Oliver. Fitzgibbon, so far as I knew him, in private life was courteous and pleasant, but once clad in wig and gown a crab-apple was a trifle to him.

Y. S. M.

POEM BY MACAULAY (7th S. xi. 489).—The lines inquired for by WRAITH are the first two in Macaulay's 'Battle of Naseby,' and will be found in his 'Miscellaneous Writings,' Longmans, 1865.

W. LAW BROS.

O wherefore came ye forth in triumph from the north, is the first line of 'The Battle of Naseby,' by Obadiah Bind-their-Kings-in-Chains-and-their-Nobles-in-Links-of-Iron, sergeant in Ireton's regiment. It was written in 1824, and will be found in all editions of Macaulay's 'Miscellaneous Writings and Speeches' (see Popular Edition, p. 438).

WM. H. PEET.

[It first saw the light in Knight's *Quarterly Review* for 1824, wherein we read it, and was included in Knight's *Penny Magazine* for 1846, vol. ii. p. 224. Many answers embodying the above information are supplied.]

SPIDERS (6th S. iv. 506; v. 93, 197; 7th S. xi. 497).—The poisonous properties of the spider were firmly credited in former days. The fancy was not confined to this country, but seems to have extended all over Europe. Thomas Hearne, in the appendix to his edition of Langtoft's 'Chronicle,' gives a good instance in point, which he found in "an old MS. of the book call'd Festival or Festial, in the hands of Thomas Ward, of Longbridge, near Warwick, Esq." As it will be new to many of your readers, I forward a transcript:—

"In the towne of Schrowysbury seten iij men to gedur, and as they set on talkyng, an atturcoppo cum owte of the woug, and bote hem by the nekkus alle thre, & thowg hit greuyd hem at that tyme but lytulle, sone aftur it roncoled, & so swalle her throtus, & forset her breythe, that ij of hem weron deed, and the thrydde was so nyg deed, that he made his testament, & made hym redy in alle wyse, for he hoped nowgt but only dethe. Then as he lay in his turment, he thowgt on sent Wenefrede and of her myraculus, and so as he mygte he had his modur go thyder, & offer a candulle to the schryne, & bryng hym of the water that her bones were wasschon yn, and so sche dyd. & when he had this water, he made whasseche his sore thar with, & when he had done so, he feld that he amended, & then he made a woce to sente Wenefrede, that giff he mygte haue lyffe & heile, he wolde make an ymage of syluer, & offer to her. Thus he mended yche day aftur othur,

tylle he was alle hoole, & then he made an ymage of syluer as he be hette, & gude thyder & offeryd hit to the schryne, & be cum her seruant euer whille he lyffyd after." Reprint 1810, vol. i. p. cc.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

JAMES JOHNSTONE (7th S. xi. 407).—From a note on p. 143 of Mackintosh's 'History of the Revolution in England,' &c., 1834, it appears that Johnstone's papers were at that date amongst the Welbeck MSS. Are they in the possession of the present Duke of Portland?

G. F. R. B.

ENGLISH PRONUNCIATION OF LATIN (7th S. xi. 484).—I am glad that J. B. S. takes up this question so sensibly. It is brutal to hear the Westminster play delivered. It is vile to have to sit out the Harveian oration at the College of Physicians when it gives forth its annual dose of poisoned Latinity. It is a dire joke there to see our good medical scholars voluntarily turn barbarians merely to maintain an insular prejudice of utterance that ought to have been exploded two hundred years ago. Dr. G. Capellani is very kind to let the foolish Britons off so gently as he does. When he says that the Romans called pronunciation *elocution*, I do not think that he is quite so right. It does not accord with Quintillian, who says that Cicero speaks of action sometimes as if it were discourse, and at others as if it were a kind of eloquence of the body; as if, indeed, voice and motion were but two parts of the same thing. When Cicero is talking of oratory, he makes it to consist of five things, in "invention, disposition, elocution, memoria, et pronuntiatione." The first two and memory are the mental requisites, the other two are the modes of exhibiting it. The giving it forth is elocution, and accompanying that with suitable action, or punctuation by gesture befitting, is what he designates as pronuntiation. Dr. Capellani, by introducing this unfortunate expression, will only embarrass us in dealing with the English pronunciation of Latin. Oratorical action has nothing whatever to do with our English word *pronunciation*.

Pronunciation, as we use it now, is merely the sound we give to the syllables of a word when we utter it. Let us exclude for the nonce every other idea.

I think that the English language must be as old as the Tower of Babel. One of the workmen at the top, I conceive, who tumbled off, had by the time he reached the ground so disturbed the whole order and fabric of his cranium that he began to speak English. Grammar was set at defiance, the only rule for spelling that he could give his children was, to employ the letters that were least like the sound, and as to the vowels, they were to be pronounced as by no other nation

in the world. Up to the Reformation we used to speak Latin pretty well—that is to say, something like the rest of the world. But when we had set our church in order, we set to to reform the Latin, and gave the vowels our insular utterance. We would no longer vocalize with the whore of Babylon or Rome, but built up a Babel of our own, and a tower of defence against being "understood" of any people under the sun. This tower has proved impregnable, and continues so still. The Cambridge Philological Society stepped in some five years ago, and succeeded in making the matter worse. They established nothing, but promoted schism by introducing variations into the existing system, though they brought it no nearer to the continental. The professors, dons, schoolmasters, and scholars, amongst other marvels which they wrought, asserted, I remember, that "As it is, *mensa, quinquievir, amator, puer*, all have their finals pronounced alike." In the slur of reading they may sound a little alike in English-Latin, but *mensay* and *puer*, standing alone, are not pronounced alike even by the barbarian English, and if you employ the true vowel sounds, they are every one distinctly different.

As, probably, Latin studies will soon be shelved, as Greek studies already have been, it is, perhaps, not worth while to suggest anything. But if Latin is to be continued as a compulsory study at our universities, which the colleges seem to be rapidly converting to theatres, it would be as well to adopt the continental vowel system. Latin is still to some extent the language of the learned on the Continent, and if we are still to devote years to its study, let us at least vocalize it so as to be understood abroad, when employing it as a literary vehicle. This I submit as being the common sense of the question.

All that is wanted is to bring over two scholarly Italian Latinists, put one at Oxford, the other at Cambridge, and make every one at once conform to their pronunciation. It is very easy. Milton always insisted on it. Almost before a year had run out, every school in the kingdom would be in harmony with the continental usage. The beauty of Virgil read this way, instead of as now, is enhanced a hundredfold. Latin poetry thus read stands out as *carmen melligenum*, a sugared song, a honeyed rhythm, that must deathless float upon the ether of eternity. Read thus, we can understand why such a man as Dante, possibly the greatest poet ever born, so honours Virgil, addressing him

Tu duces, tu signore, e tu maestro.

Such a pronunciation of Latin would bestow on scholars gratis, free ingress to the Italian—the sweetest speech that ever fell from the lip of woman, yet strong enough to fit Demosthenes. It is really gross that in England we waste time converting Cicero to jargon. I am glad that J. B. S. has started this question, if it were only

that we might sing the Latin psalms to Palestrina and Marcello's music.

Calamy introduced Amald to Bates, at Hackney. The "silver-tongued" Puritan addressed him in the choicest *lingo* of Emanuel, Cambridge, embellished with the Ciceronian *ordo*; not a word could the Frenchman make out. Calamy interpreted. The Frenchman spoke; Bates understood nothing. Calamy interpreted again. This game of civility was as interesting as the rustic one of grinning through a horse-collar alternately. We make ourselves voluntary fools, for all the world but England knows how to use Latin properly.

C. A. WARD.

Walthamstow.

J. B. S. laughs at the pronouncing of *hi tres* as *high trees*. I am not quite sure what sound he would prefer; but if it be *heat-rays* one seems as laughable as the other. You can make jokes about almost anything, and too much sense of the ludicrous is, all things considered, a worse misfortune than too little.

C. F. S. WARREN, M.A.

Longford, Coventry.

Will some philologist explain how the ancient Italian town *Reate* has come to be written in modern Italian *Rieti*. If we imagine the old Romans to have pronounced Latin as we pronounce English, the explanation is simple. It was to bring the modern pronunciation into harmony with the old. Our English pronunciation of old *Reate* is the same as the modern Italian *Rieti*. Julius, too, becomes Giulio in Italian. It looks as if the Romans pronounced the letter *y* as we do.

SHERBORNE.

By an odd literary coincidence Mr. Tew's note synchronized with mine at this reference. May I point out to him that his conclusion is wider than his terms? Sounding the *t* in *totius* as if it were *s* cannot be the "extreme" of English pronunciation of Latin, since it is the continental (and, as I contend, approximately correct) *modus eloquendi*.

J. B. S.

Manchester.

ANGLO-SPANISH LEGION (7th S. xi. 447).—If your correspondent will refer to 'N. & Q.,' 7th S. iv. 224, he will find a communication from an officer who served in the army of Don Carlos, who might be able to assist him in obtaining the information he requires.

EVERARD HOME COLEMAN.

71, Brecknock Road.

NOVA SCOTIA BARONETS (7th S. xi. 341, 458, 498).—At the end of a "List of the present Baronets of England," which is to be found in the 'Royal Kalendar,' 1768, there is a short list of "Baronets of Nova Scotia, resident in England," which includes Gascoigne, Pilkington, and

Slingsby, of Yorkshire; Grant, Elginshire; Longueville, Flintshire; Meredith, Cheshire; Murray, Blackbarony; and Musgrave, Cumberland. "A List of the Scots Baronets" is given further on in the work without any mention of Nova Scotia. The 'Encyclopædia Londinensis,' however, s.v. "Baronet," states:—

"Baronets of Scotland, called also Baronets of Nova Scotia. The order of knights-baronets was intended to be established in Scotland in 1621 by James I. for the plantation and cultivation of Nova Scotia, but it was not actually instituted till the year 1625, by his son Charles I., when the first person dignified with this title was Sir Robert Gordon of Gordonstone, a younger son of the Earl of Sutherland. The king granted a certain portion of land in Arcadia, or New Scotland, to each of them for their encouragement who should hazard their lives for the good and increase of that plantation. [also] that the title of Sir should be prefixed to their Christian name, and Baronet added to their surname. His majesty was so desirous of adding every mark of dignity to this order that he granted them the privilege of wearing an orange ribbon and a medal. This mark of distinction fell to the ground, with all the other honours of Scotland, during the usurpation of Cromwell. It also continued in disuse after the restoration, but in the year 1775 the order was recognized and established by his present majesty, George III."

J. F. MANSENGH.

Liverpool.

Was not Bishop Tomline, of Winchester, "served with a Nova Scotia baronetcy" (that, I believe, is the correct expression), which he declined to assume? I remember, a few years ago, the *Church Quarterly Review* came down heavily upon some writer of ecclesiastical history for calling him "Sir George Pretymen Tomline"; but I believe it was his correct title, although I cannot lay my hands upon a proof.

EDWARD H. MARSHALL, M.A.

Hastings.

See Mr. Foster's 'Baronetage,' 1882, under "Chaos," 16 pp.; also "List of N.S. Baronets before the Union," 15 pp. Some of these last were to heirs male general, to heirs successive, so thus including females and any heirs whatsoever. Here is an element of confusion, for it would apparently include illegitimates and mere adoptives as claimants.

A. HALL.

THOMAS HARTLEY (7th S. xi. 388, 492).—MR. MANSENGH and MR. HIPWELL (the former quoting from the 'Dict. Nat. Biog.') both misspell the name of the Northampton parish to the rectory of which Hartley was instituted. It should be *Winwick*, and not "Winwich."

C. K.

Torquay.

BOOKS (7th S. xi. 468).—MR. C. A. WARD must substitute Pliny for Cato in his note about books. The passage in which the sentence occurs is one in which the practice of the uncle Pliny receives notice from his nephew:—

"Post cibum sæpe, quem interdum levem et facilem, veterum more sumebat, æstate, si quid otii, jacebat in sole: liber legebatur: adnotabat excerpebatque. Nihil enim legit, quod non exciperet. Dicere enim solebat, 'Nullum esse librum tam malum, ut non aliqua parte prodesset.'" Plin. 'Ep.' iii. 5.

ED. MARSHALL.

MR. WARD's query emboldens me to make another. I think the late MR. THOMS once quoted in 'N. & Q.' some such sentence as this: "If a book, however foolish, was worth the pains of the writer, it deserves at least one line in a catalogue." Can anybody find this for me? I have long looked for it in vain. W. C. B.

ARCHBISHOP MONTAIGNE (7th S. xi. 487).—In my interleaved copy of Godwin's 'Catalogue of the Bishops of England' I have the following note (unfortunately without any reference to the source from which I transcribed it), which may be of interest to MR. TEW:—

"1628. Died the same year, and was buried at Cawood, where he was born, having an inscription on his tomb, telling all his preferments, yet gives no light to what has been reported of him: For it is said (but how true we cannot say) that his mother was a Beggar-woman, who travelling with her son George to Lincoln, seemed to follow her occupation in that City, and the adjacent towns and villages. But the lad carrying the bag, and one time eating more than what his mother was willing to allow, he ran away from her, fearing a severe correction; when coming to a gentleman's house, he took compassion on him, first ordered him to attend the kitchen, and perceiving his bright parts, gave him an equal education with his son, which put him in the road of ecclesiastical preferment. In process of time he became Bishop of Lincoln, and made enquiry for his mother, who happened to open a gate through which his Lordship was to pass to that City, and having found her, as tenderly embraced her, and ordered that care should be taken of her during life: after which he was made Bishop of London and then of Durham. The Archbishopric of York being vacant, many were the candidates that put up for it. The King being in suspense who to give it to, sent for Mountain to ask his advice how to clear the difficulty. The Bishop modestly answered, 'If his Majesty had faith as a grain of mustard seed, he might say to this Mountain, be thou removed into the sea, and it would obey. The King replied, miracles were ceased, and what had Faith to do in this point? To convince your Majesty to the contrary (said the Bishop) Be only pleased to say to this Mountain (pointing to himself), Be thou removed into yonder sea, I am sure your Majesty will forthwith be obeyed. The King smiling and taking the hint, Why then, Mountain, saith he, I will remove thee; and accordingly sent him down Lord Archbishop."

In Le Neve's 'Lives of the Protestant Bishops of the Church of England,' vol. i. part ii. pp. 117-27, MR. TEW will find a detailed account, with authorities, of this prelate. He is there stated to have entered Queen's Coll., Cam., 1586, and to have been admitted fellow 1591; ordained 1594 by R. Howland, Bp. of Peterborough; junior proctor 1600; chaplain to the Earl of Essex, whom he accompanied abroad; D.D. 1607;

Lecturer in Gresham College, Master of the Savoy, and Dean of Westminster, 1610. In 1615 had the custody of the Earl of Somerset before his committal to the Tower, and in 1617 obtained his first Bishopric, that of Lincoln. The inscription on his tomb is given in full, and the account ends with a mention of his will, in which, amongst other bequests, he left "four rings to four little girls whom his lordship had used to call his wives."

W. H. BURNS.

Dacre Vicarage.

This bishop was Lord Almoner to King James I. He received his education at Queen's College, Cambridge, where he afterwards founded two scholarships. He was for some time Divinity Lecturer at Gresham College, and afterwards Master of the Savoy. When Dr. Neyle was promoted to the bishopric of Litchfield, Dr. Montaigne succeeded him in the deanery at Westminster (1610). He was successively Bishop of Lincoln in 1617; London in 1621; and Durham in 1627; and in 1628 succeeded Tobie Matthew in the see of York.

The epitaph on his tomb at Cawood was as follows:—

"Georgio Montaigneo ex honestis hoc in oppido penatibus oriundo per cunctos disciplinarum gradus Cantab. prorecto, et Academiæ Procuratori; sub initio D. Jacobi Hospitio quod Sabaudiam vocant, et Ecclesiæ Westmonasteriensi præfecto, ab eodem R. ad præsulatum Lincolnensem, ac inde post aliqua temporum spiramenta Londinensem promotus: à Caroli Divi F. ad Dunelmensem, honestis; senii et valetudinis recessum translato: moxque H.E. in fra spatium trimestre ad Archiepiscopatum Eboracensem benigniter sublevato: viro venerabili, aspectu gravi, moribus non injucundis, ad beneficia non ingrato, injuriarum non uliori unquam nec (quantum natura humana patitur) memori, amborum principum Dom. suoque elemosynario. Vixit annos 59, m. 6—d. 2."—'Godwin de Præsulat,' p. 712.

Dr. Montaigne's arms were Barry lozengy or and az., on a chief gules three cross crosslets of the first. The Fulham churchwardens' books mention that in 1627 the bishop entertained Charles I. and his queen.

H. G. GRIFFINHOOF.

34, St. Petersburg Place, W.

There is a considerable account of this prelate, including trustworthy particulars supplied by Messrs. Cooper, of Cambridge, and a copy of the inscription on his monument, in Mr. W. Wheeler's 'History of Sherburn and Cawood,' second edition, 1882, pp. 299, 316-7. Here the story of his humble origin is contradicted without any real evidence. On the strength of a pedigree he is described as of the family of Montaigne of Wistow (West Riding). There was no such family. By an unfortunate misreading the pedigree of Montaigne of Westow (East Riding) has been rashly given to the archbishop. It is correctly given in Dugdale's 'Visitation,' 1666, p. 362, and the

as blue heraldic tombstone of the George Mounsigne, 1669, who is therein mentioned, is in the east of the nave of Westow church. Dugdale makes no mention of the archbishop, who entered Cambridge as a sizar of Queen's. W. C. B.

ROYAL BIRTH (7th S. xi. 506).—MR. HALY states that the present King of Spain is the only instance known in history of one being born a king. This is not a fact. Shahpuhr II., King of Persia (369-379), is another instance. In this case the Magi positively asserted that the child would be a boy, consequently the crown was actually placed on his mother's womb before the birth. The story may be read in Agathias, or in any of the Persian historians, Mir Khwand, El Taki, &c.

Is not John I., King of France, son of Lewis X., another instance? I am not, however, sufficiently acquainted with French constitutional history to say whether the maxim "The king never dies" prevailed at that date, or whether some ceremony was necessary before the heir was held to be actually king. B.

'N. & Q.' 7th S. i. 478, will give MR. HALY other cases of the birth of kings.
C. F. S. WARREN, M.A.

MAGAZINE ARTICLE (7th S. xi. 487).—In the *Nineteenth Century*, December, 1888, Mr. J. T. Bent suggested that when St. John in Patmos wrote the Book of the Revelation he was actually looking at an eruption of the volcanic cone called the Island of Thera (*Θύρα*, "the beast").

W. C. B.

EDWARD DE CASTERTON AND THE DE LA LAURENCE FAMILY (7th S. xi. 486).—COLONEL MOORE will find a pedigree of this family in Cressy's 'Hist. of Sleaford,' and Bishop Trollope's enlarged edition of the same, sub "Ashby."

A. R. MADDISON.

Vicar's Court, Lincoln.

Miscellaneous.

NOTES ON BOOKS, &c.

The History and Topography of the Parish of Hendon, Middlesex. By Edward T. Evans. (Hendon, The Courier Company; London, Simpkin, Marshall & Co.) We welcome this history of Hendon, but its author is not an antiquary. He must be content to fill the humbler position of one who has written an amusing book, containing a multitude of minute facts which will be of service to any future explorer desirous of giving us a parochial history to meet the higher modern requirements.

As is but natural, the chapters relating to the church, churchyard, and parish registers are the most interesting. At Hendon, as in many other places, the wanton destruction of interesting objects has gone on in very recent days. Two monumental brasses which Mr. Evans knows to have been in existence in 1815 are not now to be dis-

covered. He says that "they were destroyed or plastered over when the chancel was placed in its present state, or they may be under the flooring of the pews."

The church-house is a fabric the existence of which has only been rediscovered in very recent times. It seems now to be ascertained that fabrics of this kind, and going under this name, existed in almost every parish. At Hendon there certainly was one, and the author has collected some useful information concerning it, which will be useful to future inquirers into our ecclesiastical antiquities. The first record of a building of this kind which Mr. Evans has found is in the year 1676, about which time it seems to have been burnt down. It seems that a new one was built at the cost of 85*l.*, the greater part of which sum was raised by voluntary contributions. The church-house yet exists at Hendon. It is not, however, used for its old purposes, but has been turned into an inn. Part of the surviving structure seems to be old. It is described as a timber structure, with a tiled roof and dormer windows. Its ancient ecclesiastical use has not entirely forsaken it. One of the apartments is still used as a parish room.

The early parish registers are lost or not forthcoming. Those at present known to exist begin in 1653. They contain memoranda, one of which Mr. Evans has reproduced, of marriages during the Commonwealth time performed before Paul Nichol, a justice of the peace. The registers of the seventeenth and eighteenth centuries contain many entries regarding the old Lincolnshire family of Whichcote, which had for several generations a residence in Hendon parish.

The Cheshire Sheaf. New Series, Vol. I. Part I. Edited by J. P. Earwaker, M.A., F.S.A. (Chester, *Courant Office*.)

THIS revival of a former valued reprint, edited by the late Thomas Hughes, F.S.A., from the *Chester Courant*, under the editorship of a well-known antiquarian author, cannot fail to be welcome, not only to those interested in the history and antiquities of the old Palatinate of Hugh Lupus, but also to all who are interested generally in such subjects. Some valuable original documents are contributed to Part I. of the new series by Mr. Helsby, who is able to carry back the evidence for coal mining in Flintshire, within the ancient Palatinate, to 1426, two centuries further than a previous document printed in the same part, contributed by the editor. There seems to be promise of still earlier documentary evidence within Mr. Helsby's reach, which it is to be hoped will be placed on record in a future part. Sundials, church briefs, grants of salt pits in Northwich (1342), biographical notices of worthies of Cheshire and North Wales, original lists of cheese and butter making terms in use in 1628, and other *notabilia*, make up a whole which should commend Mr. Earwaker's labours to all students of the past.

Journal of the Derbyshire Archaeological and Natural History Society. Vol. XIII. (Bemrose & Sons.)

THE volume embodying last year's *Proceedings* of the Derbyshire Society, edited by the Rev. J. C. Cox, LL.D., is well up to the mark of its predecessors. The relations of the Archaeological and Natural History Sections, which seem to us to present a somewhat difficult combination, appear to be in a fair way of being placed on a more satisfactory basis than before, through the prospect of an amalgamation, fusing another local natural history society with the section devoted to that branch of study. This if carried out will be a source of strength to natural history research generally throughout the county. Several interesting points in both sections are represented in the volume before us. Thus the relations between geology and the evolution of the local scenery are well

brought out in an interesting paper on 'The Evolution of Derbyshire Scenery,' edited by Mr. George Fletcher, from the notes of Messrs. Ward and Fletcher. The illustrations enable the reader to follow the exposition of the geological features of the district, which are remarkable, with ease as well as intelligence. This paper is practically a continuation of one by Mr. John Ward on some 'Contorted Strata in the Yoredale Rocks near Ashover,' to which we drew attention in our notice of vol. xii. of the *Journal*. Among points of antiquarian interest in the Archaeological Section we may mention the occurrence of the Christian name Philomena in the case of the wife of Roger de Hydwere, 23 Edw. I., in the 'Calendar of Derbyshire Fines,' which is being edited for the society by Messrs. Hardy and Page. Other rare, or, at the least, somewhat unusual, Christian names in this year's instalment of the 'Calendar' are Inga, wife of Simon de la Sale, 14 Edw. I.; Alina, wife of Robert Shyret, 11 Edw. I.; Letia (marked *sic*), wife of Geoffrey de Wodecote, 10 Edw. I., who appears, 24 Edw. I., as Letitia; and Aldreda, wife of William de Ingerby, 24 Edw. I., whose name, we are inclined to suggest, might more properly be read Albreda. Among mediæval surnames of a quaint character the 'Calendar' furnishes us with a Wyldegoz (Wildgoose), a Turnepeny, a Ferebrat (who reminds us of the romance of Fierabras), Herigo, while Ralph Sparewater would seem to have been a gentleman who did not wish to pay water rates. Scandinavian influences seem traceable in Richard le Fitz Orme. A paper on 'Cinerary Urns and Incense Cups, Stanton Moor,' by Mr. John Ward, gives a valuable chronological list of previous finds of this character, and points out that in Stanton and Eyam cremation is associated with small barrows, and that it is very doubtful whether a mound was always thrown up.

The Voyages and Adventures of Ferdinand Mendez Pinto, the Portuguese. Done into English by Henry Cogan. (Fisher Unwin.)

In adapting to the "Adventure Series" the 'Voyages of Mendez Pinto' very considerable abridgment has been necessary. For most appetites what is left of his story will be sufficient. Pinto, it will be remembered, was stigmatized as "a liar of the first magnitude," and no less a man than Cervantes called him "a prince of liars." As Mr. Arminius Vambery states in a valuable introduction, and as has previously been shown, recent discoveries have lifted much of the reproach off the traveller's head. Spirited illustrations add greatly to the attractions of a volume that will find a place in all collections of travels.

Leaders in Science.—Charles Darwin, his Life and Work. By Charles Frederick Holder. (Putnam's Sons.)

MR. HOLDER'S simple and interesting account of the career of the great English naturalist should become a popular book. The type and paper are excellent, and the illustrations are numerous. The author's object has been to retell the story of Darwin's life for the benefit of unscientific readers. As a gift-book for boys and girls it should have a ready sale.

THE *Fortnightly Review* opens with a poem by the late Philip Bourke Marston which bears unmistakable signs of authenticity. Its source is not communicated, but is a matter of some interest, as all Marston's relatives are dead. This is the only literary portion of its contents, the remainder of the review being taken up with home and colonial problems, a paper on 'Cycling,' and some speculations and statements not very happily entitled 'The Rediscovery of the Unique.' Among the contributors are Sir G. Baden-Powell, Mr. S. H. Jeyes, and the editor.—Dr. Jessopp contributes to the *Nine-*

teenth Century '1799: a Rustic Retrospect,' giving a very interesting account of social life at the close of last century in the parish in which he now resides. Sir Herbert Maxwell in his 'Woodlands' praises the greenery of London, and asserts that there are few streets from some portion of which a tree may not be seen. Early in the century Leigh Hunt said there was none. Under the title of 'The Poet of the Klephts' Aristoteles Valaorititis is described. A thoughtful paper on 'The Industries of Ancient India' is by Rajah Marli Manohat. There is also an interesting study of 'Paquale de Paoli.'—Mlle. Blazé de Bury gives, in the *New Review*, a sketch of Guy de Maupassant. Mr. Francis Prevost has a startling paper on 'Hyperboreans of To-day.' Somewhat curiously it is followed by some locubrations of Count Tolstoi 'On the Right of Revolution.'—*Belgravia* has papers on 'Scarron' and on 'Ignatius Loyola.'—The *Century* ventures upon a defence of the 'Provençal Bull-Fights,' and gives views of this entertainment in the arena at Arles and that at Aigues-Mortes. Mr. Joseph Pennell is the apologist for the indefensible. 'General Miles's Indian Campaigns' are admirably illustrated, as are 'Across the Plains in the Donner Party,' and other contributions. Since American magazines have taken to depict home life they have gained greatly in interest and value.—In *Macmillan's* is an account of Chalfont St. Giles, rich in associations with Milton. Mr. L. J. Jennings writes on 'Laurence Oliphant' and Mr. Gaye on 'Baksheesh.' 'Some Unpublished Letters of Charlotte Brontë' are also supplied.—'Reminiscences of Sir Richard Burton' repay attention in *Temple Bar*, wherein also appears an account of John Murray under the not very happy title 'The "Avoë" of Publishers.'—In the *Gentleman's* Mr. Sidney Hartland writes on 'The Folk-lore of Sardinia.' 'Old Items in Old Churches' has also attraction for our readers.—In *Murray's* Mr. Lewis Morris is didactic concerning 'Modern Poetry.' 'A Winter Jaunt to Norway' deals with not too familiar aspects of Norwegian life.—*Longman's* depicts 'A New Port for Mexico,' to be situated at Tampico, some nine miles from the mouth of the Panuco. 'Collecting from Nature' may be recommended.—Very attractive, in the *English Illustrated*, are 'Cookham and all Round About It' and 'A July Day on Dartmoor.' The illustrations are especially good.—The *Cornhill* has papers on 'The Post Office in China,' 'St. Jean de Luz,' and 'Paganiniana.'

Notices to Correspondents.

We must call special attention to the following notices!

On all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

We cannot undertake to answer queries privately.

To secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

CORRIGENDUM.—7th S. xi. p. 518, col. 2, l. 34, for "Hirsangienses" read *Hirsavienses*.

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 22, Took's Court, Currier Street, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

LONDON, SATURDAY, JULY 18, 1891.

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Notes.

SIR THOMAS MALORY'S "CASTLE TERABIL."

Has any attempt been made to identify the "Castle Terabil," of the 'Morte d'Arthur'? In the opening section of 'The Book of Merlin, and the Coming of Arthur,' it is recorded that when the "mighty and noble Duke in Cornwall..... named the Duke of Tintagil,"

"had this warning [from Utherpendragon] anon he went and furnished and garnished two strong castles of his, of the which the one was Tintagil, and that other called Terabil. So his wife, dame Igraine, he put in the castle of Tintagil, and he put himself in the castle of Terabil, the which had many issues and posterns out. Then in all haste came Uther, with a great host, and laid a siege about the castle of Terabil, and there he pitched many pavillons. And there was great war made on both parties, and much people slain."

Not only, therefore, was Castle Terabil in Cornwall, but it was within easy ride of Tintagil, for, in the next section, Merlin, while at the siege of the former, says to Uther:—

"Now make you ready, this night shall you be with Igraine in the castle of Tintagil.....for the castle of Tintagil is but ten miles hence."

Tintagel (to use the modern spelling) we all know, and I think there cannot be a doubt that the other legendary Arthurian castle was that of Launceston. At the period Malory compiled his work Launceston Castle was a Cornish stronghold

of much importance; like Terabil, it "had many issues and posterns out"; and Leland, who testifies to the gates and the postern of "the large and auncient Castelle of Launstun," records that "the moles that the kepe stondith on is large and of a terrible highth, and the arx of it, having 3 severale wardes, is the strongest but not the biggest that ever I saw in any auncient work in England." And, although it is a few (but only a very few) miles more than ten from Tintagel, the precise mention of distance is an aid to identify what the author had in his mind.

There is this further point, which is of some significance. Carew, in his 'Survey of Cornwall,' bearing date 1602, observes:—

"To the town of Launceston there is adjoiant in site, but sequestered in jurisdiction, an ancient Castle, whose steep, rocky-footed Keep hath its top environed with a treble wall; and in regard thereof, men say, was called 'Castle Terrible.'"

Leland, it will have been noted, had used the adjective "terrible" in describing the height of the mound upon which the fortress stands; and in the description appended to the plate of Launceston Castle, dedicated by Samuel and Nathaniel Buck to Sir William Morice, Bart., of Werrington, who died in 1750, is this:—

"Launceston *alias* Dunheved Castle, was a very strong place, and therefore obtain'd, the name of Castle Terrible."

Any other use of the name in this connexion I should be glad to have, but, meanwhile, I would submit some additional considerations as linking Launceston with the Arthurian legend. A tributary of the Tamar, which flows into that river a little to the east of the town, is called the Attery, a name said to be derived from Arthur (Mrs. Gibbons, 'Itinerary of Launceston,' p. 14), just as Carew records that at Camelford, close to Tintagel, in testimony that the king there met his death, "the olde folke thereabouts will shew you a stone, bearing *Arthur's* name, though now depraved to *Atry*." Local tradition also has placed Arthur's grave in the great tumulus known as Warbstow Barrows, ten miles from Launceston.

ALFRED F. ROBBINS.

THOMAS GRIFFITHS WAINEWRIGHT.

At 7th S. xi. 434 appear two references to this individual. It has been my intention for some years to collect data concerning him, and this seems a good opportunity for taking the matter in hand. I shall be very grateful to any readers of 'N. & Q.' who will give me further information about this interesting personage. The following facts relating to Wainewright may interest readers of 'N. & Q.'

My father, Robert Kennedy Nuttall, M.D., was stationed professionally for several years at the Colonial Hospital, Hobart Town, Van Diemen's

Land, where he saw a good deal of Wainwright. We have a number of remarkably fine water-colour sketches painted by Wainwright at Hobart. One of them is an excellent portrait of my father when a young man. I possess one drawing, in pencil, which is probably unique. It is a very striking portrait of Wainwright, drawn by himself. Under this picture, written in pencil by Wainwright, one reads, "Head of a *Convict*, very characteristic of *low cunning and revenge!*" Beneath the portrait my father added, "This is a likeness of Thomas Griffiths Wainwright, drawn by himself whilst in the Colonial Hospital, Hobart Town, Van Diemen's Land: about the year 1843." Another memorandum was made by my father in his note-book. It reads:—

"Wainwright, Thomas Griffiths. Wrote in the *London Magazine* as 'Janus Weathercock.' A sketch of his character and career may be found in the 'Final Memorials of Charles Lamb,' by Sergt. Talfourd (E. Moxon, London, 1848, vol. ii. 8vo.), vol. ii. p. 7. In Bulwer's 'Lucretia; or, the Children of Night,' he is brought forward as Honoré Gabriel Varney; his Father (imaginary) as Oliver Dalibard; and his Uncle, Tom Varney; all good characters in their own way, but nothing more than T. G. Wainwright divided into three parts; unite them and you have the man. It may be as well to record that I saw him daily for four years whilst he was a prisoner in V. D. Land. I have several pictures by him, and a likeness of himself drawn on an old dirty Hospital Report. Further notice of this extraordinary man may be found in the 16th No. of the *British Quarterly Review* for Nov., 1848, and in the *North British Review* for Nov., 1848, No. 19. He died in the Colonial Hospital, Hobart Town, of Apoplexy."

Wainwright is mentioned in Taylor's classic work on poisons. I have heard that Oscar Wilde published a description of Wainwright about a year ago. I have not as yet had an opportunity of looking up the reference.

It might be interesting at some future date to reproduce the portrait of Wainwright and rewrite his history.

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EVERARD HOME COLEMAN.

7, Brinknock Road.

SIR PETER DENIS, BART., VICE-ADMIRAL.—He was interred, with others of his family, in the burial-ground of the parish of St. George the Martyr, Holborn. The inscriptions found on two existing gravestones furnish the information that Sir Peter Denis, Bart., Vice-Admiral of the Red Squadron, died June 11, 1778, aged sixty-five. (The article in the 'Dictionary of National Biography,' vol. xiv. p. 350, makes the date of death June 12, 1778; but the obituary notices appearing in the *Gentleman's Magazine*, 1778, vol. xlviii. pp. 267, 286, 372, confirm the accuracy of the monumental inscription.) His wife, Elizabeth, died December 30, 1765, aged forty-four years. This lady, a natural daughter of John James Heidegger (1659?-1749), manager of the opera, had, prior to her marriage, on September 2, 1750, with Capt. Denis, been known as Miss Pappet. Sir Peter's mother, Martha, relict of the Rev. Jacob Denis, died July 11, 1746, aged seventy-seven; his brother Charles, the author of 'Select Fables,' London, 1754, 8vo., and translator from

the French of 'The Siege of Calais,' a tragedy, by M. Pierre Laurent Burette de Belloy, London, 1765, 8vo., died at Maze Hill, Greenwich, co. Kent, June 1, 1772, aged sixty-seven; and his sister Elizabeth Denis died in Dean Street, Soho, January 10, 1794, aged eighty-seven years. A brief notice of the above-named Rev. Jacob Denis will be found in Wotton's 'Baronetage of England,' 1771, ed. Kimber and Johnson, vol. iii. p. 243.

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

SKELLUM.—Sir Richard Grenville, having volunteered his services to the Parliament, and being made by them colonel of horse, was entrusted with a large sum of money to pay the wages of his men and the expenses of recruiting others. Whereupon he deserted to the king at Oxford, carrying the money with him. Therefore did the Council of War cause two gibbets to be set up, the one against the Royal Exchange and the other in Palace Yard, Westminster, upon which gibbets were affixed copies of their order, dated March 15, 1643/4, proclaiming

"the said Richard Grenville, Traitor, Rogue, Villaine, and Skellum, not onely incapable of Military employment, but of all acquaintance and conversation with men of honesty and honour."

H. H. S.

"ADMIRAL CHRIST" EPITAPH.—I have a note of an instance of this "nautical inscription" some years earlier than the one claiming to be "the true text" (7th S. xi. 500). I copied it last year from a tombstone in the hillside churchyard of the disused church of Uphill, about two miles along the coast from Weston-super-Mare:—

Tho' boisterous winds and Neptune's waves
Have tossed us to and fro,
In spite of both by God's decree
We harbour here below.
Where at an anchor we do ride
With many of our fleet,
Yet once again shall we set sail
Our Admiral Christ to meet.

The name commemorated was "Biss, mariner," and the date 1792.

I have several times met this epitaph in slightly varying versions in other places; but the only one I can name with certainty is Gorleston, near Yarmouth. On one occasion I remember the last line was "improved" (!) into

Our Saviour Christ to meet.

R. H. BUSK.

16, Montagu Street, Portman Square.

SWIFT: BERNARDIN DE SAINT-PIERRE: WORDSWORTH.—The following parallel is so close that I think Saint-Pierre must have had Swift in his mind when writing the passage in question. It is, at all events, an interesting coincidence. I widely differ in opinion from both the English and the French writer. There is a certain amount of

truth in the sentiment, but it is stated in a very exaggerated way. Man does not live by bread alone, nor, perhaps I may add, by bread chiefly. See Carlyle on "Pig Philosophy" in his eighth 'Latter-Day Pamphlet'; also Émile Souvestre's charming little tale in 'Au Coin du Feu,' entitled 'Les Choses Inutiles.' It is, however, only fair to Saint-Pierre to state that a few pages further on he speaks of books in terms worthy of Milton's 'Areopagitica':—

"Le Vieillard (à Paul): Vous servirez les hommes, dites-vous; mais celui qui fait produire à un terrain une gerbe de blé de plus leur rend un plus grand service que celui qui leur donne un livre."—Paul et Virginie, x. (1788).

"And he gave it for his opinion that whoever could make two ears of corn, or two blades of grass, to grow upon a spot of ground where only one grew before, would deserve better of mankind, and do more essential service to his country, than the whole race of politicians put together."—Gulliver's Travels, "Voyage to Brobdingnag," 1726.

If Swift may have suggested the above thought to Saint-Pierre, it is, on the other hand, pleasant to think that perhaps Wordsworth's 'Poems on the Naming of Places,' written at various times from 1800 to 1845, may have been originally suggested by the passage in Saint-Pierre's beautiful romance beginning, "Rien n'était plus agréable que les noms donnés à la plupart des retraites charmantes de ce labyrinthe," &c. Virginie herself was worthy to represent the

Lady of the mere,

Sole-sitting by the shores of old romance,

in the fourth of the above-named series of poems.

JONATHAN BOUCHIER.

BARBADOES RECORDS.—There is in the Colonial Secretary's Office in Barbadoes a collection of records, dating from the earlier part of the seventeenth century, packed away in some fifty boxes, without any arrangement, and without indices or lists of contents. These records are invaluable, relating as they do to the first settlers of the colony, of whom many were connected with ancient and historical families of England, while others were political *déportés*. It is satisfactory to learn that at the instance of the Hon. C. A. King-Harman, Colonial Secretary, a committee has been appointed by the Colonial Government to inquire and report on the best means of preserving these old records, and it is hoped that they may be sorted and catalogued, so as to make them available to literary men and others. Societies interested in historical and genealogical research might assist in carrying out this desirable object. X. BEKE.

CREYKE ABBEY. (See 7th S. xi. 481.)—It may be that in the account of Lubbesthorpe Abbey, in Leicestershire, at the above reference, by the "Abbey of Creyke or Creke, in Norfolk," is meant an Augustine nunnery at Flixton, in Suffolk, near

Beccles, which was founded by Lady Margery Creke or Creyke, in 1258. This is said to have been valued at the dissolution of the monasteries at 23*l.* 4*s.* 1*d.* per annum. The following curious illustrative information is given concerning this nunnery in a note in Burke's 'History of the Commons,' vol. iv. p. 24, under the pedigree of Creyke of Marton:—

"The name of Creyke or Creik occurs in early times in Suffolk. Margery Creyke, according to Dugdale, founded a monastery at Flixton, in that county, about four hundred years ago. It likewise occurs in Cambridgeshire. In the south aisle of Westley Waterless Church is a gravestone with figures of a knight and his lady, engraved on brass plates, under canopies. This is commonly supposed to represent Sir John de Creyke, temp. Edward II., and his lady; but the arms are not those of the Yorkshire family. It appears by record that a manor in the parish of Westley Waterless passed by conveyance in the early part of the fourteenth century from the family of Creyke to that of Vauncy."

Westley Waterless is a parish in Cambridgeshire, five miles from Newmarket. The arms of Creyke, as given by Burke, are, Per fess arg. and sa. a pale and three ravens (called creykes in the old language of Yorkshire) counterchanged. Crest: On a garb or, a raven proper.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

ARCHÆAN.—In the Oxford 'Dictionary' the earliest use of this word is given as 1881. In the *American Journal of Science*, April, 1872, p. 253, Prof. J. D. Dana writes:—

"Since the term Azoic has been ruled out by facts proving that the era was not throughout destitute of life, I propose to use for the Azoic era and its rocks the general term *Archæan* (or *Archæan*, from the Greek ἀρχαῖος, pertaining to the beginning."

R. B.

Newport, R.I., U.S.

SHADOW.—This word has got a new meaning owing to the exigencies of Irish politics. I do not think to *shadow*, in the sense of to watch, to accompany, to spy upon, is more than five years old. It has, however, I am sorry to say, found its way into non-political literature. In Mr. George F. X. Griffiths's translation of the Abbé Constant Fournier's 'The Christ the Son of God,' Longmans, 1891, the following passage occurs: "He was shadowed by spies, who were stirring up the crowd against Him" (vol. i. p. 238).

ASTARTE.

FEUDAL TENURE.—

"But San Giasinto is prince. He will do homage for his titles next Epiphany."

"Yes. He must present his ten pounds of wax and a silver bowl—cheap!" observed Meschini, with a grin.

"It may be explained here that the families of the Roman nobility were all subject to a yearly tribute of merely nominal value, which they presented to the Pope at the Feast of the Epiphany. The custom was feudal, the Pope having been the feudal lord of all the nobles until 1870. The tribute generally consisted of a certain

weight of pure wax, or of a piece of silver of a specified value, or sometimes of both. As an instance of the survival of such customs in other countries, I may mention the case of one great Irish family which to this day receives from another a yearly tribute, paid alternately in the shape of a golden rose and a golden spur."—*'Sant' Ilario,'* by F. Marion Crawford, 1889, p. 290.

The feudal tenures by rose and spur are common enough; but surely the collection of golden roses and golden spurs must become rather embarrassing. Does the one "great Irish family" ever consent to the other great Irish family melting down a few of them, to save room in the great Irish family plate-chest?

W. G. Bk.

Glasgow.

DICKENS'S 'CHRISTMAS CAROL.'—In the introduction to Mr. Elliot Stock's recent facsimile of the MS. of the 'Christmas Carol' Mr. F. G. Kitton mentions the various issues of the first edition, and notices one or two points which he says are chiefly interesting to bibliographers. As the bibliography of Dickens is interesting to many readers of 'N. & Q.,' I may point out that these issues may be tabled as under:—

(a) Title-page printed in red and blue and dated 1843, yellow end-papers to cover.

(b) Title-page printed in red and blue and dated 1843, green end-papers to cover.

(c) Title-page printed in red and blue and dated 1844, yellow end-papers to cover.

(d) Title-page printed in red and green and dated 1844, green end-papers to cover.

(e) Title-page printed in red and green and dated 1844, yellow end-papers to cover.

Issue *a* is the one which is ordinarily met with. Of issue *c* I only know of one copy, which was advertised by Mr. W. T. Spencer, of New Oxford Street, in his Catalogue No. 32, at the price of ten pounds. A copy of issue *d* was purchased some years ago by me from Mr. Spencer, and I believe it to be the same as that mentioned by Mr. C. P. Johnston in his 'Hints to Collectors.' I have not heard of another copy. At the same time Mr. Spencer informed me that he had a copy of issue *e* in stock, and I have since seen another advertised by Messrs. E. Parsons & Sons, of Brompton Road, in their Catalogue No. 202, for six guineas. Which of these is actually the first issue it is impossible to say. They all, of course, have "Stave I." instead of "Stave One" at the commencement of the story, and, with the exception of *a*, are all excessively rare.

W. F. PRIDEAUX.

Kashmir Residency.

BUMBOAT: BUMMARÉE.—Looking into the dictionary for information, I found one little point upon which meseemed I could give more than I received. Take the following words in the order of their earliest occurrence: *Bottomry*, 1622; *bummery*, 1663; *bumboat*, 1671; *bummaree*, 1707. Of the last it is said that the origin is unknown, and of the third that it denotes primarily a boat

for the conveyance of filth from a ship, and only secondarily for the carrying of goods to a ship. In the earliest quotation for the first the spelling is *bottommarie*, and the kind of borrowing which it denotes is said to be done commonly under pressure of necessity, and at a high rate of interest. Now comes my connecting link. In *Occurrences from Foreign Parts*, No. 66, February 14–21, 1660, is a notice of "monies to be taken up, or delivered on *Botto-Maria*, commonly called *Bomaria*" (see advertisement quoted *ante*, p. 2). This last form joins on to *bummery*, of which Dr. Murray has an example, dated 1663, in a quotation showing clear reference to usury. That *bummery* and *bummaree*, which only vary in spelling, were until quite lately cant terms for a usurer who lent money for short terms at exorbitant rates, can easily be shown, though for the moment I can only lay my hand on one quotation. In 'Low-Life; or,.....a Critical Accountof a Sunday.....within the Bills of Mortality,' 1764, mention is made of "Usurers, commonly called *Bummarees*, trudging about from Alehouse to Alehouse after their Debtors." Now the word only survives as the name of a fish-jobber at Billingsgate, probably from former usurious practices on his part, and as the alternative title of the bumboat-man, who has from time immemorial been credited with a kindred habit. Does it not seem plain that the origin of *bummaree* is but a shallow mystery, and that the "bumboat" was always the boat of the *bummaree*, and only came to be used as a filth-boat because, when returning empty, it was readily available for the purpose? I write this in fear and trembling, for PROF. SKERT (7th S. i. 313) has said that the origin of "bumboat" is "certainly" otherwise.

H. HALLIDAY SPARLING.

GRASS IN ALBEMARLE STREET.—Passing along Albemarle Street recently I observed grass growing from the joint between the curbstone and the gutter. I counted no fewer than fourteen flourishing and healthy-looking plants in a length of about thirty-three yards, opposite Nos. 47–51. The matter seems unusual enough to deserve record in 'N. & Q.'

ALEX. BEAZLEY.

ECLIPSES SAID TO BE MENTIONED IN THE BIBLE.—In Smith's 'Dictionary of the Bible,' under "Eclipse of the Sun," it is said that, although no historical notice of an eclipse occurs in the Bible, "there are passages in the prophets which contain manifest allusion to this phenomenon." I cannot consider these allusions so manifest as the author of that article does, and it is well now to call attention to the subject, as it is understood that a new edition of the 'Dictionary' is in progress. The first is in Amos viii. 9, where the expressions "I will cause the sun to go down at noon, and I will darken the earth in the clear day," are supposed to refer to

the total eclipse of the sun which occurred on February 9, B.C. 784. Reference to Opolzer's 'Canon der Finsternisse' (Vienna, 1887) will show that that eclipse was total only in the Indian Ocean and in part of Africa. In Micah iii. 6 we read, "The day shall be dark [R.V., black] over them," and it is suggested that this was caused by the total eclipse of June 5, B.C. 716. The central line of that eclipse passed over nearly the same part of the earth as that of the other. The only part of Asia where it could have been total was the extreme south of India. Finally, we are told in the 'Dictionary' that "a passing notice in Jer. xv. 9 coincides in date with the eclipse of September 30, B.C. 610, so well known from Herodotus's account (i. 74, 103). There is very little doubt that the eclipse mentioned by Herodotus, which is said by him to have put a stop to an impending battle between the Medes and Lydians, and to have been predicted by Thales, was that of May 28, B.C. 585, which was the year after Jerusalem was taken by Nebuchadnezzar. It is possible that Jeremiah may refer to some other eclipse; and in the 'Speaker's Commentary' it is suggested that the passage alludes to the disastrous battle of Megiddo (in which King Josiah fell), and then the writer takes the same view as that in Smith's 'Dictionary,' that the prophet refers in fact to the eclipse of September 30, B.C. 610. Now that eclipse was not total in the Holy Land, or anywhere nearer it than the other side of the Black Sea. The central line passed over the north of England; but the duration of totality was very short in any part of Europe, and was greatest in Central Asia.

Blackbeath.

W. T. LYNN.

MUTE.—I find that the account of the word *mute* in my 'Dictionary' is incorrect. It is not of French origin, but borrowed immediately from Latin. The M.E. *muēt* is not the same word, but is borrowed from the O.F. *muēt*, which represents a diminutive form **mutetus*, and not the primary form *mutus*. *Mute* is common in Shakespeare, but I presume that it is not in use at a much earlier date.

WALTER W. SKEAT.

THE KNIGHTHOOD OF SIR THOMAS MORE.—Lord Campbell, in his 'Lives of the Chancellors' (i. 516), states that Sir Thomas More was knighted in 1514. This cannot be correct, nor does Campbell adduce authority for it. He is described as "Thoma[s] More gentleman" in a document in the Lansdowne Collection (Brit. Mus.) belonging to 1517. He was included in the commission of the peace for Hants in 1515, but not as a knight ('Br. Cal.' ii. 170, 670); so also in 1518 (*ibid.*, 3917). In 1519, when nominated ambassador to treat with the Hanse, he is styled in the commission "Thomae More armigeri" (Rym. 'Fœd.' xiii. 722). The first mention that I find of him as a knight in the

Calendar of Domestic Papers is in 'Br. Cal.' iii. 1437, in a letter of Pace to Wolsey, dated July 24, 1521. That this was the real year of his knighthood further appears by a letter of the same year from Erasmus to Budæus ('Er. Ep.' xvii. 16), in which Erasmus, after mentioning that More has been appointed treasurer, adds: "Nec hoc contentus princeps benignissimus: equitis aurati dignitatem adjecit." (See 'Br. Cal.' iii. 1527.) There is no record of his knighthood in Metcalfe's 'Book of Knights,' London, 1885.

I. S. LEADAM.

Reform Club, S.W.

MODERN LATIN.—As an example of how an ignorant person may garble a Latin inscription, I have never met with anything to equal the following, which is on the front of the Free School in the High Street of Rochester:—

D^{ns} Josephus Williamson Eq. Aurar.
Hanc Scholam
Mathematicis Disciplinis Dicarum
Classi Britannicæ
Juvenum Subinde Pullularium Seminarium
Civitarum Roffensi
Benevolentia Suae Monumentum
Sumptu Proprio Exstrui
Ac Annuo Solario Dorari
Teframenro Iufsir
Johannes Boys Thomas Addison
Josephus Hornsby Armigeri
Per Agendum Curaven
A.Ch. MDCCLVIII.

W. J. L.

Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

KILT.—The origin and history of the Highland kilt have been discussed in every series of 'N. & Q.' At present I do not propose to enter into the dispute, but would simply inquire for an early instance of the word itself. The earliest entry I have is taken from Drinkwater's 'History of the Siege of Gibraltar,' where, however, the word appears in an unusual form, and also italicized, as if it might not be quite familiar to the reader. Describing a sortie, Capt. Drinkwater says, "A volunteer, indeed, of the 73rd Regiment lost his *kelt* in the attack" ('History of the Siege of Gibraltar,' 1786, fourth edition, p. 202). Can any one oblige me with an earlier quotation?

J. DIXON.

PORTRAIT OF FIELDING.—Can any information be furnished in regard to the portrait in oil of Henry Fielding sold with the effects of Sir Robert Harvey, Crown Point, Norwich, Norfolk, England, in the autumn of 1870, and described in the catalogue of the sale as the original portrait painted

by Hogarth, referred to in Cunningham's 'Painters and Sculptors'?
J. M. BUGBEE.
Boston, U.S.

WILLIAM BOYD, the third son of the last Earl of Kilmarnock, at the time of the attainder was serving in the English navy under Commodore Hewitt. Can you give me any information as to his marriage, issue (if any), and death?
R. P.

MANOR OF HERCIES, UXBRIDGE.—Can any one oblige by information as to the original owner of the manor of Hercies, Uxbridge; and also Macolpne de Hercy, of Clifford's Inn, temp. Edward III.? Joseph Pontifex, "Recorder" about 1780, place unknown.
C. HERCY.

FIELD-NAMES.—Can any of your readers explain the following field-names, taken from the tithe map of Rowington parish? Thion, Eddybutts, Kettlebus, Smocks Skirts Meadow, Middle Maids Meadow, The Redding.
G. T. B.

WILLIAMS FAMILY.—A cousin of mine has in his possession some plate engraved with these arms: Gyronny of eight erm. and sa., a lion ramp. or (Williams), impaling Arg., a fesse az. between three boars' heads coupes sa. (Alyson). Crest: A talbot passant per pale erm. and or. My maternal grandfather, Dr. Andrew Williams, of Southampton, married — Alyson, and by her had three daughters—Sophia, the wife of Sir Edward G. T. Page-Turner, Bart.; Maria, the wife of Sir Henry Hart, K.C.B., Rear-Admiral of the Blue and a Commissioner of Greenwich Hospital; Ellen, the wife of James Taylor, of the H.E.I.C.S. The above arms of Williams indicate a connexion with the Llangibby, co. Monmouth, family, extinct baronets. The Alyson is, I think, of a Kentish stock. I am anxious to learn something of this Andrew Williams, and should be glad of any information tending to identify him. I should also be glad of information relating to the Hart and Taylor families. Replies may be addressed direct to
FRED. A. BLAYDES.

Bedford.

ETYMOLOGY OF ROTHESAY.—The old form of Rothessay was Rothissay, Raythysay, &c. Is there any connexion between this *Rothy* and *Rothismen*, *Roythismen*, the assessors to the Lawman in a Morse court of justice; or is it connected with *rath*, Irish for a circular fort? Cf. "Rothynorman," "Logyrothmen in Mar."

Rothessay.

A COIN.—Can any of your readers give me information respecting a coin which has been dug up in a garden here? On one side it bears the Queen's head, round which is the inscription, in English, "Victoria, Queen of Great Britain," and the date 1854. On the reverse side are the Prince of

Wales's plumes encircled by a wheel, on the top of which is a crown, and round the whole are the words, "The Prince of Wales's model half-sovereign." The "milling" round the edge is distinct, and the coin, though worn, is not defaced; it has evidently been under the ground for some years. I should like to know if the coin is of any value, and what the origin of it was.

LEWIS TIARKS.

Loxton, near Weston-super-Mare.

AUTHOR AND SOURCE OF QUOTATION WANTED.—Could any reader oblige by saying where (author and book) the following sentence occurs: "Man feareth God; howsoever, it seemeth not in him, by some rude jests he will make"?

GLASTONBURY.

CHAUCER AND EWELINE, NEAR WOODSTOCK.—In 'Woodstock,' ed. 1860, vol. i., amongst the wood-engravings there is one (p. 60) described in the "List of Illustrations" as "Chaucer's Tomb, Eweline Church, Woodstock," and (p. 195) "Tower and Porch of Eweline Church, near Woodstock, the Burial-place of Chaucer." What does this mean? Nothing in Westminster Abbey is better known than the tomb of Chaucer. It is very remarkable that such a mistake should occur twice in the same volume. May it be that there is a cenotaph of Chaucer in Eweline Church? Even if there is, this would not make it "the burial-place of Chaucer." Had Chaucer any connexion with Eweline? Will some one who has ready access to the illustrated 48-vol. "Waverley Novels" see if this error is repeated in editions later than 1860?

JONATHAN BOUCHIER.

[The design, by Dickes, of Chaucer's tomb, Woodstock, appears at p. 60 of the illustrated edition of 'Woodstock,' 1863.]

PLANT-LORE.—What is the botanical name of the plant which is said to have sprung from Helen's tears, and which had the power of destroying tears? Where can I find a poetical allusion to this myth?

PAUL Q. KARKEEK.

Torquay.

CHRONICLES OF ENGLAND.—On pp. 445, 446 of Lowndes's 'Manual,' Bohn's edition, 1864, are described several "short chronicles," ranging in date from 1539 to 1559. It is not probable that many of these little books are in existence, as they were evidently printed for the use of schools and families, and were probably subjected to rough usage. I lately picked up a small volume of this series, which has unfortunately lost its title-page, but seems perfect in other respects. The collation extends from A i to P iii, and it would therefore seem to be the volume described by Lowndes as "A breuiat Cronicle containyng all the Kynges, from Brute to this day, and many notable Actes, gathered out of diuers Chronicles, from William the Conqueroure, unto the Yeare of Christ, M.V.LV., with the Mayors and

Shryffes of the Citie of London, newly corrected and amended. Impr. by Jhon Kynge. 16mo. P. 3 in eight. In this book it is said 'Printing began at Mens by John Faust, 1457.'

My copy varies from this description in the fact that there is no mention of Brute in it, the volume commencing with "William Conquerour," and ending with the year 1555. Under the year 1457 occurs the entry: "In the city of Mens in Germany was the science of Printing firste invented by one named Johannes Faustius." I should be glad to learn if a more carefully compiled bibliographical list than that to be found in Lowndes is accessible in any other publication.

W. F. PRIDEAUX.

Kashmir Residency.

OLD ENGLISH BISHOPRICS.—Does any map exist, and, if so, where, showing the old English dioceses previous to the changes made by Henry VIII?

N. M. & A.

THE LYLE FAMILY OF SCOTLAND.—Who can tell if this family, which some genealogists assert had possessions in the Isle of Bute so early as the eleventh or twelfth century, is a branch of the family of De Insulis, or Macdonnell, descended from Somerled? It appears to have had intimate associations with the early Stewards, and to have had long residence at Duchal, in Renfrewshire, ending about 1550. Its arms were so dissimilar to those of the English families of the name as to imply they bore no relation. Who can tell of the family, its origin, &c.?

O. K. L.

FEMALE WRITER OF A FOLIO.—Miss Sewell, in 'A Glimpse of the World,' makes one of the characters make an observation, or ask a question, to the effect that there is no instance of such writing. Is this so? Of course I am not referring to such folios as the *Queen*, or the like. I am aware of the folio translations of the romances of M. de Soudery, but they were not originally in that form.

ED. MARSHALL.

[The Duchess of Newcastle is responsible for a score folios.]

LINGUAL SURVIVAL.—In a very well written paper in the *Retrospective Review* (iii. 202), on 'The Poetical Literature of Spain,' it is asserted that when two languages contend for the mastery the more civilized generally predominates. Civilization of the modern sort has shown a tendency to cut the throats of those that oppose it. Mr. Froude says it is right and proper that it should do so. In this way I can understand its ultimate predominance, for it effectually suppresses conversation to cut the throat of the speaker. But, after all, is it a fact? The Saxon rooted out the Roman speech, or, at any rate, predominated. The Norman checked the Saxon for a season, but the latter finally predominated for the second time

here. Now the Saxon was less cultivated than either the Latin or Norman. The Langue d'Oïl suppressed the Langue d'Oc, but the latter was a far more refined and elegant speech than that which was victorious. The Arabic in Spain bid fair at one time to overthrow the Spanish; but here again the more barbarous got the upper hand at last. Is any formula arrived at by those who have studied this question?

C. A. WARD.

Walthamstow.

SOLUTION OF ENIGMA WANTED.—I shall be greatly obliged if any of your correspondents will tell me the answer to the following enigma, one which is ascribed to Charles James Fox:—

What tho' some boast thro' ages dark
Their pedigree from Noah's Ark,
Painted on parchment nice;
I'm older still, for I was there,
And before Adam did appear
With Eve in Paradise.

For I was Adam, Adam I,
And I was Eve, and Eve was I,
In spite of wind and weather;
Yet, mark me, Adam was not I,
Neither was Mrs. Adam I,
Unless we were together.

Suppose, then, Eve and Adam talking,
With all my heart; but if they're walking,
There ends my simile;
For tho' I've tongue and often talk,
And tho' I've legs, yet when I walk
It puts an end to me.

Not such an end but that I've breath;
Therefore to such a kind of death
I make but small objection;
For soon I'm at my post anew,
And tho' oft Christian, yet 'tis true
I die by Resurrection.

FREDK. RULE.

HATS.—Will some one, for the benefit of the social historians of the future, give us a definition of the term "pot-hat"? Until lately I always thought it was short for "chimney-pot hat," less reverently known as a "tile"; but at the present time it is often applied to a felt hat, otherwise known as a "billycock," while the "chimney-pot" is called a "top-hat" or "topper," a name which is surely applicable to any hat *in situ*. An authoritative deliverance on this subject may save pages of correspondence in the 'N. & Q.' of the twentieth century.

PETASUS.

MANNERS PEDIGREE.—It appears from some of the Harleian MSS. (e.g., 1094, 1184, 1553) that Rob. Lane, son and heir of Sir Will. Lane, of Glendon, Northants (who died 1615) was entered in the Visitation of that county as having married a sister of Sir Ch. Manners. Sir Ch. Manners was the only son of Thomas, to whom his father Thomas, Earl of Rutland, bequeathed in 1543 his manor of Turnham Hall and Cliff, in the parish of Hemmynburgh, Yorks. The father of Sir Charles

died in 1591, leaving, according to most of the peerages, only two daughters, who married Vavasour and Pontrell. Can any one refer me to any authorities deciding which of these is correct?

SARUM.

DE LEYBOURN FAMILY.—I should be much obliged for information about the De Leybourn family, their origin, position, locality, and genealogy. They flourished during the thirteenth and fourteenth centuries. Any particulars about any individuals of this family will be acceptable—for instance, one, Sir William de Leybourn, was styled, "Admiral of the Seas" in the year 1297. I should like information about this scion, and also about one who was Bishop of Carlisle in the years 1504-1508.

INQUIRER.

ORR OF BARROWFIELD.—In a volume I have is an armorial book-plate with name J. Orr, of Barrowfield, Esq.; probable date about end of last century. Can any of your readers give me information about the family?

C. P.

COUNTY OF BEDFORD.—What histories of the county, hundreds, towns, and parishes of Bedfordshire have been published?

NORWICH.

GREEK MARTYRS.—Mr. Athelstan Riley, in his 'Athos; or, the Mountain of the Monks,' mentions churches dedicated respectively to "The Five Martyrs," "The Forty Martyrs," and "The Six-and-twenty Martyrs." Where are the names of these saints of the Greeks to be found? They do not, I think, occur in the Roman calendar.

ANON.

"TOWN HIM."—In Applebee's *Original Weekly Journal*, January 14, 1721, occurs the following, which is not explained by any book of reference I have been able to consult:—

"One Mr. C[leve]r, who lately became a Bankrupt, being suspected of concealing his Effects, contrary to the Statute, which makes it Death, his Creditors are endeavouring to get him committed to Newgate, in order to TOWN him."

In the Museum copy the name is completed in MS. "Town" is printed in capitals, as I have written it.

H. H. S.

THE WHITE HARVEST.—In Cumberland this term is applied to a summer of rather distant date. Why? Can the tradition or allusion be explained?

E. WALFORD, M.A.

Hyde Park Mansions, N.W.

CRADLE-LAND.—In the parish of Braunton, North Devon, some estates are still held as "cradle-land," i. e., passing to the youngest member of the family. Can any one tell me if this custom prevails in any other district in England, and under what name? I think I have heard that it was a custom in Kent, but that the word "cradle-land" was unknown there.

J. F. W.

Replies.

BOOK CHAINED TO TOMB.

(7th S. xi. 367, 436.)

I happened to be just on the point of leaving Norwich on the Saturday morning, May 30, on which Mr. ILLINGWORTH BUTLER's reply at the last reference appeared in the number of 'N. & Q.' which met me at breakfast. In favour of the coincidence I thought it worth while to clear up the reference before starting. It so happens that among the thirty-five quaint-titled churches of Norwich there is none exactly of the title of "St. Michael-at-Palace." There is St. Michael Coslany and St. Michael at Plea, and I think another St. Michael or two; but St. Martin on Plain or St. Martin at the Palace Gate is sometimes curtailed into St. Martin-at-Palace, and having only time to visit one of them, I fortunately fixed on this, which proved to be the right one.

There, exactly as described by your correspondent, I found a book with chains attached lying on a tomb behind the organ. It is not fixed there, however, and on applying to the clergyman, Rev. J. Cox, he was kind enough to tell me all that is known about it. When the church was restored some years ago this book and the two well-designed brass candlesticks which now stand on the tomb, one on either side of it, were found hid away within it; but there is neither trace nor memorial of the place to which the chains had been originally affixed. The result of such investigation as could be made was that the book (being a copy of Bishop Jewell's works) was hid away in this safe receptacle during the Commonwealth and afterwards fell into oblivion. It is supposed that there was also a Bible, but if so it has long since disappeared. When discovered, it seems to have been placed on this tomb because it afforded a broad flat surface of convenient height; there does not appear to be any connexion between them. The tomb was repaired by the Calthorp family at the time of the church restoration, and the many coats of arms on its stucco ornaments are gay with colour. It bears a long Latin inscription, stating that it is erected to the memory of "Elizabetha Caltrop," descended "ex illustri et antiqua Caltropporum familia." It has no date, but appears to be of the early part of the seventeenth century. I had not time to read the rest of the long epitaph, and this is of less consequence since the book is not connected with it. It is a very finely printed edition of Jewell's works, in the original binding carefully repaired. The following is a copy of the title-page:—

"The Works of the Very Learned & Reverend Father in God John Jewell not long since Bishop of Salisbury Newly set forth with some Amendments* of

* It would be curious if there should be found among these a correction of the passage alluded to 7th S. xi. 171.

divers quotations & a brief Discourse of his Life. London; printed by John Martin Printer to the King's most excellent Majestie 1609."

It belongs, however, rather to the category of "chained books" in general (a category which I seem to remember was treated at some length in 'N. & Q.' last year, though I cannot succeed in finding the heading in the index) than to the heading of 'Books Chained to Tombs.'

In the fine parish church of St. Nicholas, Yarmouth, are many old books fixed to the walls by glass cases though not by chains. The chief of these are: 1. One bearing the inscription, "An imperfect and damaged copy of a black-letter Bible dated 1541 sometimes called Cranmer's Bible. It was probably at one time Chained in this Church, and when it was repaired the traces of this disappeared." 2. A "Vinegar Bible," described as "one of the largest and most costly copies of the Bible, celebrated for the beauty and accuracy of its typography, Oxford, John Basket, 1717." The word "vinegar" occurs in the heading of the page which contains the parable of the vineyard (Luke xxi.). 3. A "Breeches Bible," 1582. Besides these books there are another Bible and some Hebrew illustrated MSS. fixed in an ingenious revolving lectern of six or eight sides, each forming a bookshelf.

At Christchurch, Hants, which disputes with St. Nicholas, Yarmouth, the distinction of being the largest parish church in England, there is a whole library of about a hundred volumes, all chained.

At Lingfield, in Surrey, there is also a large black-letter Bible chained to a lectern, a fine copy, containing the "Apocrypha," but imperfect, several pages being wanting, including the title-page. In the table for finding Easter for thirty-one years the earliest date entered is 1603. On the other side of the same lectern lies unchained a copy of Jewell's works, this time spelt with one *l*. The title-page is also wanting to this book. The type is fine and the head and tail pieces are good.

R. H. BUSK.

There is a copy of Foxe's 'Book of Martyrs,' and I believe there are other books also, chained to a table in Melton Mowbray parish church.

C. C. B.

ELECTION TO OXFORD CHANCELLORSHIP IN 1809 (7th S. xi. 425).—It may be worth noting that this was the last contested election for the chancellorship of the university. G. V. Cox, in his 'Recollections of Oxford,' mentions that the immense heap of voting papers had, as the statute required, to be burnt, "igne penitus abolitus," before the result of the election could be declared, and that in consequence "the whole Convocation House was filled with suffocating smoke" (p. 66). Since the death of Lord Grenville in 1834 the

succession of Chancellors has been as follows: 1834, Arthur Wellesley, Duke of Wellington; 1852, Edward Geoffrey Smith Stanley, Earl of Derby; 1869, Robert Arthur Talbot Gascoigne-Cecil, Marquis of Salisbury, "our present honoured Lord and Chancellor," *diu vivat*.

It is remarkable how greatly the constituency has increased in numbers since 1809, when the members of convocation are put at the small number of 1,274. Some "Oxford Calendars" in my library give the following statistics of the electoral roll: 1831, 2,529; 1850, 3,294; 1852, 3,352; 1857, 3,604; 1862, 3,847; 1879, 5,134.

The constituency would be much larger did not so many M.A.s remove their names from the books of their respective colleges. Many do not even proceed to that degree, and many leave without even attaining the B.A. degree. The late Dr. Bliss, Principal of St. Mary Hall and Registrar of the University, told me many years ago that not more than half of those who matriculated ever graduated, but left for some cause or other. There could not well have been a better authority on this point or on any other connected with Oxford matters than Dr. Bliss.

JOHN PICKFORD, M.A.

Newbourn Rectory, Woodbridge.

The numbers are not quite the same in Cox's 'Recollections of Oxford,' p. 61, 1868: "For Lord Grenville 406, Lord Eldon 393, Duke of Beaufort 238, in all 1,037, with a majority of 13." Mr. PICKFORD will see that there is an error of computation or of printing in the number 1,084. It is probably the mistake of eight for three by the printers. Mr. G. V. Cox also notices the then custom of burning the voting papers before the statement of the result by the proctors, with some other particulars.

ED. MARSHALL.

ORIGIN OF THE NAME EALING (7th S. xi. 268, 494).—Anent this question, may I make the remark that it ought to be generally recognized that speculations as to the meanings of any stead-names from their modern spellings are highly untrustworthy? Most names have come down to us more or less corrupt. Witness the noteworthy cases of the modern Kentish name Harrietsdam—which stands for an original A.S. Herigeardsham—and the name even of Hunsham, a little west of Ealing, which stands for an original Harmondsham. Speculations grounded on the modern spellings could never reach these originals. Even in A.S. times, changes as thoroughgoing often took place. As to Ealing, in the absence of early records, it may stand for *ealding*, or *olding*, or the *ing* or meadow of one *Elia*, as well as for *eliming* or *etheling's-ing* or many other probable explanations, all of even worth. In an introduction to a Directory of West London, some years ago, I ventured to incline to the treecraft explanation of the

name, *elming* (compare Elstead in Essex, formerly Elmstead), in view of the fact that the neighbouring town of Acton (Oaktown), and a little north-westward, Old Oak Common, commemorate the former weald-growths of the neighbourhood. But I admitted, and still hold, that it is merely a question of balance of probabilities in the absence of any early mention of the name before Domesday. It may be remarked that there is a Danish town-name Ealinge.

F. T. NORRIS.

MR. BIRKBECK TERRY may be glad to be referred to a practical confirmation of Edmunds's derivation of this place-name. In the will of John Tornegold, merchant, dated 1377, and enrolled in Court of Hustings, Jan. 25, 1377/8, the testator leaves to his wife "a certain wharf on condition of her foregoing her claim to dower of a tenement which he had conveyed to Robert Baddele, and of lands and tenements in Yillyng called 'Coldhall'" ('Cal. of Husting Wills, part ii. p. 199).

Mr. Bawdwen, in his translation of Domesday Book for Middlesex (1812), suggests that "Eia," named in that record, is identical with Ealing.

JOHN J. STOCKEN.

3, Weltje Road, Ravenscourt Park, W.

RUEN (7th S. xi. 508).—This word occurs in Sir Thomas Elyot's 'Castel of Helth,' published in 1533, bk. iii. cap. 12:—

"Use meates whiche are temperately hotte, and therewith somewhat moyste.....As mylke hot from the udder, or at the lest newo milked, *ruen* cheese, sweete almondes," &c.

R. D. WILSON.

Cooper's 'Thesaurus Lingue Romanæ et Britannicæ,' 1578, has, *sub* "Coagulum," "A curde or creame: the *ruen* of a beast that turneth milke. Coagulum leporinum. A bares maw." Littleton's 'Latin Dictionary,' 1678, also gives, "Coagulum.....a curd or cream; the runnet that turneth milk; a calves maw or *ruen*; chees-lope." In Holland's translation of 'Plinie's Naturall Historie' it is stated, with reference to the making of cheese, that "the runnet of an Hind-calf, a Leveret, and a Kid, is much commended" (bk. xi. c. 41, p. 348, ed. 1601). In the north of Yorkshire I have often heard the word *prissur* or *pressur* used for *rennet*. This word, which does not seem to be given in Halliwell-Phillipps's 'Dictionary,' is obviously derived from *Fr. pressure* (*sic*) given by Cotgrave. F. C. BIRKBECK TERRY.

The *ruen* of a hare is the kidney. *Plantus* uses *rien* for *ren*.
BOILEAU.

OLD BIBLES (7th S. xi. 509).—"Now when they stode before the ymage, which Nabuchodonosor set vp, the bedell cried out," is the reading not only of the first English translation—Coverdale's, 1535—but of all the early versions. Matthews, 1537, has "y^e bedell cried." Taverner,

1539, has "the bedell cryed." Cromwell's, 1539, has "y^e bedell cried." It is the same in all the Cranmers I have up to Camarden's Rouen, 1566.

R. R.

Boston, Lincolnshire.

Coverdale's version (1535) of Dan. iii. 4 has "y^e bedell cried out with al his might," and it stands the same in his revised version of 1539, which forms the first edition of the Great Bible. The next, which was edited by Cranmer (having alterations made by him or under his authority), appeared in April, 1540; in it the passage in question remains unaltered, excepting that "al" is spelt in modern fashion "all." Wycliffe's version reads "a bedell criede mightily."

Dr. Murray, in his 'Dictionary,' cites an instance as late as 1644 in which the word "beadle" is used in the sense of herald: "proclaimed liberty by the beadle," a function not exactly in the line of Mr. Bumble.

W. T. LYNN.

Blackheath.

VICE-ADMIRAL OF SUFFOLK (7th S. xi. 448).—It may be inferred that the obsolete office held by the Vice-Admiral of Suffolk is a part survival of the important command formerly held by the Roman Count of the Saxon Shore in Britain. His territory extended from the Wash at Norfolk to the S.E. coast, about Hastings. The real Lord Admiral is the Warden of the Cinque Ports and Constable of Dover Castle, an office now held by a right honourable member of the Stationers' Company. I ventured to touch on the subject in 7th S. ii. 61, 178, 293, and a comparison of localities will show that the three Eastern Counties were subordinate to Dubris, *portus Rutupensis*, and Limanis.

A. HALL.

"WATCHING HOW THE CAT JUMPS" (7th S. xi. 448).—This phrase appears to be of modern origin. The earliest quotation for the expression in the 'New English Dictionary' is 1827: "Had I time I believe I would come to London merely to see how the cat jumped" (Scott in 'Croker Pap.' 1884, i. xi. 319). Does the phrase owe its origin to some performing cat, whose movements, *more felino*, would naturally be uncertain?

F. C. BIRKBECK TERRY. 19

When a cat is at play one cannot, as a rule, determine when or in what direction she will spring. Generally the unexpected happens, but when it has happened it is a determinate fact. So a person watches in a doubtful matter what may take place, that he may determine on his manner of procedure or shape his course as best fits him. The phrase may be called a variant of "Waiting to see which way the wind blows."

BR. NICHOLSON.

INFLUENZA (7th S. xi. 446).—In Dr. Doran's 'A Lady of the Last Century (Mrs. Elizabeth Mon-

tagu): Illustrated in Her Unpublished Letters,' p. 218, is an extract from a letter, dated "Sandleford, July the 9th, 1777," in which Mrs. Montagu describes the influenza as follows:—

"My doctor keeps me very quiet. He will not allow me to see the wise, the witty, or the fashionable world. I have not dined below stairs these four or five days. The doctor has to-day begun to try a new medicine; but I have as little faith in doctors of physick as some of my family have in doctors of divinity. I imagine my fever at Canterbury was the influenza, which has lately raged so much. It leaves people very weak, and much affects the nerves. Some have lost their speech for a few days; others their hearing. My Northumberland steward and my brother who left London when I did were both taken ill on the road. I believe fatigue of preparation for my foreign journey did me some harm; but I believe my principal illness was owing to contagion in the air. My servants have all been sick. None of my family have escaped but Miss Gregory and Matt."

RICHARD WELFORD.

MERCHANTS' MARKS (7th S. xi. 466).—Those who have studied the subject of merchants' marks are of opinion that they have their origin as to form from the religious symbol of the lamb and flag; a heart or some other device occupies the place of the lamb, and the top, which is described as like the figure 4, represents the streamer of the flag. The subject is not new to 'N. & Q.' It has been discussed at 2nd S. ii. 409; iii. 57; x. 294; 3rd S. iv. 87, 413, 463, 507. With great variety of detail the form is nearly always the same, viz., a long straight stem, in shape like the figure 4 at top, with often a cross below, spreading feet, and a heart or lobe-shaped ornament at the junction, in which are sometimes initials, or a crest, or a date. The merchant's mark of Sir John Gresham, Knt., Lord Mayor of London, 1547, in painted glass, in Ilford Chapel, Essex, has a long stem, with a short cross-piece near the top, and a longer one just below; at the junction of the spreading feet is a cross-piece still longer; over it, extending above and below, is a heart-shaped device, in which are the letters I.O.G. (John Gresham); to right and left the grasshopper, the Gresham crest, with the letters I and M through their noses, to denote John and Mary. The merchant's mark of William Gresham, his son, from a seal, has a straight stem, the cross-piece near the top having on the dexter side one transverse mark, and on the sinister two; the foot is formed by the letter W, the letter G coming in the place of the heart, and outside are the two letters W G. The merchant's mark of Geoffrey Dormer, on his brass in Thame Church, date 1502, terminates in a cross, pattée-shaped, and immediately below it, on the sinister side, are two elbow-shaped projections, and these occur again in precisely the same form upon a brass in the neighbouring church of Dorchester, Oxon., undated, so that this is apparently a local device. The Dormer merchant's mark ends in a spreading foot; that on the dexter side has a

transverse cross, that on the sinister a short branch. Attached to a deed of Oct. 15, 1528, is a signature of Christopher Basford, followed by his merchant's mark, drawn in his own hand. There was discovered not long ago, on the premises of Mr. Gudgeon, in the High Street, Winchester, a fire-stone chimney-piece, of Elizabethan date, blocked up in the wall. On one of the spandrels were the emblems of the merchant's trade, and on the other his merchant's mark. It has a branching foot, and immediately above it a letter, apparently a G, ending in a cross; the top has been bent down to accommodate it to the limited space, and is in shape like a reversed 4, with a cross at the termination. G. L. G.

The following extract from a series of papers now being published by an expert of trade-marks in the United States has some bearing upon Mr. G. WATSON's query:—

"In a statute of James I. incorporating the Cutlers' Company of Hallamshire, it was enacted that no cutler should use upon his wares more than one mark, and that to be assigned to him by the company, upon pain to forfeit and lose, for every time that he shall offend therein, all such goods not so marked, and the sum of forty shillings, to the master and wardens of the said company. This was enacted in 1623."

Speaking from memory, but with considerable certainty, Mr. WATSON may be referred to a paper in the earlier volumes (the first twenty, at most) of the *British Archaeological Journal*, for description, with diagrams, of some of these early merchants' marks. The paper either contains a sketch of these merchant-guilds, or it is contained in a separate paper, within the said first twenty volumes. JOHN J. STOCKEN.

Many guesses have been made about the meaning of the figure 4, e.g., that it signified trading with the four quarters of the globe. But this is unlikely, for the same device was used by English bell-founders of the seventeenth century. The figure 4 seems to have developed out of a sign representing a ship's mast bearing either rigging or streamers, and a cross-tree. Perhaps it was used originally to mark such goods as were intended for export. The marks are plentiful in all old seaport towns. The whole subject, including notarial signs, and the marks on ancient deeds, would bear investigation. See the indexes to 'N. & Q.' and *Genl. Mag.*, and the various books of bell inscriptions. The late Charles Frost, of Hull, made a collection of merchants' marks, now belonging to the Hull Lit. and Phil. Soc. W. C. B.

All the works on heraldry give but passing reference to merchants' marks, for the reason that they are not strictly heraldic devices, though Boutell alludes to the subject as "a species of mercantile heraldry." The only works of which I am aware that deal with this subject to any extent are

'Monograms, Historical and Practical,' by D. G. Berri, 8vo. Lond., 1869, in which a chapter is devoted to merchants' marks and another to masons' marks, both with plates of illustrations, and Newton's 'Heraldry,' 8vo., Lond., 1846, chap. xlvii.

ARTHUR VICARS.

MR. WATSON may see many notices of merchant's marks in the *Archæologia*, vol. xxxii. 396; xxxvii. 384; xxxix. 505; on a font, x. 191; on a masser, i. 167 (at St. Giles's Church, Cripplegate). For the ancient right to such marks, see 2 Croke, 471, m. 23 Eliz. c. 8. See also 'N. & Q.,' 2nd S. ii. 409; iii. 57; x. 229, 294; 3rd S. iv. 87, 175, 413, 463, 507.

ED. MARSHALL.

LATIN QUOTATION WANTED (7th S. xi. 368).—Whence the quotation, "Te dedit, rapuit, sed mutabit" is taken I cannot say; but Bishop Heber adapts or translates it at the concluding stanza of his beautiful hymn 'At a Funeral':—

He gave thee, he took thee, and he will restore thee,
As death has no sting, since the Saviour has died.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

MATTHEW ARNOLD (7th S. xi. 467).—Matthew Arnold's Oxford lectures 'On Translating Homer' were published by Longmans in 1861, pp. 104. It is now out of print and a somewhat scarce book. So also is the supplementary volume, 'Last Words on Translating Homer,' issued in 1862 by the same publishers. His other lectures at Oxford, his discourses in America, his addresses at the Ipswich Working Men's College and elsewhere, were also printed in one or other of his works during his lifetime. A paragraph among the literary notes of the *Pall Mall Gazette* states that some one (name not given) has collected from the *Times* and privately printed Matthew Arnold's letters on the Irish Home Rule question. I should be glad to know whether this pamphlet is obtainable, and would respectfully suggest to the compiler that a good many admirers of Arnold who are not readers of the *Times*, and have consequently not seen the letters, would much like to be able to obtain his reprint.

JOHN H. NODAL.

Bain Moor, near Stockport.

'On Translating Homer: Three Lectures,' was published by Longmans in 1861. 'Last Words on Translating Homer: A Lecture,' was issued in 1862. Both books are now very scarce.

A. GRANGER HUTT.

4, Oxford Road, Kilburn.

"BLOOD IS THICKER THAN WATER" (7th S. xi. 491).—The following is from Edwards's 'Words, Idioms, and Phrases':—

"Blood is thicker than water. Many think that this originated with Commodore Tatnall, of the United

States Navy, who assisted the English in the Chinese waters, and, in his despatch to his Government, justified his interference by quoting the words. It is, however, an old English proverb, and is to be found in Ray's 'Collection of English Proverbs,' published in 1672. Walter Scott, too, makes Dandie Dinmont say, 'Weel! blude's thicker than water; she's welcome to the cheeses and the hams just the same.'"

CELER ET AUDAX.

This same remark was reported to have been made by an American commander at the time of the bombarding of Alexandria.

H. G. GRIFFINHOOF.

THE ROYAL MAUNDY (7th S. xi. 447; xii. 12).—The following extracts will show that Edward III. was not the earliest of our monarchs to institute this custom, and that he observed it before 1363:

"March 20. Order to John de Newbury to buy and deliver to Thomas de Keynes, the King's Almoner, 200 ells of cloth of Candelwykstrete, 50 pairs of slippers, two short towels of Paris [cloth], and four ells of linen of Flanders, for next *Cena Domini*."—Close Roll, 34 Edw. III.

"Mar. 21, at Kenilworth, the King washed the feet of 50 poor men."—Wardrobe Roll, 19 Edw. III., 25/1, Q.R.

I have not found any hint of this practice in the Wardrobe Rolls earlier than Edward II., who also "fed 200 poor in honour of Pentecost, according to ancient custom" (*Ibid.*). There are two curious entries on a Wardrobe Roll of Edward III., "Alms to fifty poor men, when the King broke his fast on the vigil of St. Thomas the Apostle, 6s. 3d.," and "To fifty poor men to pray, because the King broke his fast (May 3rd), 6s. 4d." (Wardrobe Roll, 8-9 Edw. III., 61/8, Q.R.). HERMENTRUDE.

THE ENGLISH RACE AND POETRY (7th S. x. 403; xi. 29, 175, 391).—The following passages in Mr. Alfred Russel Wallace's 'Travels on the Amazon and Rio Negro,' ed. 1889, chap. xv., bear so directly on the remarks (p. 391) of my friend MR. W. T. BAKER on the comparative tameness of English scenery, that, coming as they do from a most intelligent and experienced traveller, I cannot do better than quote them without any comments of my own:—

"Pick out the loveliest spots where the most gorgeous flowers of the tropics expand their glowing petals, and for every scene of this kind we may find another at home of equal beauty, and with an equal amount of brilliant colour.

"Look at a field of buttercups and daisies [or of corn-poppies, J. B.],—a hill-side covered with gorse and broom, a mountain rich with purple heather, or a forest-glade azure with a carpet of wild hyacinths, and they will bear a comparison with any scene the tropics can produce. I have never seen anything more glorious than an old crab-tree in full blossom; and the horse-chestnut, lilac, and laburnum will vie with the choicest tropical trees and shrubs. In the tropical waters are no more beautiful plants than our white and yellow water-lilies, our irises, and flowering rush; for I cannot consider the flower of the *Victoria regia* more beautiful than that of the *Nymphaea alba*, though it may be larger;

nor is it so abundant an ornament of the tropical waters as the latter is of ours. . . . It is not that I am incapable of appreciating the splendours of tropical scenery, but because I believe that they are not of the kind usually represented, and that the scenery of our own land is, of its own kind, unsurpassed: there is nothing approaching it in the tropics, nor is the scenery of the tropics to be found with us. There—singular forms of stems and climbers, gigantic leaves, elegant palms, and individual plants with brilliant flowers, are the characteristic features. Here—an endless carpet of verdure, with masses of gay blossoms, the varying hues of the foliage, and the constant variety of plain and forest, meadow and woodland, more than individual objects, are what fill the beholder with delight."

May I refer those of your readers and correspondents who have been kind enough to interest themselves in this subject to 'Les Choses Inutiles' and 'Le Poète et le Paysan,' two of the stories in Emile Souvestre's 'Au Coin du Feu'?

JONATHAN BOUCHIER.

Ropley, Hants.

TO RENEGE (7th S. xi. 5, 78, 94, 134).—One of your correspondents at the second reference seems to think that "reneege" may possibly have some different origin from what appears to be its source, i.e., from "renegare," or one of its derivatives. Can any evidence be advanced in favour of his hypothesis? Where is the word first used? R. Stonyhurst employs it in his 'Translation of Virgil's Æneid, i.-iv., &c.' 1582:—

Too lue now longer, Troy burnt, hee flatlye renegeed.

P. 64, Arber's reprint, 1880.

Doost thou confesse yt? Thraso sayd: bye the blessed assemblye

Of the heunly sociats, hadst thou thy knauerye renegeed,

This mye blade in thye body should be with speedines hafted.

Ibid., p. 143.

From the following passage it would seem that the *g* was pronounced hard:—

All Europe nigh (all sorts of rights reney'd)
Against the truth and thee unholy leagued.

* Sylvester, p. 1094.

Nares's 'Glossary' has the last quotation.

F. C. BIRKBECK TERRY.

Apropos to this discussion, and also to the valuable suggestion of C. C. B. in 'N. & Q.' on 'Australasianisms,' I may say that a nephew of mine, lately returned from Melbourne, immediately said that the word was used by card-players, viz., *reneg*, or *renek*, to signify a refusal of another card to your hand offered by the dealer in the game of euchre, I think.

A. HARRISON.

29, Manor Road, Beckenham.

I have come across the following passage in that curious medley entitled 'The Astonishing History of Troy Town' (Cassell, 1888):—"When Mr. Simpson had spoken of the 'Jack of Oaks' (meaning the knave of clubs), or had

said 'fainaiguing,' where others said 'revoking,' &c." The scene of the tale is supposed to be in Devon, and possibly "fainaiguing" is pure Devonese; but it looks like a derivative of the French *fainanter*, to loiter, or to be idle, which might be bent, without undue violence, into an equivalent for the card-player's "revoking" or "reneging."

G. M. GERAHTY.

It may interest your correspondents to know that this term is in common use amongst all classes throughout New South Wales, as expressive of the meaning conveyed by the more English verb "to revoke." During two years that I spent in New Zealand, I cannot remember having heard the term, though probably it is in common use there on the west coast of the southern island.

J. CYRIL M. WEALE.

Sydney, N.S.W.

In this locality the word used, as stated by Mr. E. FRY WADE, is *fenege* when applied to revoking at cards, and not *reneege*. THOS. H. BAKER.

Mere Down, Mere, Wiltshire.

WILLIAM PINNOCK (7th S. xi. 467).—The annexed entry is found in *Gent. Mag.*, 1843, New Series, vol. xx. p. 663:—

"Oct. 21. In Broadley-terr., Blandford-square [London], aged 62, William Pinnock, esq. He was the author of the 'Catechisms of Useful Knowledge,' and a variety of other works. Few men ever contributed so much to the diffusion of useful knowledge. He wrote and published on almost every subject, but his writings shew no originality of thought. He was remarkable for a singular facility in adapting and arranging the ideas of others. He was scarcely ever free from pecuniary difficulties, caused by his own improvidence, whilst others received the reward of his industry."

He is described as a bookseller in the 'British Museum Catalogue of Printed Books.' His 'Introduction to the Universal Explanatory Reader,' 12mo., second edition, 1810; 'Leisure Hour; or, Pleasing Pastime,' consisting of interesting and improving subjects, 8vo. 1810; 'Universal Explanatory Spelling Book,' 12mo., 1811; 'Exercises to the Elements of Punctuation,' 16mo., 1811; and 'Key to the Elements of Punctuation,' 8vo., 1811, were respectively printed and published at Alton, in Hampshire. Pinnock gained an enduring reputation by his 'Educational Catechisms,' 83 Parts, complete in 12 vols. 18mo., and by many other educational works, lists of which will be found in the 'London Catalogue of Books,' 1810-1855.

From a note in *Gent. Mag.* 1849, New Series, vol. xxxi., p. 652, it appears that Pinnock's brother-in-law, Samuel Maunder (died April 30, 1849), latterly retained the principal share in the production of the 'Catechisms' and other works of an historical character.

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

By the "Obituary" in the *Times* of Nov. 3, 1843, William Pinnock died at Broadley Terrace,

Blandford Square, N.W., on October 21. This is confirmed by an account in the *Gentleman's Magazine* for December of the same year. According to 'N. & Q.' 4th S. vii. 513, he married the sister of Samuel Maunder, who, it is asserted, had the chief hand in 'Pinnock's Catechism's for Schools.'

EVERARD HOME COLEMAN.

71, Brecknock Road.

According to the *Annual Register* for 1843 he died "Oct. 21, in Broadley Terrace, Blandford Square, aged 62." A few lines of memorial are added.

EDWARD H. MARSHALL, M.A.

Hastings.

Samuel Maunder, an equally well-known compiler, was the brother-in-law of Pinnock. His share in the 'Catechisms' was the larger, but Pinnock's name was given to the long series. In 'N. & Q.' 2nd S. viii. 118, Pinnock's birth is put at 1781, his death Oct. 21, 1843, with a reference to *Gentleman's Magazine*. See also 3rd S. vii. 419, 449.

ED. MARSHALL.

SENTENCE OF PONTIUS PILATE (7th S. iv. 254).—As another item in the history of this curious and interesting document, it may be worth recording that an English translation (not identical, but very similar) was published in the *Hastings and St. Leonard's Observer*, May 9, 1891. The paper from which it was copied was sent over from California by a Hastings emigrant to his friends at home. It is ornamentally got up, with a cross and a crown of thorns, about 14 in. by 10 in., and was found in a vacated log hut by the emigrant while prospecting for gold on the summit of the San Bernardino range of mountains. There is no date, nor any intimation of the source from which it was derived; but from the spelling of the word *Savior* and the general appearance of the typography it may be supposed to have been printed in America.

W. A. G.

Hastings.

THE SPANISH ARMADA (7th S. xi. 467).—The Baillie's assertion is the accepted version, and correctly so, since the Bank of Genoa was at that time a great power in the European financial world. A sketch of the life of Thomas Sutton, founder of the Charterhouse, appeared in the *English Illustrated Magazine* for April, 1886 (No. 31), in which it is asserted that Sutton was Walsingham's agent in this affair. Indeed, it appears not improbable the suggestion may have emanated from him. After relating the course of Sutton's youth, and how he, in little more than ten years, amassed so large a fortune by coal-mining that he was reputed to have "more money in his purse than the Queen in her Exchequer," the narrator proceeds:—

"Not content with his first venture, Sutton entered upon a second. In his youth, he had travelled extensively on the Continent of Europe, and he determined to turn to account the knowledge of foreign languages and

the experience thus acquired. He commenced business as a foreign merchant, and planted agents in every part of the world to which English ships traded. He contracted for victualling the navy and foreign garrisons, and his financial position enabled him to play an important political part on many occasions. In conjunction with Walsingham, he succeeded in draining the Bank of Genoa of money, at the very time when Philip of Spain looked to it for the funds to defray the expenses of the Armada. The expedition was thus delayed, and England had time to prepare her defences."

It is credible to suppose that Sutton's powerful commercial position must have made him an indispensable ally to Walsingham, because the scheme which he was endeavouring to carry through, if he did not initiate it, was one requiring more than mere craft, namely, intimate commercial knowledge and influence, besides immense financial resources—larger than the Queen's Exchequer could conveniently supply.

Another merchant prince who may have assisted in paralyzing King Philip's intent for the time being was Sir Thomas Gresham, in 1551 appointed Royal Agent, or Queen's Factor, at Antwerp. His name suggests itself naturally, as he is reputed to have introduced the system of bills of exchange into the commercial world; and it would be by means of these instruments that the Bank of Genoa would be the more easily operated on. This raises the curious inquiry whether bills of exchange were not, in their inception, introduced as a prospective means of patriotic defence.

JOHN J. STOCKEN.

The idea of the fireships unquestionably arose at the Lord Admiral's council. Wynter, in his letter to Walsingham, Aug. 1 ('State Papers, Domestic,' ccxiv. 7), says positively that he first suggested their use; and though this may possibly not have been exactly the case, it seems to make it quite certain that the suggestion was not put forward as the Queen's.

J. K. LAUGHTON.

In the account of the defeat of the Spanish Armada which is given by Camden in his 'History' of Elizabeth, he does not specifically mention any letter containing instructions for the despatch of the fireships, yet he says:—

"Queen Elizabeth's prudent Foresight prevented..... the credulous Hope of the Spaniards: for by her Command..... the Lord Admiral made ready eight of his worst Ships, beameared them with Wild-fire, Pitch, and Rosin..... and sent them down the Winde in the dead of the Night..... amongst the Spanish Fleet."—Ed. 1675, p. 415.

Speed also states that the fireships were sent "by her Majesties aduice and appointment."

On a cursory examination of the eighth edition of Baker's 'Chronicle'—which, by the way, was at one time a most popular work—I do not find any record of Walsingham's "financial operation," mentioned by MR. BOUCHIER. In Welwood's 'Memoirs,' however, it is related how Walsingham, by means of a letter stolen out of the Pope's cabinet,

became possessed of the secret of the true destination of the threatening Armada, and that upon this intelligence he "found a way to retard the Spanish Invasion for a whole Year, by getting the Spanish Bills protested at Genoa, which should have supplied them with Money to carry on their Preparations" (ed. 1749, p. 9).

J. F. MANSERGH.

Liverpool.

HOP-POLES: CLOCK-GUNS: FLAIL (7th S. xi. 422, 495).—One of my earliest memories is that of hearing the sound of the flail in my father's barn. He was one of the first people in the country who had a horse threshing machine, but he continued to employ the flail for many years. When I began to farm on my own account in 1850 I had my barley threshed by the flail. I continued to follow the old custom until 1855 or 1856. I think I was about the last person in the neighbourhood who did so.

The cottagers still sometimes use it for threshing the small quantity of wheat or barley which their gardens produce. More commonly, however, it is threshed by their employer's machine.

It may not be out of place to note that the first time I saw a threshing machine worked by steam employed in this county was in 1854, though I believe they were in use here a little earlier. They have now quite superseded the horse machine.

A LINCOLNSHIRE FARMER.

CLAM (7th S. xii. 6).—*Clam* is not derived from *clem*, for the reason that *clem* is derived from *clam*, as the vowel-mutation shows. The same mutation proves that the verb *clam*, variant of *clem*, is derived from the sb. *clam*, and not *vice versa*. The 'New Eng. Dict.' gives the facts correctly.

CELER.

BADELE (7th S. xi. 448).—MR. HOPE will find this place on the road from Darlington to Barnard Castle, about two miles from the former place. It is, I think, marked "Baydale" on the maps. It is many years since I read Longstaffe's 'History of Darlington,' but I think he refers to the lazaret-house in question.

Q. V.

The road from Darlington towards High Conies-cliffe crosses a short distance before reaching the latter place a little stream called Badell (1 Badele) Beck. Will this help Mr. HOPE? I never remember the name except in connexion with the beck and its inn during my boyhood in Darlington. The inn was famous for oat-cake and egg-flip.

FRANK HASLEWOOD.

CHAPTER AND VERSE (7th S. xii. 6).—Is it not time for our over-worked Editor to "strike" against the extra trouble caused by careless correspondents who give no reference? None could surely complain if to the very moderate requests made in our rules one were added asking for the fullest reference pos-

sible. May a grubber in the byways of history add a humble plea for the useful but too often neglected date?

H. H. S.

SAMUEL LEE (7th S. xi. 468).—Watt's 'Bib. Brit.' contains a list of works by Samuel Lee, and it may be worthy of mention, as connecting him with Cheshire, that he wrote "Chronicon Castrense, in the latter part of Dom. King's Vale Royal, from p. 3 to 26, Lond., 1656." J. F. MANSERGH.

Liverpool.

There is a notice of him in Calamy's 'Account of Nonconformist Ministers,' vol. ii. p. 36, Lond., 1713.

ED. MARSHALL.

WHEELER'S CHAPEL (7th S. xi. 508).—This chapel is still in existence, and is now known as St. Mary's, Spital Square. It was consecrated on Feb. 24, 1842, after having been modernized and restored. Some particulars may be found in Mackeson's 'Guide to the Churches of London.'

R. B. P.

CUT ONIONS (7th S. xi. 387, 475).—M. W. mentions a superstition respecting having a cut onion in the house as being unlucky. I once had a cook (a Shropshire woman) who was most positive about the unluckiness, and was most careful to destroy an unused portion (raw, of course).

A. G.

ARUNDELIAN MARBLES (7th S. xi. 507).—The following is an extract from Haydn's 'Dictionary of Dates':—

"Arundelian Marbles, called also Oxford Marbles; one containing the chronology of ancient history from 1582 to 355 B.C., and said to have been sculptured 264 B.C. They consist of 37 statues, 128 busts, and 250 inscriptions, and were found in the isle of Paros in the reign of James I., about 1610. They were collected by Mr. W. Petty, purchased by Lord Arundel, and given by his grandson, Henry Howard, afterwards Duke of Norfolk, to the University of Oxford in 1667; and are therefore called also Oxford Marbles. The characters of the inscriptions are Greek. A variorum edition of the inscriptions, by Maittaire, appeared in 1732, and a fine one by Oandler in 1763; and translations by Selden, 1628; by Prideaux, 1676. See 'Kidd's Tracts' and 'Porson's Treatise,' 1789."

CELER ET AUDAX.

ANGUS (7th S. xi. 508).—Of English branches there is an elaborate pedigree, compiled by the Rev. Joseph Angus, D.D., of the Baptist College, Regent's Park, N.W. A genealogy of four or five descents was registered by myself in the Lyon Office some few years ago. The name seems to have been variously known as *Æneas*, *Ængus*, or *Hungus*.

GEORGE ANGUS.

St. Andrews, N.B.

CHARLES READE (7th S. xi. 348, 398, 437, 496).—A novelist, one Walter Scott, who had some vogue when I was a boy, wrote 'Anne of Geierstein,' and in it made that use of Erasmus's de-

scription of a German hostelry—how the sensitive man did hate a German hostelry!—which a later novelist seems to have found no less to his purpose. I do not know whether this precedent has been noticed in 'N. & Q.' If so, I have overlooked the reference to it.

W. W. LL.

It may be worth noticing, in reference to this subject, that the vivid description of the infliction of the knout in Capt. Marryat's 'Pacha of Many Tales' is taken almost word for word from the account of the infliction of this punishment upon Madame Lapouchin in Auteroche's 'Journey into Siberia,' as given in the *Annual Register*, 1770. 'The Pacha' was published in 1835.

EDWARD H. MARSHALL, M.A.

Hastings.

TRINITY WEEK (7th S. xi. 507).—The querist in this case somewhat incautiously hazards the opinion that

"it does not seem at all probable that such an expression as 'Hebdomada Trinitatis' could have been used by any respectable ecclesiologist."

But Dom Carpentier (in Ducange, ed. Didot, or ed. Favre, 1885) explains "Hebdomada Trinitatis" as the week following Trinity Sunday. Incidentally he adds that it is also called the "Double Week" ("Hebdomada Duplex"),

"perhaps from the double name given to the Sunday, for this is denominated both 'Trinity Sunday' and 'the First Sunday after Pentecost.'"

He then quotes a document of the year 1377 in which both of these names are given to the week in question: "Item la costume de la Double Sepmaine.....laquelle sepmaine chiet la *Sepmaine de la Trinité*." JOHN W. BONE, F.S.A.

For 'Hebdomada Trinitatis' it will suffice to refer to Ducange, vol. iv. p. 30, first col. Other references might be added.

E. COBHAM BREWER.

P.S.—In regard to authorities, the great difficulty is to give the name without quoting the exact words, and to do so would greatly add to the bulk of the book. Witness the size of Dr. Murray's 'Dictionary.'

Hampson's 'Medii Ævi Kalendarium' has:—

"*Hebdomada Trinitatis*. The week after Trinity Sunday, which is also called *duplex*, because it is at the same time the week of the first Sunday after Pentecost."

F. C. BIRKBECK TERRY.

Some evidence for the popular name "Trinity Monday" has already been given in 'N. & Q.' 8th S. xii. 167, 234, 523; 7th S. i. 38. W. C. B.

Trinity Sunday stands by itself, and can never be translated; but it is also the first Sunday after Pentecost, and after the vespers of Trinity Sunday no further mention is made of the feast. The Mon-

day following is simply the second day in the first week after Pentecost. The Sunday following is the second Sunday after Pentecost. So in Roman Missal and Breviary.

St. Andrews, N.B.

GEORGE ANGUS.

THE "FUSTIAN WORDS" IN 'IVANHOE' (7th S. xi. 188, 321, 354).—I must say that I was rather astonished at the remarks made at the second reference with regard to Scott's "fustian words," as 'The King and the Hermit' is given not only in Hartshorne's 'Metrical Tales,' but also in Hazlitt's 'Early Popular Poetry.' Hazlitt considers the words to be purely nonsensical. It may be stated, however, that the expression "foisty bawdias," not "fusty bandias," is twice used by Skelton:—

Ye get therby a slendyr lande
Betweyn the tappett and the walle,—
Fusty bawdias! I sey not alle.

'Poems against Garnesche.'

Foo, *foisty bawdias!* sum smellid of the smooke.
'Garlande of Laurell.'

May not *pantnere* be a corruption of *panterer* or *pantler*, keeper of the pantry, or butler? For *fustian* = bombastic speech, cf. Cotgrave:—

"*Barragoün*. Pedlers French, *fustian* language, any rude gibble-gabble, or barbarous speech: ('tis compounded of two British words, *barra*, bread, and *gouin*, wine)."

F. C. BIRKBECK TERRY.

WILLIAM SCLATER, NONJUROR (7th S. x. 427).—The author of "An Original Draught of the Primitive Church, in Answer to a Discourse [by Peter, Lord King] entituled, 'An Enquiry into the Constitution, Discipline, Unity, and Worship of the Primitive Church.' By a Presbyter of the Church of England" (London, 1717, 8vo.; 1723, 8vo.; 1727, 8vo.; new edition, Oxford, 1840, 8vo.), may be identified with William Sclater, the only son of William Sclater, B.D., Rector of St. Peter-le-Poor, London, born at Exeter, November 22, 1638. He was admitted to Merchant Taylors' School 1650/1, and matriculated at Oxford, as of Pembroke College, April 28, 1659. Sclater is described as a "man of singular modesty, of unaffected piety, and of uncommon learning" (Lathbury, 'Nonjurors,' 1845, p. 303). His arguments are said to have convinced King to such a degree that he made him the offer of preferment in the Anglican Church. It may be added that John Slater, M.A., Vicar of Chatteris, co. Cambridge, is represented as the author of the 'Original Draught' in a MS. note appearing in the British Museum copy of the original edition.

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

PAUL LEOPARD (7th S. xi. 405).—I have an Aristophanes interleaved, "cum amplissimis Pauli Leopardi scholiis," in MS. W. E. BUCKLEY.

DUDLEY AND ASHTON (7th S. xi. 348, 477).—I can assure MR. HALL that he is entirely mistaken in considering it "unlikely" that Henry, son of "Lord Quondam," would be known as Henry Dudley. But the question I asked in 'N. & Q.' was not, "Who was Henry Dudley?" I only want to know upon what authority Mr. Adlard, the American author of a book on the "Sutton-Dudleys," asserts that the conspirator (no matter who he was) married a daughter of Christopher Ashton. Perhaps I should add that I have thoroughly investigated the history of the barons of Dudley, and the genealogy of the family of Sutton *alias* Dudley, and that the result of my investigations will be found in volumes ix. and x. of the publications of the William Salt (Staffordshire) Archaeological Society.

H. SYDNEY GRAZEBROOK.

EDWARD ELTON, B.D. (7th S. xi. 298, 416, 512).—There are some slight notices of him in Phillips's 'History of Bermondsey,' 1841, pp. 58, 78, 80. There was a second edition of his 'Complaint of a Sanctified Sinner,' on Romans vii., dedicated to Sir William Gardener, Knt., 1623. He also wrote on the Lord's Prayer, 1647, and on the Commandments, 1648.

W. C. B.

THE ROTUNDA AT RANELAGH: KNIGHTS OF THE BATH (7th S. x. 367, 477).—I am pleased to be able to state that Diprose's 'Book of Dates,' which has been recently compiled by Leopold Wagner, supplies an answer to the query which is repeated at 7th S. xi. 408. It says that Ranelagh Gardens closed Sept. 9, 1803; and were built upon in 1804. Vauxhall Gardens closed July 25, 1859; and were sold for building purposes on Aug. 20, 1859.

J. F. MANSERGH.

Liverpool.

BLAKE'S 'HOLY THURSDAY' (7th S. xi. 386, 476, 514).—My reply to the question at the second reference has been delayed by absence from home. The authority I chiefly relied upon is quoted by CELER ET AUDAX at p. 514. Mr. Arber, however, in the 'English Garner,' applies the name "Holy Thursday" to the Thursday in Holy Week, in the headlines to his reprint of Miles Phillips's 'Narrative' (1883).

C. C. B.

FURZE: GORSE: WHIN (7th S. xi. 406, 492).—By *whin* I have always understood something quite distinct from "goss," and much rarer. It is a much smaller shrub, about a foot high, with very green leaves and pink and white flowers, somewhat like pea blossoms, but smaller. It is very prickly and very tough. I have seen none round here; but I have a most vivid recollection of seeing it for the first time more than fifty years ago, in the unenclosed meadows, on one of those joyful annual occasions when father took us all into the country, to pick ripe gooseberries in our "Gautby

grandmother's" garden, and to see the deer in Squire Vyner's park; and I distinctly remember his stopping the light spring cart, that we might get some of the pretty branches of flowers, which he told us were called *whin*.

R. B.

Boston, Lincolnshire.

CHICHESTER CATHEDRAL (7th S. xi. 467).—The lines were written by George Barrington, the pickpocket. The version given in Ashton's 'Eighteenth Century Waifs,' p. 39, differs slightly, though I think for the better, from that quoted by DEVON. The italics are wholly uncalled for, and I do not know who is responsible for them:—

Did he who thus inscribed this wall
Not read or not believe St. Paul?
Who says "There is, where e'er it stands,
Another house not made with hands;
Or shall we gather from the words
That *House* is not a *House* of Lords!"

ST. SWITHIN.

The lines are usually ascribed to the Rev. William Clarke, chancellor and canon residentiary of Chichester, who died Oct. 21, 1771.

E. H. W. DUNKIN.

Kidbrooke Park, Blackheath.

HOODS (7th S. xi. 127, 229, 393, 477, 514).—There seems to me much fitness in applying the term "agnostic" to hoods at the present day, supposing the term to be interpreted to mean "difficult to be recognized"; for those hoods once appertaining to Oxford and Cambridge are so closely imitated by theological colleges, that it is almost impossible for even a practised eye to discern the difference. Perhaps, however, it may be said, "*Ocululus non facit monachum*," which may mean that there is always a difference in point of manner between the graduate and the non-graduate, palpable enough to the university man.

A friend of mine, a London incumbent, as Oxford M.A., was having a candidate on trial for his curacy, who assumed in the vestry the black hood lined with crimson silk usually worn by graduate M.A.s. Rather doubting from the manner of the candidate whether he was really an Oxford man, he asked him the question. "No," replied the neophyte; "but our principal is, and it is my wish to imitate him in everything." *Optat ephippia bos*. The story stops here.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

HUGHES (7th S. xi. 108, 333, 431).—The Visitation of Salop in the Brit. Mus., Harl. MS. 1396, f. 128 b, appears to give the explanation of the change of name from Higgons to Hughes. This pedigree begins with John Higgons, of Church Stretton, whose son, Hugh Higgons, of Church Stretton, surnamed "Hugh with the Jack," had a son, who is entered as "John Hughes, son of Hugh Higgons." This appears to explain that the change

on the well-known old Welsh system divided us with the shoals of Welsh families, Thomas, Williams, &c. Another son of Church Stretton, is entered as "Wilghes alias Higgons"; and in another part pedigree the name is entered as Higgons generations later. The name appears to have been indiscriminately. There were many of Higgons entered in the Visitations of the. They were settled at Church Stretton, Boycote, Edge, Pontesbury, Shrewsbury. The pedigrees of many of these families in the Brit. Mus., Harl. MS. 1982, f. 34 b; S. 14314, f. 73; Harl. MS. 6172, f. 37-44; MS. 1241, ff. 119, 150, 151; Harl. MS. 161 b, 128 b, 162, 197 b, 165 b, and elsewhere. In consequence of the number of branches, the pedigrees are most confusing and the orthography most perplexing. In the same pedigree the name is frequently spelt half a dozen different ways, viz., Higon, Higon, Higgons, Higon, Higon, &c. There seems to be little or no doubt that the Hughes family were a branch of the family of Higgons settled formerly at Boycote Stretton. I have a number of registers from Stretton Church, where the Edge, Longdon, and Newnham families registered, and they are at the service of W. H. H., if he wishes for them, and will write direct to me. Amongst them will find several Rowland Higgons about 1600. The Rowland of that date was a son of Higgons, of Boycote, and brother of Richard H., of Hinton, who married a daughter of John Jennings, of Wellborn, whose mother was the wife of Sir Rowland Say, of Say, whence probably the name Rowland was taken. It is a very old name amongst the family of Higgons. Regarding the query of A. H., if he looks in the 'Icelandic Dictionary' he will find, among the men of the County Høeggen, in Norway; and in the 'Scripta Historica Islandica' he will find many variations of the name and an account of their derivation. Huyghens are a well-known Dutch family of importance; but, so far as I can gather, never had any connexion with the English family which took their name from Huntingdon.

G. HIGGINS.

Ray, Maidenhead.

Miscellaneous.

NOTES ON BOOKS, &c.

Old English Phonology. By A. L. Mayhew. (Oxford, Clarendon Press.) If ever, has a more valuable book been ushered into the world in more modest guise. It is a mine of information. So scrupulous in acknowledging obligation to Mayhew, that he foregoes all claim to originality. It is sought to do, and has done, is to present in a neat, handy, tabulated form some assured results of

recent researches of scholars in England and Germany. By phonology Mr. Mayhew means "exactly the same thing as the Germans mean by the term *Lautehre*, that is, a systematic account of the sounds of a language as represented by written symbols or letters." The lists of words are very long and valuable, and the whole is a work of great labour and profound erudition. By the aid of these the student can in some "typical instances" trace a modern English form of a word "through the old English form, through the primitive Germanic type, back to the type assumed to have existed in the *Ursprache*, called in this work 'Indo-Germanic.'" We commend this book to our readers, how fervently few of them can guess. Philological conjectures by men with no knowledge of the science of philology reach us in shoals. Their non-appearance not infrequently gives offence, and their appearance leads to such reprimands from experts as causes more suffering and induces acrimonious replies. If the student of philology or the amateur will master the contents of this handy little volume, which can be conveniently carried in the pocket, he will drop the system of conjecture. Mr. Mayhew speaks sad truth in stating that, from long experience, he knows that many of "these etymological Nimrods are defiantly lawless."

The Century Dictionary. An Encyclopædic Lexicon of the English Language. Prepared under the superintendence of William Dwight Whitney, Ph.D., LL.D. Vol. V. (New York, Century Co.; London, Fisher Unwin.)

THE penultimate volume of this noble dictionary now sees the light, and carries the alphabet from Q to Stroyl. Within sight of harbour is now the vessel, and the concluding volume is promised for the forthcoming autumn. Difficulties with the proprietors of existing dictionaries have been settled, and seas are now calm and winds fair for entrance into port. Asserting, then, only that care has not diminished, and that the same high level of correctness and fulness is maintained, and that the illustrations are as useful and as abundant as ever, we commend the volume to our readers, reserving our full congratulations for the time when the vessel, "gloriously rigged," sails into port. One thing, however, unsaid as yet by us may be advanced—the treatment of difficult and not too cleanly words is commendable. This subject is more important and difficult than is ordinarily believed.

Transactions, Glasgow Archaeological Society. New Series, Vol. I. Pt. IV. (Glasgow, MacLehose & Sons.)

THE concluding part of vol. i. of the new series of *Transactions* of the Glasgow Archaeological Society is a testimony both to the learning and zeal of Glasgow archaeologists, and to the untiring energy of our old and valued contributor Mr. W. G. Black, as one of the honorary secretaries. The contents of the part now before us are at once historical, archaeological, and literary, and of an interest far more than local. In a paper by one of the vice-presidents, Dr. David Murray, on a bronze-handled pot, or *patella*, found at Barochan, Renfrewshire, a useful résumé is given of similar finds in other parts of Great Britain, and amongst them of one at the Dowalton Loch, Galloway, in 1864. We observe that Dr. Murray gives the reading of the letters inscribed on the Dowalton pot as CIPPOLIE, stating that he considers that a more accurate reading than Dr. Joseph Anderson's POLBIF for the last letters, while Hübner, following the *Gentleman's Magazine*, read CIPPOLIE. We must say that our own recollection of the Dowalton example, shortly after its discovery, is in favour of none of these readings, but of that given by Dr. Murray for the lettering of an example at Castle Howard, Yorkshire, viz., CIPPOLIE. Dr. Fergusson, Professor of Chemistry in the University

of Glasgow, continues his researches into the hidden recesses of the bibliography of 'Histories of Inventions and Books of Secrets,' and deals with some examples of an extremely rare character of the works of Contarino, Jansson van Almeloveen, Paschius, and others. Archbishop Eyre gives a valuable account of the mediæval arrangements of Glasgow Cathedral, in which the facts which he has been able to recover concerning the various altars and their chaplains supply much interesting information in connexion with dedications, as well as church plate and vestments. Mr. Dalrymple Duncan's paper on the alleged 'Scots Colony of St. Martin d'Auxigny,' near Bourges, is of value as being based on a personal visit, and correcting several inaccuracies in the account in Murray's 'France'; but the question as to the truth of the statement that such a colony existed, which was left in doubt by Francisque Michel, seems to be left in exactly the same position by Mr. Duncan. The people are not Protestants, as stated by Murray, do not dwell in a quiet valley apart, and do not, either in appearance or patronymics now in use, at least, bear any signs distinguishing them from the ordinary Berrichon peasantry. We may remark incidentally that Mr. Duncan's "Berrichon" is an impossible form, but his paper is full of interest.

Historic Towns.—Boston. By Henry Cabot Lodge. (Longmans & Co.)

A LITTLE more than two hundred and fifty years ago the spot on which Boston stands was an unbroken wilderness. It is now occupied by nearly a million inhabitants. Though of modern growth, it is fitly included amongst the series of "Historic Towns," for it possesses a history which is of peculiar interest to Englishmen and Americans alike. Mr. Lodge, who has written the lives of several famous Americans, as well as a 'Short History of the English Colonies in America,' must have had an easy and pleasant task in compiling the present volume. The way has been smoothed for him by the admirable 'Memorial History of Boston,' in four large volumes, each chapter of which was written by a specialist, and the whole carefully edited by Mr. Justin Winsor. To this monumental work Mr. Lodge very properly acknowledges his indebtedness in the fullest manner, and we may congratulate him on having written a very readable account of a most interesting town in the small compass of some 240 pages.

Que faire de nos Filles? Par B. H. Gausseron. (Paris, Le Librairie Illustrée.)

To the series of readable and excellent works, all from the same pen, entitled 'La Vie en Famille,' M. Gausseron adds a new volume with the above title. M. Gausseron's views are luminous and his style is full of vivacity. His own ideas are, however, supported by other writers, extracts from whom are freely given. In these M. Gausseron displays a varied erudition, extending, as we have said, *à propos* to a previous volume, to English writers concerning whom few Englishmen are equally well informed. For psychological research and for practical utility the volume is equally to be commended.

A Guide-Book to Books. Edited by E. B. Sargent and Bernhard Whistaw. (Frowde.)

Books of this class are of modern growth, and the present, so far as it goes, is commendable. Its aim is to select such works as are indispensable in any line, and to omit the remainder. A full explanation of the principle of selection is desirable. In a book of this class we expect to find the bibliographical works of Lowndes, Brunet, Querard, and Barbier, as well as those of Allibone or Halkett and Laing. Our own experience is

that the works the mention of which is precisely those which are indispensable, and place *dilettante* works are occasionally supplied.

The Annual Register for the Year 1890. (Longmans & Co.)

EVERY year the importance and the bulk indispensable of books of reference augment volume for 1890, beginning with the ending, so far as the United Kingdom is concerned, the failure of the Irish potato crops, is no laughing matter. The failure of events. The chronicle the exposition is fair, and the work respects up to its high level.

VOL. IV. of the *Newbery House Magazine* (Farren & Co.) has reached us. It contains of interest to large sections of our readers, notes on books for children of Mr. Charles V some good illustrations. The best proof of however, is shown in its immediate rise into As a Church of England magazine it is quit

Le Livre Moderne for July 10 contains a paper upon *Quelques Ex Libris* Cor Among the bookplates which it reproduces Victor Hugo, Théophile Gautier, Edmond Goncourt, Gambetta, Armand Baschet, Sarcey, François Coppée, and Octave Uriage Englishmen Lord Wolseley and Mr. H. S. A general contents remain at the high level are accustomed.

THE first number of the *Journal of the Society* is published for the society by A. & addition to the bookplates, of which several, the cover is made up of bookplates. contributors are Mr. John Leighton, the society, and Mr. Walter Hamilton. Mr Wright is the honorary secretary and the ge

THE long-delayed Chaucer Concordance reached a possibility of being finished. The slip-writing has steadily progressed since it in 1888, and Dr. Ewald Flügel, of Leipzig, completed his heavy work upon his dict kindly undertaken to edit it.

Notices to Correspondents

We must call special attention to the follow

ON all communications must be written t address of the sender, not necessarily for pu as a guarantee of good faith.

WE cannot undertake to answer queries pr

To secure insertion of communications co must observe the following rule. Let each or reply be written on a separate slip of pap signature of the writer and such address as appear. Correspondents who repeat queries a to head the second communication "Duplica

QUEST.—We cannot trace the commun mention.

NOTICE.

Editorial Communications should be addres Editor of 'Notes and Queries'—Advertis Business Letters to 'The Publisher'—at th Took's Court, Cursitor Street, Chancery Lam

We beg leave to state that we decline to m munications which, for any reason, we do not to this rule we can make no exception.

LONDON, SATURDAY, JULY 25, 1891.

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Notes.

THE SUPPOSED PATERNAL DEDICATION OF SIR ROBERT PEEL "TO HIS COUNTRY."

In what may be considered the first instalment of the official biography of Sir Robert Peel, that by Mr. C. S. Parker, M.P., an old story receives formal sanction.

"It is said," writes Mr. Parker (p. 9), "that the father, on hearing of the birth of this his eldest son, fell on his knees in private and, returning thanks to God, vowed that he would give his child to his country. And among the letters received by Sir Robert Peel on his accession to the post of Prime Minister in 1834 has been preserved one congratulating him on 'having to the very letter accomplished the wish which I have often been told was most anxiously expressed by your worthy father on the day of your baptism, viz., that you might tread in the footsteps of the immortal Pitt.' In reply to an inquiry as to the probable truth of such stories, Miss Haworth [author of a 'Memoir of the Family of Peel from the Year 1690'] wrote [to Mrs. Cardwell] the following further account of the parents and of the child's home life: 'I cannot affirm that the speech from the first Sir Robert Peel at the christening of his son, that "he gave him to his country," was a fact; but I can believe it was, because the whole tenor of the parent's conduct respecting that son, almost from his cradle, was in accordance with it.'"

Here, it will be seen, are two distinct stories, one placing the alleged incident at the birth, and the other at the baptism. Mr. J. R. Thursfield, in his recently published monograph on the statesman,

ingeniously absorbs them both by giving on one page (10) the tale concerning the birth, and on the next observing that

"there is, at any rate, good authority for saying that a similar vow was solemnly uttered in church when the child was baptized."

Mr. Justin McCarthy, despite his love for picturesque incident, and Mr. G. Barnett Smith, alike, in their little works on the same subject, ignore the legend, though both dwell on the paternal expectation of a high destiny; but the story has for a long while coloured other narratives of a great career.

It could hardly, in fact, have taken a more precise form than in a review in *Blackwood* for September, 1860, of the late Sir Laurence Peel's 'Sketch of the Life and Character of Sir Robert Peel,' the birth of the future statesman being thus referred to:—

"The event occurred on the 5th February, 1788, in Chamber Hall, a house near Bury, which he [the first Sir Robert] had purchased for himself. He happened to be in his little business-room when the consummation of a long-cherished desire was announced to him. He fell at once upon his knees, and, returning thanks to Almighty God, made a vow that he would give his son to the country. Never, under the old Law, was child more solemnly dedicated to the service of the Temple; and never was the act of dedication more rigidly carried into effect."—P. 256.

The imagination of *Blackwood*, indeed, seems to have been strangely impressed, and even excited, by the story, for in another article in the same magazine for July, 1865, on 'The Past and Coming Parliaments,' the writer severely censured Mr. Gladstone for having spoken at Chester in support of the earliest parliamentary candidature of his eldest son, the late Mr. W. H. Gladstone, and after exclaiming, "For what right has Mr. Gladstone to train up a son not for public life only, but for office?" he proceeded:—

"The first Sir Robert Peel did an act of questionable propriety when on his knees, and in the privacy of his counting-house, he dedicated his first-born son to the service of his country. But the first Sir Robert Peel's proceeding was at best a modest one. He intended only that young Robert should become a Parliament man rather than a manufacturer."—P. 124.

Blackwood could thus not only give the details of the story, but could tell precisely what the first baronet's intentions were in the matter.

What, after all, if there was no foundation for either the birth or baptism location of the elder Peel's utterance? Apart from the improbability of any display of so theatrical a nature by a hard-headed Lancashire manufacturer of a century since, there are sufficient discrepancies in the various narratives quoted to entitle them to suspicion. But although none of the biographers appears so to have considered, the first baronet was the best authority on the matter; and it happens that his own version of the story is extant.

On May 24, 1819, the night on which Robert Peel the younger was to move a series of resolutions embodying the conclusions of the Secret Committee on the Resumption of Cash Payments, his father presented a petition from merchants of the City of London praying that those resolutions might not be carried into effect. In the latter's speech supporting the prayer of this petition he said:—

"It was true that he should have to oppose a very near and dear relation.....He well remembered, when that near and dear relation was only a child, he observed to some friends who were standing near him that the man who discharged his duty to his country in the manner in which Mr. Pitt had, did most to be admired, and was most to be imitated; and he thought at that moment, if his own life and that of his dear relation should be spared, he would one day present him to his country to follow in the same path."—*Hansard*, First Series, vol. xi. pp. 672-4.

And as it is from so simple and natural a narrative that a purely theatrical and improbable legend has been evolved, it would be interesting if any further traces of its development could be found.

ALFRED F. ROBBINS.

SHAKSPEARIANA.

'ANTONY AND CLEOPATRA,' II. ii. (7th S. x. 402, 483; xi. 82, 362).—The merits of MR. ADOLPHUS TROLLOPE's adopted emendation are, it seems to me, in an inverse ratio to the length of his defence. I fear I can usefully add but little further to the controversy. MR. TROLLOPE and MR. SMITH, the originator of the emendation, have this insuperable initial difficulty confronting them, that, though some of the older commentators (who, by the way, often maltreated the text in a shameful manner in order to cover their own ignorance) failed to understand this passage, the later and more enlightened race of critics has found the key to it. MR. TROLLOPE thinks "tended her in the eyes" sheer nonsense; but this never was a stumbling-block. It was the succeeding line that contained the crux which has afforded diversion to the critics for several generations.

MR. TROLLOPE makes merry over my suggestion that the bends of maidens tugging at silver oars would have been anything but adornings. I appreciate as highly as he can the fact that the whole description is strongly flavoured by poetical fancy (albeit it is Plutarch's own), but I fail to see that anything is gained by making the picture grotesque. I think we may take it that underlying it are certain historical facts, as described (and coloured) by Plutarch. Possibly he had entered the realm of pure fiction when he assigned to the Nereides the helm and the "tending the ropes and tackle" (which, for the purposes of the picture, we may assume to have been silken). But would Shakespeare have improved the description by putting them to labour at oars, silver or no silver?

On the contrary, with finer instinct, I think, he relieves them of manual labour altogether, and assigns them their befitting place in language abundantly clear, at any rate to so humble a student as myself.

HOLCOMBE INGLEBY.

If the meaning of this passage be that held by some of your correspondents, viz., that the gentlewomen watched for the slightest indication of Cleopatra's will, and if Titania's "gambol in his eyes" be taken as a parallel phrase, would not the line have run either

So many mermaids, tended in her eyes,

or

So many mermaids, tended her wth their eyes?

But, leaving the text as it stands, I would like to hear why the editors make elision in two words?

G. JOICEY.

"The barge she [Cleopatra] sat in" was not, of course, the great galley in which she levanted across the four hundred odd knots of sea that separate the Nile and the Cydnus. No, no! Squalls had to be looked out for, provisions and properties had to be stowed, and the barge had to be laid up in lavender and kept till wanted. The huge galley, where extraordinary preparations were being made to furnish forth the ordinary for which Antony was to pay his heart, had been anchored out some few miles below Tarsus. The vessel had, most likely, as many tiers of oars as Pompey's, in which Antony was to assist at another banquet later on. A ship like that would have her "long, long" oars made of tough, light wood, not even lacquered with silver, for that would be "ridiculous excess," and, Great Caesar! surely not of solid silver, unless you would have the poor "faucheurs du grand pré" "carry away Hercules and his load too."

"The barge she sat in," "the tender-ship you see," would, on the other hand, be "trim built," though more than a wherry, "built lightly but compactly," though more than a gondola; something she would be like Queen Bees's barge in 'Kenilworth' multiplied by two, let us say, and, like that barge, she would have barges of ease in her wake. A pleasure barge, in short, not a barge of burden. Let us make an estimate of her equipage. She would have, maybe, nine flautistes for a'd, one mast, two sails, six *mâtélottes*, eight *bancs de rameuses*, sixteen oars (eight each side), four damsels on each bench, the centre files, *filice aratri*, to pull, the outer files, "gentlewomen," to "doublebank" with grace and make "their bends adornings" (fatigue enough to fan the flies away, the barge being under sail), lastly, on the poop, the Queen, a boy on either side, the cox-nymph and her two mates behind. Cleopatra, be it remembered, was there to see and to be seen (especially to be seen), and she would no more permit her girls to keep bobbing around "her i' th' eyes" than she would allow her boys

to "glove" her delicate cheeks, which the folio, by another misprint (long set right), tells us they did. Summing up our estimate, then, there would be, all told, one Venus, a gemini of Cupids, and the fifty Nereides.

The poop, we know, was gilt, the awning tissue, the oars of light, tough wood, slim, silvered over, the weather-boards between the oar-benches showed sixteen dolphins naissant, lustrous green their backs were, and their venters *jaune et dorée*. Their caudal forks were utilized as rowlocks. So Enobarbus sat, like Oberon with Banquo's glass and t'other one's ten ears, on an adjacent wharf, and saw and heard the wondrous sight and song much multiplied.

J. E. SMITH.

"Tended her i' the eyes," which we had thought disposed of as an impossible reading, is here again brought forward as one which presents no difficulty, upon the ground that it is equivalent to "tended in her eyes." But is it? If Shakespeare meant that, why did he not so write it? Perhaps he did, or, likelier still, "tended on her eyes," i.e., *waited upon* or *followed* her eyes. This would make admirable sense of MR. LLOYD'S proposed reading of the next line. Or we may read "tended her wi' their eyes," and in the next line, "made their bends adorings," in which case we may interpret the pronoun as referring to the eyes of the rowers or to their motions in rowing as we choose.

C. C. B.

'JULIUS CÆSAR,' III. I. 262.—

A curse shall light upon the *limbs* of men;
Domestic fury and fierce civil strife
Shall cumber all the parts of Italy.

Most commentators consider that this text is corrupt, since—besides the word weakening the impressiveness of the passage—there is no reason why the crime should bring a curse specially upon the limbs. The word *bonds* seems to be the only one that will suit the context, and it would be like enough to *limbs* in a manuscript to make a misreading possible. In note 104 to 'Hamlet' Mr. Marshall says Shakespeare is very fond of the word *bond*, and uses it constantly with reference to the most sacred ties of humanity. The meaning surely is that the foul deed would bring a curse upon the bonds, both civil and domestic, that hold society together, and that through this, Italy would be afflicted much as Shakespeare describes our own England to have been during the struggle between the houses of York and Lancaster.

V. i. 20.—

I do not cross you; but I will do so.

It is very doubtful whether the attempts to explain this as it stands can be considered successful ones. Should not either the whole or a part of it be an aside? According to Plutarch Antony led the right wing at Philippi, so that Octavius did

not cross him, but acted under his orders. It must be assumed that Shakespeare followed the history, because it is not likely that he would make an experienced soldier like Antony permit the twenty-one-year-old Octavius to change the order of battle at the last moment without strong protest. If the line, or the latter part of it, were made an aside I think the sense would become much clearer. We may suppose that Antony would be annoyed at his plan of action being interfered with at this critical point, and that he would therefore utter l. 19 with sharpness enough to anger Octavius. The latter, knowing that his success was dependent on Antony's soldiery, would check any bitter retort, and acquiesce, either in silence (in which case the aside is equal to "I do not cross you now, but I will do so hereafter"), or with the words "I do not cross you" (I submit to your leadership), and as he turned he would say "but I will do so," aside. The aside will then forecast the quarrel that was shortly to come between them, and perhaps in the author's own mind the play of 'Antony and Cleopatra.' For Antony's opinion of Cæsar's ability to general the fight see 'Antony and Cleopatra,' III. xi. 38.

GEORGE JOICEY.

'TWELFTH NIGHT,' II. v. 113, 114.—

Fab. Sowter will cry upon 't for all this, though it be as rank as a fox.

This being said in reply to Sir Toby's remark, "He is now at a cold scent," and he continuing in his next speech, "The cur is excellent at faults," it is evident that he means to say, "There is a fault, a break in the scent, but this the cur Malvolio—called first by a hound's name 'Sowter,' or the 'Cobbler,' the piecer together of divided bits—will certainly somehow piece these letters M, O, A, I, together, and having done so cry, as it were, on the recovered scent."

But I have never been able to make this, or any other sense, out of the text. If the scent were as rank as that of the strong-scented fox—one of the stronger-scented of our vermin—the less the ingenuity or power of smell that would be required to recover it. Had he said "for it is" instead of "though it be" one could understand it, though it would not be the truth, for, as stated afterwards, it was "a fustian riddle." Hence, several years ago, I forget how long, this emendation suggested itself to me, "as [c]rank as a fox," this meaning, though it be as twisting or winding as the wiles of a hunted fox. In fact it would be used in exactly the sense in which Shakespeare uses it in his 'Venus and Adonis' when speaking of the hare (ll. 681, 682):—

How he outruns the wind, and with what care
He cranks and crosses with a thousand doubles.

BR. NICHOLSON.

ANTHONY ASKEW, M.D.—The inscription on a monumental tablet in the parish church of St. John, Hampstead, co. Middlesex, records that he died Feb. 28, 1774, in his fifty-second year. This note will serve to correct the date of death appearing in 'Dict. Nat. Biog.,' vol. ii. p. 192. His second wife, Elizabeth, daughter of Robert Holford, Esq., a Master in Chancery, died Aug. 2, 1773, in her thirty-ninth year, and was buried in the parish church of Hammersmith. (Faulkner, 'Hammersmith,' 1839, p. 116.)

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

A ROMANCE OF CRIME IN THE LAST CENTURY.—The following extracts from the *Annual Registers*, which speak for themselves, will, I think, interest your readers, and perhaps some of them can tell me whether the sentences were carried out:—

"1774, Aug. 19. Levi Barnet, Patrick Madan, and William Waine, three convicts, were carried to Tyburn to be executed according to their sentences. At the place of execution, one Amos Merrit addressed himself to the Under-Sheriff, and declared that Madan was innocent of the crime for which he was about to suffer, for that he himself was the guilty person. Mr. Reynolds, the Under-Sheriff, desired that he would look at the prisoner and repeat the same aloud. He declared the man was innocent, but declined acknowledging himself guilty. Merrit was thereupon taken into custody, and Mr. Reynolds was, by order of the Sheriffs, despatched to the Secretary's office to report what had happened, where he obtained a respite for Madan. When he returned the execution of Barnet and Waine was performed, and Madan, amidst the acclamations of many thousands, was reconducted to Newgate. Amos Merrit, before William Addington, Esq., at the office in Bow Street, voluntarily confessed that he was the person who committed the robbery for which Madan had been convicted."

"Sept. 13. Among the persons acquitted was Amos Merrit, tried on two indictments, the one for the robbery of which Patrick Madan was convicted at the July sessions, and which he took on himself at the place of execution to save Madan, just going to be turned off, and the other for robbing John Dobbs, in company with Beckenham, the prosecutor of Madan."

"December 8. Patrick Madan, who, in July last, was capitally convicted of robbing William Beckenham, in the fields near the Shepherd and Shepherdess, of a coat, and his execution respited on the declaration of Amos Merrit, at the place of execution, acknowledging himself to be the thief, hath obtained the king's pardon."

"Dec. 27th. This day, Mr. Recorder made his report to his Majesty of the convicts under sentence at Newgate, when the following were ordered for execution on Tuesday the 10th of January, viz., Amos Merrit, for breaking and entering the dwelling-house of Mr. Edward Elliot, at Hornsey, and stealing a large quantity of plate and other things."

Annual Register, 1775, Jan. 10, records the execution of several criminals—"four for house-breaking." I fear Amos Merrit was one.

"April 27. Several persons concerned in the late riot and rescue in Moorfields on the 3rd Feb., were tried at Hicks's-hall, found guilty, and condemned as follows..... Patrick Madan, whose being apprehended on suspicion

of felony was the first occasion of the riot, to five years' imprisonment.....All the prisoners begged hard to be transported, but this was thought too great an indulgence for such daring wretches. The trials lasted four hours, during which the mob of low Jews and Christians round Hicks's-hall was greater than ever remembered."

Where was Hicks's-hall? What class of prisoners were tried there, and by whom?

"1780, Dec. 9th. The Session ended at the Old Bailey, when the following convicts received sentence of death, viz., Patrick Madan, J. Bailey, and William Chetham, for stealing in the shop of Charles Storer, in Sydney Alley, Leicester Square, four gold watch chains and thirty-eight gold rings."

M.

CENTENARIANISM.—In 'The Longevity of Man; its Facts and its Fictions,' our founder discussed most of the cases of asserted centenarianism which had been put forward at the time of its publication—the last edition appeared, I think, in 1879. But I do not find in it any reference to a supposed case, mentioned in the first volume of *Archæologia*, p. 230, in which, if true, the subject of the claim must have very greatly exceeded a hundred years of life. The account was read to the Society of Antiquaries on May 28, 1767, and it is stated that the man in question was then still alive and well. He is said to have been born at Aldston, in the county of Cumberland; by name John, son of Barnabas, or Bernard Taylor, a miner, who died when the lad was only four years old. The account affirms that, when about eleven years old, John Taylor

"went below ground to assist the miners, and had been thus employed for three or four years, when the great Solar eclipse, vulgarly called the *Mirk Monday*, happened (November 29, 1652). He being then at the bottom of the shaft or pit, was desired by the man at the top to call those below to come out, because a black cloud had darkened the sun, so that the birds were falling to the earth. And this, which he always relates with the same circumstances, is the only event by which his age may be ascertained."

Had he really been fourteen or fifteen in the year 1652 (the eclipse, by the way, of that year—which was the last total one in Scotland—really occurred on April 8, not November 29, as the writer states), he must have been born in 1637 or 1638, and been 129 or 130 years of age in 1767. But it is impossible to accept this from the mere circumstance of his supposed recollection of the eclipse. A total eclipse of the sun (the last which was total in England) occurred on May 3, 1715. It is said that John Taylor had a daughter born in 1710; if so, he must have been much more than fifteen when this eclipse took place; but there may have been some confusion in the account or in the date of the birth of this daughter; or the phenomenon which darkened the sun when he was in the pit may not have been an eclipse at all. The writer in *Archæologia* ought surely to have questioned him a little more, for it is incredible that one who

was living during the whole of the Civil War, Commonwealth, and Restoration, should not have remembered some of the stirring events in his youth. In the index to the volume it is stated that he died in 1770.

W. T. LYNN.

Blackheath.

PENCE A-PIECE.—Twenty years ago, when I was a schoolboy in Connemara, it was commonly said of things sold at a penny each that they were "pence a-piece." That this was a survival is manifested by the following quotation from *Perfect Occurrences*, No. 18, Dec. 6-13, 1644:—

"The Povertie of the Enemie at Oxford is great, Egges are pence a peece, and Butter Spence a pound."

H. H. S.

HUGO GROTIUS.—I cannot find in the ordinary bibliographical works any mention of the first edition in English of Hugo Grotius's '*De Veritate Religionis Christiane*.' The title of this edition runs:—

"True Religion | explained, | and defended against the Arch- | enemies thereof in these | times. | In six Bookes. | Written in Latine by Hugo Groti- | us, and now done in English for | the common good, | Prov. 23. 23. | Buy the truth, — | London, | Printed by I. H. for Richard Royston, | and are to be sold at his shop in | Ivy-lane next the Exchequer | office. 1632." 12mo.

Besides the above, it has an engraved title-page, in compartments, by T. Oecill, and a page containing "The minde of the frontispieces, or title-page." According to "A Catalogue of Mr. Richard Royston's Copies, as they stand, Entred in the Register of the Company of Stationers," which is printed at the end of '*Antiquitates Christiane*,' 1703, this little book—entered July 28, 1631—was "written by Hugh Croshaw [*sic*], and translated into English by Fra. Coventry, Esquire."

Francis Coventry was one of the pseudonyms of the Franciscan Christopher Davenport, better known as Franciscus a Sanctâ Clarâ, who was one of the chaplains to Queen Henrietta Maria. The fact of his having translated the well-known work of Hugo Grotius is not stated in various accounts of Davenport's life which I have seen, including that to be found in the '*Dict. Nat. Biog.*' Halkett and Laing mention only a different work of Davenport's, "printed under the name of Francis Coventrie, 1655," col. 745, and the pseudonym has been omitted in the index, also the books in the name of Francis a Sanctâ Clarâ are said to be by Francis, instead of Christopher Davenport. (See cols. xxxviii and xciii.)

J. F. MANSEERGH.

Liverpool.

ALLHALLOWS BARKING CHURCH.—I am not aware that any history of this ancient and interesting sacred edifice has been published; but if not, surely it deserves such a memorial as much as the famous church of St. Helen, Bishopsgate, which it

much resembles in its numerous monuments and brasses. Happening to be in Great Tower Street recently, and knowing that the church is upon the "free and open system," I entered, to have a short stay, and was much impressed with the reminders of past generations of citizens which here find a place. Under my feet, near the north-west door, I observed a small plate, let in the floor, inscribed thus:—

"Here lyeth the body of George Snayth Esq. Sometimes Auditor to Will: Lawd late Arch B^{pp} of Cant: wth George was Borne in Dritham the 23th of August 1602. and Dyed the 17th of January 1651. Mors mihi lverum."

Coming to more modern times, there is a tablet on the south side of the chancel:—

"Sacred to the memory of the Reverend John Thomas D.C.L. Canon Residentiary of Canterbury and for thirty one years the much loved Vicar of this church who died the 1st of July 1883. Thou shalt be recompensed at the resurrection of the just."

There are doubtless many citizens, who are unaware of the fact that this remarkable church is open for a few hours daily, who would be glad to pay it a visit and inspect its treasures. The choir stalls are modern, and well carved, but the pulpit is a genuine specimen of the old style. The organ, fortunately, still occupies its elevated position at the west end; and beneath the gallery those who may be inclined to be talkative in the house of prayer are reminded thrice of the value of silence, one placard having merely that word thereon, and two others the text from Eccles. iii. 7, "There is a time to keep silence and a time to speak."

D. HARRISON.

A CHARM FOR AGUE.—Before me lies a thin 16mo. volume, Rider's (1715) '*British Merlin*, Made and Compiled for his Country's Benefit by Cardanus Rider, and printed by John Nutt, London, for the Company of Stationers, 1715." On one of its blank interleaves there occurs the following MS. entry:—

"And Peeter sat at the gate of Jerusalem and prayed and Jesus called Peeter and Peeter said Lord I am sick of an ague and the evel ague beeing dismissed Peter said Lord grant that whosoever weareth thes lins in writing the Evel ague may depart from them, and from all Evel ague good Lord Deliverus."

J. NICHOLSON.

1, Berkeley Street, Hull.

THE CHRISTIAN NAME ESMÉ.—This name is still sometimes met with in England, but I am told by French people that it is not, at the present time, at any rate, known in France. I have not been able to find it in any English, French, or German work on names. It seems to me probable that it is the past participle of the Old French verb *esmer*=*estimer*, and if so, it would mean esteemed, valued. Comp. the Fr. *Aimé* which is still in common use as a Christian name. But *Aimé* has a feminine *Aimée*, which is, I should say, still more

used than the masculine, whereas I have hitherto never met with a feminine *Esmée*. With regard to the pronunciation of *Esmée*, I rather fancy that the *s* is now sounded; but the Old French verb *esmer* would seem to have been pronounced *émer*, that is, much like *aimer*, for our verb to *aim* is derived from *esmer*.
F. CHANCE.

Sydenham Hill.

EXCOMMUNICATION.—Under the head of 'Domestic Occurrences,' and the date Jan. 10, 1812, I find, in the *Lady's Magazine* for that month and year, the following paragraph:—

"Yesterday a petition was presented to the House of Commons from a poor woman confined above two years in Bristol Jail, under a sentence of excommunication for the non-performance of a penance enjoined by the Ecclesiastical Court, for some defamatory expressions which she had used to another female. The costs are above thirty pounds!"

C. A. WHITE.

Preston on the Wild Moors, Salop.

CIRCULATING LIBRARY.—Dr. Murray's 'Dictionary' gives an advertisement of Fancourt's "Circulating Library," 1742, and a literary example of the use of the word from 'The Rivals,' 1775. A passage from an essay in the 'Annual Register,' 1761, is interesting, as an early literary example, and as showing the growth of the institution: "The reading female hires her novels from some country circulating library, which consists of about an hundred volumes" (p. 207).

EDWARD H. MARSHALL, M.A.

Hastings.

JOHN BACON, R.A. (1740-1799), SCULPTOR.—It may not be inappropriate to record a discrepancy in regard to the date of his death, which is noticed in 'Dict. Nat. Biog.,' vol. ii. p. 362, as occurring on Aug. 4, 1799; thus differencing the inscription appearing on a monument in the former Whitefield Tabernacle, Tottenham Court Road, London, that he died three days later. DANIEL HIPWELL.
34, Myddelton Square, Clerkenwell.

SHAKESPEARIAN WORDS NOT IN SHAKESPEARE.—The first English writer to use the word *funk*, though not precisely in its now vulgar sense, was, so far as I have been able to discover, Dr. Henry King, Bishop of Chichester, who, as he was chaplain to James I., and wrote poems which were attributed to Ben Jonson, may fairly be called a man of the age of Shakespeare. The meaning placed by King upon the word in question was "smoke." James Nayler, the wild Quaker, who was repudiated by the Society of Friends, bestowed on the adjective *funky*, certainly before 1656, the quite vulgar interpretation by means of which Dr. Wolcot, in a later age, helped to popularize the noun. Inasmuch as Nayler employed the word familiarly, *funk* must be regarded as fully established in the language when he ranted and wrote,

and therefore as being a common synonym for "fear" as well as for "smoke" before his time, quite as far back, indeed, as Dr. King, whose day was within the period of Shakespeare. Whether "smoke" or "fear" was meant matters little. *Funk* was a word, and had a meaning of some sort, when King and Jonson wrote, and it is strange if the term, which seems to have been originally Dutch or Flemish (*vonk*), was not English in the time of Shakespeare, who was hardly the man to shirk a word on the score of vulgarity, granting, what is absurd—to wit, that vulgarity, as now vulgarly understood, then existed. Yet, somehow, from his amazing thesaurus of fifteen thousand words this one vulgar little word is wanting.

Unless, as many Shakespearians hold, it was Shakespeare himself, rather than Fletcher, who wrote the 'Two Noble Kinsmen,' a beautiful word, the transitive verb *arrose*, is missing from the Shakespearian vocabulary. In Act V. sc. vi. of the above-named play Duke Theseus says to the dying Arcite, "The blissful dew of heaven does arrose [that is, sprinkle] you." If, on the other hand, the play is the sole work of Fletcher, this makes the case all the stronger. G. T.

EPITAPH.—I took shelter the other day from a heavy thunderstorm in Partney Church—very properly left open—and had food for reflection for the hour I was confined by an inscription on a small brass wall-plate to the following effect:—

"Here lyeth the body of Mrs. Jane Rugeley, late wife unto George Rugeley, Gent., who departed this life the 23th of March, in the year of our Lord 1670, being aged 56 yeares. Cuius anima requiescit in pace."

Not a notable epitaph, you will say, despite the *lapsus stili* of *th*; but it occupied me while the rain lasted. Why did he put that final statement in Latin? What meaning did he intend to be conveyed by it? That so he hoped and firmly believed I can well suppose; but to state as a fact what he did not know would be foolish, and merely challenge contradiction. I wonder whether he would have written *at* if he had dared. Perhaps it was so that he said it to himself; and one can well think that he would wish to have over her tomb the words, the ancient formula of trust and hope, that centuries had sanctified. But the shadow of Titus the Great was already on the path before him. The imperative might lead to all manner of mischief; and was there not a legal maxim of "Quam prosime," or something of that kind? Where perfect justice cannot be done, the court may hedge a bit, and do right as nearly as may be. And this was so very near, too—only one letter off—and yet so perfectly safe. "A Popish prayer for the dead, indeed! Why, it is the most orthodox Calvinism. She *does* rest in peace—I do not hope it, nor pray for it. She was an elect one, so I *know* it." And then, when the terrible Titus had passed, not finding whereon

to lay his hands, Thomas—wasn't it Thomas?—well, George, then—George retires to his closet and says the right mood there. Or perhaps George copied from an older tomb incorrectly, and did not know the difference.

W. D. GAINSFORD.

Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

LE SEUR DE P.—I purchased lately "Les *Œuvres Poétiques* | du sieur de P. | A Paris, chez Nicolas & Jean de la Coste, au Mont S. Eulairre, | à l'Escu de Bretagne: Et en leur Boutique à la | petite porte du Palais | qui regarde le Quay | des Augustins, | M.D.C.L. | Avec Privilège du Roy." Quérard, in "Les Supercheries Littéraires Devoilées," attributes this work to De Prade, calls it rare, and says it is omitted by Brunet and Barbier. Concerning book and author I can learn nothing. Quérard does not give the Christian name, and such books of reference as I possess are silent. The book, a quarto of eighty-eight pages, is ushered in by an address "A qui list," signed S. B. D., and a poem of Bérton to the author, beginning:—

L'Idolâtre ta Muse & profane & Chrestienne.

The contents consist of paraphrases of the Psalms, sonnets, epigrams, elegies, &c., in the false taste of the day. I should be glad to hear of De Prade, or of any reference to him and his book.

URBAN.

SEAL OF HER MAJESTY'S ALMONRY: ROYAL FORT WASHINGTON.—The seal of Her Majesty's Almonry is a three-masted ship, apparently of the sixteenth or seventeenth century, in full sail. The legend runs "Sigill: Eleemosyn: Victoria D: G: Britanniarum Regina F: D:" When was this seal adopted? Is there any other royal seal with the same cognizance? When was the ceremony of washing the feet of the poor last performed by the sovereign? The special Maundy service clearly points to its once having formed part of the function.

I. S. LEADAM.

"AT THE INSTIGATION OF THE DEVIL."—This appears a record in 'N. & Q.' I cut it from the *Leeds Daily News* (evening paper) of April 4:—

"A youth named Andrewes, apprenticed to a tailor at Harrogate, Humbugdonshire, visited the athletic sports at a neighbouring town of Ramsey, and on returning at night in a state of intoxication, committed a assault on a woman. In avoiding the husband, pursued him, he fell into a reservoir, but escaped. Towards threw himself in front of a train on the Eastern Railway, and was cut to pieces. At the yesterday the jury returned a verdict that the

deceased 'Committed suicide at the instigation of the Devil.' He had previously borne an irreproachable character."

The italics are mine. Was ever a similar verdict given by a coroner's jury? I never heard of anything like it. To me it appears a curiosity among verdicts. I hardly dare ask for a few examples of stranger (?) verdicts. Perhaps the Editor will humour my curiosity.

HERBERT HARDY.

Earls Heaton.

REYNCOOTH.—This name is so spelt in an old gazetteer, but might, so far as charters go, be read Reyutoth, Renitot, Reynicoth—t's and n's being undistinguishable from c's and u's or v's. Can any one determine for me the right form of the name and its modern equivalent, if such exists? I have looked through a good many indexes without success.

W. C. W.

SYMBOLS AND INSIGNIA OF ALCHEMY, CHEMISTRY, AND MEDICINE.—A friend in the United States writes:—

"I am endeavouring to make a complete collection of pictorial illustrations of the various badges and insignia that have been used from time to time, in all ages, to characterize or distinguish the professions of pharmacy, chemistry, medicine, surgery, and the allied sciences, including alchemy and pharmaceutical or medical colleges and similar bodies. Will you give me what assistance you can in this matter, by describing such signs as may be known to you, or referring me to publications containing these particulars?"

Can any readers assist me?

GEORGE WEDDELL.

2, Stannington Avenue, Newcastle-on-Tyne.

'MRS. JORDAN IN THE CHARACTER OF ISABELLA.'—There is a print so described, engraved by T. S. Engleheart from the painting by George Morland. Where is the original?

GEORGE ELLIS.

St. John's Wood.

WATERPROOFING.—Is this the earliest reference to waterproofing?—

"Upon Ludgate Hill, at the Sun and Rainbow, dwelleth one Richard Bailey, who maketh Oyl-Cloath the German way, and is also very skilfull in the Art of Oyling of Linnen Cloath or Taffaty, or Woolling of either, so as to make it Impenetrable, that no wet nor weather can enter. Where also is made India Gowns and Mantles."—*Occurrences from Foreign Parts*, No. 66, February 14-21, 1660.

H. H. S.

BELL FOUNDRY.—Can any readers of 'N. & Q.' inform me about the bell foundry of Luke Ashton, of Wigan—dates, &c.? J. S. REMINGTON.

Ulverstone, Lancashire.

'CRIES OF THE QUAKERS.'—Hasted, in his 'History of Kent' (iii. 234), states that one Samuel Jemmett was appointed by the Parliament to the Rectory of Pluckley, and held this church in 1643 and 1652, and then, as his authority, quotes

'Cries of the Quakers,' p. 1. He also refers to the same work under "Bethersden" (iii. 243). Can any correspondent kindly inform me where such a book can be found, as it does not appear in Mr. Joseph Smith's 'Catalogue of Friends' Books'? Information has also been sought in vain at the Library of the Friends in the City. I shall be grateful to any bookworm who can assist me.

FRANCIS HASLEWOOD, F.S.A.

Ipswich.

FIRST ENGLISH TRANSLATION OF RABELAIS.—This was published in two volumes, dated respectively 1653 and 1664. These are not accessible in the British Museum. Where are they to be purchased or seen? A copy was in a recent catalogue of Ellis & Elvey.

H. T.

LORD CATESBY.—Can any of your readers tell me in what play the above-named character is to be found? See 'La Comédie Satirique au XVIII^e Siècle,' ch. vi. p. 257, by Gastave Desnoiresterres, Paris, 1885, where this lord is mentioned as one of the personages of 'Le Suicide abjuré.'

HENRI VAN LAUN.

CHICKSAND PRIORY, BEDS.—The Episcopal Registers at Lincoln contain no institutions to this priory. I have gathered the names of seven priors and one prioress from various sources, and should be glad to learn if there is any list extant amongst the MSS. of our public libraries which I could refer to.

F. A. BLAYDES.

Bedford.

LIST OF OFFICERS WANTED.—The Queen's (Royal West Surrey) or Second Regiment of Foot, was, I believe, known in 1678 as the Earl of Inchiquin's Regiment. Is a record preserved of the names of officers serving therein at that date?

A. SAWAL.

VERSION OF A BALLAD.—Where is the late Dr. Littledale's Latin or Greek version of 'Little Billee' to be found?

P. J. F. GANTILLON.

STEEL-BOW.—Adam Smith, in his 'Wealth of Nations' (vol. ii. book iii. chap. ii.), treating of the various forms of land-tenure, describes that form known in France as the *metayer* system, and he says, "This species of tenants still subsists in some parts of Scotland. They are called steel-bow tenants." Is this kind of tenancy still in use; and what does the word mean?

J. DIXON.

TURNBULL CREST.—Can you inform me whether the bull's head borne as a crest by the Turnbulls of Roxburghshire was used as a badge before the introduction of heraldry, and why it is armed vert?

HENRY GOLDWYER.

INSCRIPTION ON HOUSE AT LEICESTER.—There is an old house near the bridge at Leicester with an inscription on it relating to King Richard III.

Will any friend in that neighbourhood kindly communicate the substance of the inscription, or possibly a copy of the inscription itself?

HENSLEIGH WEDGWOOD.

94, Gower Street, W.C.

SONGS.—Wanted to know where the original drinking song is to be found, a fragment of which is given in Sir Walter Scott's 'Redgauntlet':—

All our men were very merry men,
All our men were drinking.

Also where the original of a Highland song, a fragment of which appears in James Grant's 'Romance of War,' "Donald Macdonald":—

The Gordon is gude in a hurry,
And see is McLean and McKay,
And I their gude brither Macdonald
Will never be last in the fray.

C. J. H.

COMIC POEM ON RICHARD I.—Could you inform me in what book I can find a somewhat humorous, or rather comic, poem on Richard I. going to the Crusades? I recollect only the first two lines consecutively, which are:—

When Dick the Lion-hearted
Packed his baggage up and started
For.....the Holy Land.

I should be much obliged if you could kindly put me in the way of finding it out.

WALTER H. FRANCIS.

REGISTER OF DUNSTABLE PRIORY, CO. BEDFORD.—Can any reader furnish me with particulars of the present resting-place of a volume thus described in Thomas Thorpe's 'Catalogue of Ancient Manuscripts,' 1835, No. 62, 1836, No. 1101?—

"Register Book of the Brethren and Sisters of the Fraternity of St. John the Baptist, at Dunstable, in Bedfordshire. A most beautiful and interesting volume upon vellum, with numerous exquisite paintings, in Gold and Colours, large folio, russin, 42l. 1506-1508, 1522-1540."

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

DRYDEN.—Where in Dryden are these lines?—

Thus low we lie,
Shut from this day and that contended sky.

In Johnson, s.v. "Contend." C. B. MOUNT.

J. B. PYNE, THE LANDSCAPE PAINTER.—Wanted, any information concerning this artist. Between what years did he reside at York Cottage, Fulham? Please answer direct.

CHAS. JAS. FERET.

49, Edith Road, West Kensington, W.

ARBUTHNOT: HARLEY.—What was the maiden name of the wife of Dr. John Arbuthnot; and what was the date of the death of the first wife of Robert Harley, Earl of Oxford? I do not find information on either point in the 'Dictionary of National Biography.'

C.

MORKIN-GNOFFE.—What is the meaning of this? It occurs in William Bas's 'Sword and Buckler; or, Serving-man's Defence,' 1602:—

A morkin-gnoffe that in his Chimney nooke
Sits carping how t' advance his shapeless brood.

B. iii.

ANON.

PARAPHRASE OF POEM WANTED.—Any reader of 'N. & Q.' will much oblige me by paraphrasing or explaining the following lines for me, quoted from the poem 'Birthday,' by Miss Rossetti:—

My heart is like a singing-bird
Whose nest is in a watered shoot.

The meaning of a "watered shoot" is not quite clear to me.

My heart is like a rainbow shell
That paddles in a haleyon sea.

A paddling shell?

R. HOLLAND.

[Is not the latter reference to the nautilus?]

PARIS SLAUGHTER.—How was Paris Slaughter, of Ponsborne Park, descended from the Slaughters, of Slaughter, co. Glouc.? In his will, proved in 1695, he bequeaths a sum of money to be distributed by his cousin, Chambers Slaughter, of Slaughter, amongst the poor of Slaughter. The correspondence in 'N. & Q.' of 1870 does not help me.

RALPH SEROCOLD.

A CRAVEN SAYING.—Some years ago Sir Matthew Wilson, of Eshton Hall, when making a speech at the dinner of some agricultural show held at Skipton-in-Craven, quoted the following lines as a "Craven saying":—

O, in Skipton-in-Craven
Is never a haven,
But many a day foul weather;
And he that would say
A pretty girl nay,
I wish for his cravat a tether.

In Sir Walter Scott's 'Rob Roy,' however, the same lines are given as "the fag-end of an old ditty chanted" by Justice Inglewood. I shall be exceedingly obliged if any of your correspondents can give the "ditty."

F. C. BIRKBECK TERRY.

SILVER SNUFF-BOX.—A *tabatière* dated 1716, silver, bears in ordinary lettering the following legend: "Bea cart nan bean ein angul with." Can any of your learned readers interpret?

ONESIPHORUS.

AUTHORS OF QUOTATIONS WANTED.—

And his head went knickety knock,
Like a pebble in Carisbrooke well.
Babies treated by their mothers
Like Thracian wives of old.

ROBERT GRIFFIN.

"Like as a moth fretting (or fretteth) a garment."

Sicut tinea vestimento.

A. H.

Blest be the bride on which the sun doth shine.

C. S. F.

Replies.

MODERN PHASES OF ENGLISH WORDS.

(7th S. xi. 224, 356, 453.)

MR. PAGE is doubtless near the mark in referring to the edition of 'Divine and Moral Songs for Children,' published by the Religious Tract Society. The book was originally published by Dr. Watts in 1820. It may well be supposed that the R. T. S., which was founded in 1799, would include among its earliest publications the reprint of a work so popular and appropriate as this collection of hymns and lyrics for the nursery; and that if the redactor found the line "For 'tis their nature too," misprinted "For 'tis their nature to," he would have promptly corrected a manifest error of the press. Were it worth while, it would surely be possible to trace the matter out. The archives of the R. T. S. might be searched, or the first edition could be hunted up. But, indeed, all this is unnecessary; the thing speaking simply for itself, inasmuch as this particular dislocation of syntax in Dr. Watts's time would have been impossible. It was not until a hundred and thirty years after Dr. Watts had written "Let dogs delight to bark and bite" that the new practice of wedging an adverb between the prefix "to," as the sign of the infinitive mood, and the body of the verb was denounced by a well-known grammarian as a disagreeable affectation. As previously observed, it was Byron, never famous for grammatical integrity, who brought the new syntax into poetry. That Browning, in our epoch, should have followed his example is astonishing; and still more so is it that the later poet, besides conferring his practical sanction on the Byronic form of "to slowly draw," should be chargeable with the most un-Byronic cockney rhymes; and this, too, despite the fact that Browning, like our three great masters of harmony in verse, Milton, Collins, and Gray, was an accomplished musician. The little rift within the lute we all deplore. It is to the plain paths of prose-writing that we turn for syntactical guidance. No historian or essayist who can be cited as a model has ever adopted the usage condemned by Richard Taylor as an innovation rather more than sixty years ago. Its very absence from all recognized literature stamps its condemnation.

In quoting Lowth to the effect that the adverb frequently stands between the auxiliary and the verb, the Rev. Ed. MARSHALL seems to invest "to" with the power of an auxiliary, whereas it is simply a prefix, a mere particle, that might not unfitly be joined on with a hyphen to the verb it belongs to. Hence, though "to have attentively considered," would be right enough, "have" truly being an auxiliary, "to attentively consider" is quite a different thing.

Touching "commence to," it would greatly surprise me to hear that this modern refinement on "begin to" has a warranty of more than forty years. "Commence," itself, is a word sparingly used by Shakespeare. It may be found once in 'Much Ado,' twice or thrice in 'Henry IV.,' again in 'Henry VI.,' and about once each in 'Hamlet,' 'Macbeth,' 'Timon of Athens,' 'Pericles, Prince of Tyre,' and 'Troilus and Cressida'—not more than a dozen times in all. It is wholly absent from the Bible.

As for "later on," it may, as MR. E. LEATON-BLENKINSOPP says, be North Country as regards its origin. One hears the phrase, in these times, north, south, east, and west; but in the case of "commence to," I should think its whole life-time is covered by a space of forty or fifty years. I certainly never heard it when I was a boy.

The additional list invited by PROF. ATTWELL was, as I understand, to be independent of slang words, such as "awfully." Having caught sight of MR. THOMAS ADOLPHUS TROLLOPE's signature in 'N. & Q.,' I am reminded that in the course of some reminiscences published by him a few years ago he incidentally suggested that "awfully" had its probable origin in a humorous exaggeration, as by some one speaking of an "awfully pretty girl," so that what was at first an anything but vulgar antithesis, got caught up and repeated *ad nauseam*, becoming at length trite and tedious, like the foolish "quite too," which was but lately the slang of the drawing-rooms. The very first application of "awfully" to the adjective "pretty," must have had a funny and not unpleasing effect. In the same way, one might speak of an aggressively polite or irritatingly respectable man. But it would not do to utter the same thing twice. "Bound to," which phrase, in its true signification, implies a contract or pledge, is decidedly slang when employed to denote a coming certainty; it being a habit with many persons to speak of anticipated events as "bound to" happen, or to "come off." But, by the by, putting slang apart, has not PROF. ATTWELL remarked the modern frequency of "reticent," as answering to "silent" or "reserved" in olden speech? Formerly it was usual to say that strict secrecy was observed by the police with regard to a crime they were endeavouring to trace out. In these days, no plainer term than "reticence" will serve. Of course, it is a very good word, and, at the worst, its frequent use merely tends to show how apt is modern speech to run in grooves.

"Purist" may, I think, be included in the list of words that had no being fifty years ago. This word is of very questionable formation, the terminal syllable being strangely appended to an adjective. A custom in the first half of the present century was to call extremely nice speakers and writers "precisians." They are now termed

"purists." Did ever any man of sixty hear of a "purist" when he was a lad?

GODFREY TURNER.

These three words, *erratic*, *appreciate*, *petulance*, belong to words that have of late modified their sense. *Erratic* has become very popular, and is often used in place of "uncertain," "unreliable." To *appreciate* is much in vogue, and is employed frequently in the sense of "to like," or rather, with a negative, "to dislike;" "I don't appreciate," &c., being equivalent to "I don't like." During the last six weeks I must have heard at least a dozen times, at the *table d'hôte* of a Swiss *pension*, such expressions as "I fear I do not appreciate" this or that article of food. By the way, this colloquial use of "I fear" as mere padding is modern. *Petulance* in its French sense of "impulsive vivacity"—in French *petulance* never means "peevishness"—is getting into use in literary composition. Since I made a note of this word, I have met with it in its restricted sense in Mr. Andrew Lang's 'Essays in Little.' He writes of the "petulance and sparkle" of the poetry of Théodore de Banville.

May I remark, in reference to MR. GODFREY TURNER's reply (7th S. xi. 356), that I did not mean to question whether the phrases that certain words have recently assumed are objectionable. In some cases the extension or restriction of the meaning of a word may become desirable.

While I think it would be well to limit the list to bare words, I must say that, as to the phrase "later on," I have been familiar with it, like MR. E. LEATON-BLENKINSOPP (7th S. xi. 454), all my life—spent, however, not in the north country but in the home counties—and I believe it to be constantly used by "all sorts and conditions of men," wherever the English language is spoken. In "to open up," the *up* can hardly be regarded as necessarily redundant. Dean Alford, if my memory serves me, criticized the innovation in his essays on 'The Queen's English,' written some thirty years ago. The phrase, however, supplied a want, and runs no risk of falling into disuse.

HENRY ATTWELL.

Barnes

D'ISRAELI: DISRAELI (7th S. xi. 346, 436).—MR. ALFRED F. ROBBINS conclusively proves that the alteration in the spelling of the name of Disraeli took place between the dissolution of Parliament on June 4, 1841, and an early division in the next Parliament on February 7, 1842. In the interval Disraeli was returned for Shrewsbury, and it was there that, within four days of the dissolution, viz., on June 8, 1841, he himself did give that "personal interference" which MR. ROBBINS shrewdly suggests must have been given by Disraeli to authorize the change of the spelling of his name in the official lists. On three addresses to

the electors he signed himself "B. Disraeli." He was returned consequently as "Disraeli," and this would, of course, be the name which would be entered on the official lists. Personally "D'Israeli" would be known in the new Parliament, but officially and nominally he had retired, and had been succeeded by "Disraeli," the member for Shrewsbury. The three addresses appear on small placards, each about twice the size of a page of 'N. & Q.,' and copies may still be seen carefully framed at a popular restaurant in the market-places at Shrewsbury, close to the scene of some picturesquely Disraelian episodes in the forties.

Those of June 8 and 22 are ordinary election addresses, and are signed by "B. Disraeli" and G. Tomline, the celebrated Colonel, both being returned. But the address of June 25 is one of some interest, and as probably many of your readers may like to peruse it, and exercise their ingenuity in reading between the lines, I venture to enclose you a copy which I made the other day for the purpose. It reveals the young statesman (who, by the way, challenged the writer of the letter mentioned below to a duel, though both parties were bound over to keep the peace) presenting a characteristically heroic front to attack on his weakest side, and was probably the first public holograph by, as it now is the first public printed record of, "B. Disraeli":—

Full Free and Independent Electors of the Borough of Shrewsbury.

Gentlemen,—I have waited with impatience until the dissolution of Parliament deprived me of my personal presence formally to notice the anonymous placard which would persuade you that that personal privilege alone debilitated me from a crowd of clamorous creditors.

A letter has appeared this day in the *Shrewsbury Chronicle*, to which some one has ventured to sign his name, denying the statement of the placard; and which document thus signed I unequivocally declare to be utterly false.

There is not a single shilling in the list of judgments now pending which has not been completely satisfied, and I appeal to my presence among you at this moment in Shrewsbury in proof of this unequivocal assertion.

It is true, gentlemen, that some of these judgments bear a recent date. I would willingly not dwell on a subject which reflects no dishonour on me; but no false delicacy must prevent me from declaring what is known to all my acquaintance, that those judgments were entered upon by me as collateral security for a noble friend who proved by his conduct that my confidence in him was not misplaced: for, long before the dissolution of Parliament was anticipated, a projected settlement of his affairs having been concluded, he relieved me from every liability which I had cheerfully incurred on his behalf, and for which I may venture to presume his creditors would not have taken my security if they had not been satisfied as to my responsibility.

Gentlemen, I am not one of those who think that the worth of a man mainly depends upon his property. On the contrary, I value a man for his virtues and his talents, his public spirit and his private conduct: but as a prying and prying spirit of curiosity has been practised by certain parties in this borough into my circumstances, I am sure I shall not be accused of ostentation

when I say that I should not have solicited your suffrages had I not been in possession of that ample independence which renders the attainment of any office in the State, except as the recognition of public service, to me a matter of indifference.

Gentlemen, this is my clear and unequivocal answer to the dastardly attack which has been made upon me—an attack I should think unprecedented for its malignity and its meanness even in electioneering annals. But I feel assured that every man of generous feelings and correct principles, whatever may be his public opinions or his party views, will recoil from the use, as he must also from the fabricator of such illegal weapons in political warfare: and that only those who originate and use them can suffer by their exercise.

I have the honour to be, Gentlemen, your obliged and faithful servant,
B. DISRAELI.

Shrewsbury, June 25th, 1841.

SILURIAN.

P.S.—Since writing the above, I learn that, curiously enough, the indenture made between the Mayor of Shrewsbury and the Sheriff of Shropshire relating to the return of Disraeli and Tomline distinctly names more than once the former as "Benjamin D'Israeli."

In *Fraser's Magazine*, vol. v. p. 321, I have seen an article on the father of the Earl of Beaconsfield, in which his name is printed Israel D'Israeli.

T. O'C.

SOCIALISM: SOCIAL DEMOCRACY (7th S. xi. 349, 411).—What is asked for at the first reference would seem to be the first use of the term *Socialism* for a system, not of *Socialists* for those who believed in it. Curiously enough, the personal term appears to have been in use before the general. My first note of *Socialist* is *New Moral World*, Dec. 19, 1835, where a letter thus signed is acknowledged. The first editorial use of it is in the number for Feb. 20, 1836. Robert Owen, speaking in Burton Street Rooms, Sunday, March 27, 1836, used the term as applying to his followers. But up to this time and for some while afterwards, "social system," "rational system," "social principles," are used where "socialism" would now be employed. There is an article, 'Socialistes Modernes' in the *Revue des Deux Mondes* for 1836, p. 289, but *socialism* is not once mentioned. It will be interesting to me and to many other Socialists to find the first mention of our faith under its present name.
H. H. S.

ARMS OF LAFFAN (7th S. xi. 487).—These were recorded by a funeral entry in the office of Ulster King of Arms, Dublin, in 1677, as follow: "Or, on a chief indented azure, three plates." A grant of armorial bearings was made early this century to Sir Joseph de Courcy Laffan, Bart. (the son of Walter Laffan, Esq., of Cashel, co. Tipperary), and his descendants. R. A. COLBECK.
10, Turquand Street, S.E.

The following coat of arms was granted by Betham, Ulster, to Sir Joseph de Courcy Laffan,

physician to the Duke of Kent, son of Walter Laffan, of Cashel, co. Tipperary: Or, a lion ramp. sa., holding in the dexter paw a fleur-de-lys az. Crest, Out of a ducal coronet or, an eagle displayed sa., semé-de-lys of the first. The baronetcy was created in 1828, and became extinct in 1848. In an old MS. Ordinary of Arms, by Aaron Crossby, the peerage writer, of circa 1685, in my possession, there is a coat given in trick for Laffan, Az., a chev. arg. betw. three leopards' faces or. Crest, A griffin segreant az., collared and chained and armed or. There is an impalement of Laffan in a funeral entry in Ulster's Office, dated 1677, Or, on a chief indented az., three plates.

ARTHUR VICARS.

THOMAS BETTERTON (1635-1710), ACTOR AND DRAMATIST (7th S. x. 145).—It may be of interest to note that his younger brother, William, described as third son of Matthew Betterton, cook, born at Cromish (i), co. Berks, Sept. 4, 1644, was admitted to Merchant Taylors' School in 1656 ('Register of Merchant Taylors' School,' ed. Charles J. Robinson, 1882, vol. i. p. 228).

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

SARUM MISSAL (7th S. xii. 28).—Mr. F. H. Dickinson, shortly before his death, made over the copyright of the Burntisland edition of the Sarum Mass Book to the Henry Bradshaw Liturgical Text Society. Further information may be obtained of Mr. Parker, of Oxford, the publisher of the book.

J. WICKHAM LEGG.

47, Green Street, W.

The Burntisland edition was published, under the final editorship of the late F. H. Dickinson, so long ago as 1883. The price I know not, but C. H.'s bookseller will tell him.

C. F. S. WARREN, M.A.

Longford, Coventry.

THEOPHILUS THOMPSON (7th S. xii. 8).—Mr. Thompson was the first Deputy Governor of the Bank of Ireland, holding that position from 1783 until about 1789. He was also "his Danish Majesty's Consul in Ireland" during the same period, as appears from Watson's Dublin Almanacs, and resided at 48, William Street, in this city. He was "captain" of the Onzel Galley Club (2nd S. ii. 456; 4th S. xi. 532), a Trustee of the Royal Exchange, a member of the Dublin Society, a Governor of the Musical Society's Charitable Loan, and Register of the Diocese of Meath.

T. O'C.

Dublin.

BYRON'S LOVE-LETTERS (7th S. xi. 508).—Perhaps the following work will help to supply the need of J. B. S. "Love Letters of Famous Men and Women in the Past and Present Century. Edited by J. T. Merrydew. 1888, first

edition, 2 vols. 8vo. cloth, 1l. 10s. (London, Remington & Co.)." I have not the work at hand now, but I recollect it contains love-letters of Byron, as also a portrait of the poet.

J. CUTHBERT WELCH, F.C.S.

The Brewery, Reading.

Mr. Scoones is not the only person whom we have to thank for the publication of the *billet-doux* written in 'Corinne.' The effusion is printed in Moore's 'Life' of Lord Byron—under date.

EDWARD H. MARSHALL, M.A.

Hastings.

DICKENS AND 'PICKWICK' (7th S. xi. 401, 472).

—There was in the times of "coaching days and coaching ways" a well-known coach proprietor in Bath named Pickwick. This explains the reason why the name Moses Pickwick being painted on the coach about to start for Bath roused the ire of the immortal Sam Weller, who imagined that some person was making game of his master, and adding insult to injury. It will be remembered that Mr. Pickwick had just been cast in heavy damages in the suit of Bardell v. Pickwick. Perhaps it might really have been the death of one of the Bath firm which was recorded in the newspapers.

G. W. M. Reynolds took Pickwick on the Continent—much, I believe, to the disgust of Dickens—in a novel entitled 'Pickwick Abroad,' a very poor sequel indeed to the celebrated work. And in another of his stories, 'Master Timothy's Bookcase,' the same author gives an account of the marriage of Mr. Pickwick—translating him to the United States, as it is sometimes called.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

A CATALOGUE OF MINISTERS (7th S. xi. 509).—H Mr. HIPWELL's name were not at the foot of this query one might have spoken of the work as a well-known book. The title of the first volume is: 'An Abridgement of Mr. Baxter's History of his Life and Times, with an account of the Ministers, &c., who were ejected after the Restoration of King Charles II.' Second edition, in 2 vols. By Edmund Calamy. London, 1713. The title of vol. ii. is: 'An Account of the Ministers, Lecturers, Masters and Fellows of Colleges and Schoolmasters who were ejected or silenced after the Restoration in 1660. By, or before, the Act for Uniformity. Design'd for the preserving to Posterity, the memory of their names, characters, writings and sufferings.' London, 1713. There appears to be a more complete edition: "E. Calamy: 'The Nonconformists' Memorial, being an account of the Lives, &c., of the 2,000 Ministers ejected from the Church of England, 1666,' corrected by Samuel Palmer, 1862, 3 vols. 8vo., with numerous portraits."

ED. MARSHALL.

TWO LINES IN THE 'ILIAD' (7th S. xi. 267, 471).—I am much obliged by the numerous replies which my query has called forth. One of them, that by the REV. ED. MARSHALL, calls for some remark. MR. MARSHALL does not think that the two translations quoted by me can be regarded as "typical," inasmuch as, while Lord Derby leaves *ἰθματα* untranslated, Mr. Leaf has given no translation to *τρήρωσι*. Lord Derby has translated *ἰθματα*, but wrongly, as I think, by "flight." He is more than Mr. Leaf has translated *τρήρωσι*; his "wild and rapid" being no translation of it, but a gloss in his rendering of *ἰθματα*,—"wild and rapid flight." As neither translator aimed at the literalness of a crib, both showed a wisdom in leaving *τρήρωσι* untranslated; Homer having compared the two goddesses to doves not in timidity, but only in the mode of their motion. When the timidity of the dove is the prominent thing in Homer, both Lord Derby and Mr. Leaf (or his collaborator Mr. Myers) give it due prominence in their translations. Thus the lines, 'Iliad,' xxi. 139, 140,—

Ἡὲ κῆρυξ ὕψιστον, ἐλαφρότατος, πετηνῶν,
ἡδίστου δαίμας μετὰ τρήρωνα πέλειαν,
as rendered by Lord Derby—

As when a falcon, bird of swiftest flight,
From some high mountain-top, on tim'rous dove
Swoops fiercely down,—

as by Mr. Myers "As a falcon upon the mountain, swiftest of winged things, swoopeth fleetly down a trembling dove."

R. M. SPENCE, M.A.

Mane of Arbutnott, N.B.

'HISTORY OF CROMER' (7th S. xi. 368, 491).—We read of "Stanway, about four miles from Colchester," as having a "wayside chapel for pilgrims travelling along the Ikenield way or street." Exact evidence will oblige, because I have always understood that the true "Ikenield way or street" ran from Gister St. Edmunds, near Norwich, in a south-west direction, to Salisbury and Land's End.

A. HALL.

ROMAN CATHOLIC REGISTERS (7th S. ix. 487; x. 11).—It may not be improper to add that Extracts from the Registers of the Dominicans of England and Wales, copied from the archives of the Master-General of the Order, at Rome, by the Rev. Charles Ferrars Raymond Palmer, in 1881-2, is a volume on paper of 87 pp., forms Add. MS. 32,446 (Brit. Mus.). In the same repository will be found transcripts by Mr. Palmer of the following non-parochial Roman Catholic registers: Baptisms, Marriages, Admissions into the Confraternity of the Rosary, &c.....at Standish Hall, in Lancashire, Gifford Hall, in Suffolk, and Poole Park, near Chudleigh, in Devonshire, 1755-1758; Chessell, co. Surrey, 1755-88; Wokingham, co. Surrey, 1759-1762 and 1788-1800;

Warfield, co. Berks, 1776-1784; Leicester and Hinckley, co. Leicester, 1785-1814; Leicester, co. Leicester, 1815-1837; and Hinckley, co. Leicester, 1814-1837. The entries are comprised in a small quarto volume, on paper, of 382 pp., forming Add. MS. 32,632. DANIEL HIPWELL.
34, Myddelton Square, Clerkenwell.

HARCOURT OF PENDLEY, HERTS (7th S. xi. 489).—Perhaps the following note may help SIGMA. Maria Jane Johnson, of Weston Green, Thames Ditton, in her will dated April 17, and proved in the following September, names as her executors John Johnson Harcourt, of East India House and Camberwell, and George Simon Harcourt Ainslie, cornet first Regiment Royal Dragoons.

As a possible clue to the identification of the above-named, compare the following extract from the pedigree of Eyre of Wilts, as given in Burke's 'Landed Gentry' (1852):—

"Walpole Eyre, Esq., of Burnham, Bucks, m. in Nov., 1767, Miss Sarah Johnson, and had 3 sons, viz., Henry Samuel, his successor; John Thomas, m. Harriet Margaret, dau. of — Ainslie, Esq.;.....Walpole, m. Elizabeth, dau. of — Johnson, Esq."

Can any reader supplement the above with information as to (1) the parentage and lineage of "Miss Sarah Johnson," (2) the husband of the above-mentioned testatrix, (3) — Johnson, Esq., father of Elizabeth Eyre? JOHANNIDES.

May I refer to my notes at p. 358 of vol. iii., *Miscellanea Genealogica et Heraldica*, New Series. I have a few names, &c., not there given.

REGINALD STEWART BODDINGTON.

15, Markham Square, Chelsea, S.W.

FREDERICK II. OF PRUSSIA (7th S. xi. 426, 518).—If we consult one of the later and most trustworthy biographers of Frederick II., viz., Martin Philippson (v. 'Der Neue Plutarch,' ed. Gottschall, Elfter Theil, Leipzig, 1885), we find (1) that the king not only gave patronage to the expelled Jesuits, but, even as Crown Prince, he afforded material support to those refugees who were banished from Salzburg on account of their religious faith; (2) that his behaviour to his wife was not altogether so odious as it appears, since his marriage had been enforced upon him by his father, and, unfortunately, no real tie of mutual love had ever united their hearts. Nevertheless, though he was unable to conquer his personal aversion, and to share his life with one who had no place in his heart and mind, it is well known that she was treated by him with royal honour and dignity until his end. Z.

THE "COCK TAVERN," FLEET STREET (7th S. xi. 349, 410, 491).—I have always fancied that I was disgusted with the cock put outside the new place. We are now told it is a facsimile. Surely it is more than twice as big as the old cock was! H

the original is really inside, I should like to know about this. Facsimile should be the same size exactly. I cannot willingly relinquish my prejudice as to the size. Why do you not go and see for yourself?—somebody will ask. That seems a very simple question, but I cannot answer it; unless, indeed, it be reasonable to say that I prefer my old recollection of the "Cock Tavern" to the improved vulgarism. I do not want to find the north to be south.

C. A. WARD.

Walthamstow.

An article on the "Cock," by an Old Templar (T. E. Kebbel), appeared in *Fraser's Magazine* for September, 1882.

WM. H. PEET.

REFORMADOES (7th S. xi. 507).—Some interesting remarks upon this word, and its use in the reign of Charles II. may be found in De Quincey's 'Works,' xvi. 490.

EDWARD H. MARSHALL, M.A.

Hastings.

WILL-O'-THE-WISP (7th S. xi. 103, 275, 377).—MR. TOMLINSON says the author of 'Guide to Science,' when he wrote about the *ignis fatuus* did not know the difference between marsh gas (carburetted hydrogen) and phosphuretted hydrogen. It would have been more correct to have said he did not know positively to which of these gases to attribute the *ignis fatuus*, and I believe it is still a matter of doubt whether to write it down PH_3 or C_2H_4 . Light carburetted hydrogen is marsh gas, and the *ignis fatuus* is seen in marshy places and over stagnant pools. The author of 'Guide to Science' attributes the phenomenon to decayed animal substances (PH_3), and, also to decayed vegetable substances (C_2H_4), under the hypothesis that these wandering fires are sometimes one and sometimes the other, or, at any rate, that popularly the two phenomena are called will-o'-the-wisps. If MR. TOMLINSON can positively assert that marsh gas is never *ignis fatuus*, or that the *ignis fatuus* must be phosphuretted hydrogen, probably many would like to see his proof besides myself.

Of course it will be borne in mind that the accidental spark of a pipe may occasionally light "marsh gas." I am exceedingly averse to defending any statement made in my books, but am most thankful for information. Next to the pleasure of being right is that of being set right.

E. COBHAM BREWER.

In my quotation from Dr. Brewer's 'Guide' I omitted the following note to the "phosphoric hydrogen," which MR. TOMLINSON calls in question:—

"If phosphorus be boiled with milk of lime, and the beak of the retort placed under water, bubbles of phosphoretted hydrogen will rise successively through the water, and (on reaching the surface) burst into flame. It is the singular property of this gas to ignite spon-

taneously in air when it has been produced by the action of lime or potash on water; when the gas is procured directly from hydrated phosphorus, it does not ignite spontaneously, because it is more pure."

CELER ET AUDAX.

A FEW: SEVERAL (7th S. xi. 107, 317; xii. 16).—Chancer's equivalent for a few may be recalled. Disposing of the Somnour's familiarity with certain legal expressions, he says ('Prol.,' li. 639, 640):—

A few termes hadde he, two or thre,
That he had lerned out of som decree.

The phrase "two or thre" (common in Scotland in the compound form "two-three") is of itself noteworthy, and may be compared with the example in Matt. xviii. 20, "Where two or three are gathered together." MISS BUSK is perhaps right in believing that, apart from comparison, *few* is rarely used "to denote more than four"; but then, one wonders, when does the word not either express or imply comparison?

THOMAS BAYNE.

Helensburgh, N.B.

TOM HOOD'S MONUMENT (7th S. xi. 222, 314, 495).—According to the remarks of your correspondents at the third reference, what I said seems to have been misunderstood. My note was written owing to the peculiarity of the expression "Biceps of Parnassus." "Biceps Parnassus" I knew, but not "Biceps Parnassi." If any one can quote a passage in illustration of the latter, then my position is untenable. "Biceps," of course, is used by us as a noun for a certain muscle, but in classical Latin, so far as I know, the word was adjectival. I was quite aware that Livy had "puer biceps," and Varro "bicepsos," but these appear irrelevant to the subject under discussion.

F. C. BIRKBECK TERRY.

LABOUR SONGS (7th S. xii. 1).—See 'N. & Q.' 5th S. x. 344, 477; xi. 158; 6th S. ii. 473; iii. 58; iv. 238.

GEO. L. APPERSON.

MIRAGE (7th S. xi. 327, 516).—I was once, for a very short time, in exceedingly hot weather, at Skegness, on the Lincoln coast. A local enthusiast claimed for it the distinction of being the only place in England where the *fata morgana* had ever been seen, adding, "This is exactly the day when you may expect to be favoured"; and I was "almost persuaded" to believe I saw something which was certainly not within ordinary view, but whether ships or mountains I cannot now remember.

R. H. BUSK.

FRIESLAND (7th S. xi. 347, 452).—I learn from Vicary's 'Saga Time' that Sigurd Stephanius, Rector of Skálholt School, published in 1570 a chart founded on the historical sagas. This chart is shown in Mr. Vicary's book, and the island of

"Friesland" appears in what would now be reckoned about 60° 30' N., 10° W. It is marked H, and the comment of Stephanus annexed to that letter is (translated): "H. What island this is I do not know, unless it be the island that a Venetian found, and the Germans call Friesland" (pp. 196-8).
ST. SWITHIN.

DIGHTON CARICATURE (7th S. xi. 508).—The caricature "Sell and Repent" was "Drawn Etch'd & Pub'd by Rich^d Dighton, 1817, Nov^r 29th." In the Guildhall Library, London, there is a copy of Dighton's "City Characters," with the names of the caricatured individuals added, and upon "Sell and Repent" appears the name Mr. Hall.

CORRIE LEONARD THOMPSON.

DUCKS' EGGS (7th S. xi. 427).—This used to be done in Derbyshire when I was a boy. In fact, it was the custom of all the folk who kept fowls to boil and chop up for the hen and chickens, or ducks and ducklings, all the "addlin's" of egg settings, "addlin's" being the unproductive eggs. They were not given as first food, so far as I am aware.

THOS. RATCLIFFE.

WORKSOP.

GREAT ORMOND STREET, LONDON (7th S. xi. 489).—I take it for granted that Mr. BONE knows all that Cunningham has to say about the street, and that he has referred to "Powys House" under the separate heading "Powys"; that he knows all about Lord Thurlow's, now the Working Men's College, established by Maurice, and removed here from the Blackfriars Road. Charles Butler's chambers, which he especially wants, was No. 44. He lived in the same house with Lieut.-Col. Charles Stoner. His chambers were at 12, New Square, Lincoln's Inn. Macaulay wrote his famous essay on Milton at No. 50. Dr. Stukeley dates his "Litterarium Curiosum" from No. 49. The garden of No. 48 was so beautiful it was bought for £400 Kensington for 35*l.*, and the ceiling of a room sold for fifty guineas. Dr. Hickes, of the "Thesaurus," lived here, Dr. Hawkesworth, Soame Jenkinson, Robert Nelson, Chancellor Hardwicke, Dr. Mead, Smith's clever "Book for a Rainy Day," and Atkinson Bush as residing here, and John Fenton, who wrote a "History of St. Giles's in the Fields." Sir Thomas Lowther was an inhabitant. Charles Jennens, who (1772) attempted to add Shakspeare, lived here in great splendour, where they called him "Solymon the magnificence." The rectory house of St. George the Martyr is No. 42. When first built, the backs of these houses on the north side had a magnificent view to Highgate and Hampstead. The associations are endless.

C. A. WARD.

The "Royal Blue Book" for 1832 gives the three living addresses of Charles Butler, viz., 44,

Great Ormond Street, Bloomsbury; 12, New Square, Lincoln's Inn; and Wykeham, Spalding, Lincolnshire.
G. F. R. B.

Charles Butler, King's Counsel, and the first professor of the Roman Catholic faith who was admitted to plead at the bar after the repeal of the prohibitory statutes against Papists. He was the author of many works on jurisprudence, history, and theology. He died at his house, No. 44, Great Ormond Street, on June 2, 1832, in the eighty-third year of his age. For the names of some of the eminent inhabitants of this street see Peter Cunningham's "Hand-Book of London."

EVERARD HOME COLEMAN.

71, Brecknock Road.

BIBLIOGRAPHY OF SCHOOL AND COLLEGE MAGAZINES (7th S. iv. 5, 110; v. 476; vi. 93, 214).—In order to keep this list up to date it should be added that Westminster School has recently issued not only the *Elizabethan*, which has reached vol. vi. No. 22, April, 1891, but also—

Westminster Truth. Magna est veritas, et prævalebit. Weekly, One Penny. Women's Printing Society, Ltd., 21b, Great College Street, Westminster. 8vo., 2 leaves. No. 3, January 31, 1890.

Pen and Brush. Dat Deus Incrementum. Price 6*d.* Unwin Brothers, 27, Pilgrim Street, Ludgate Hill, E.C. 8vo., pp. 8, with illustrations. Vol. i. No. 1, May, 1891.

W. C. B.

BACCARAT: ITS DERIVATION (7th S. xi. 488).—No exception ought, perhaps, to be taken to the amiable workers for the "New English Dictionary"; no doubt to read newspapers and books with the view to writing out slips of dictionary instances seems to some minds a more "elevated" round game than—well, say playing baccarat; but when we are continually asked to bow before the pronouncements of the "New Dictionary," it becomes opportune to point out that amateur work does not here, any more than in any other matter or thing, embody the thoroughness which might be expected of professional work.

In the present instance the derivation from "F. baccara" can only be characterized as a rough-and-ready bit of work; nor is the description of the game anything but an amateur translation from Littré. Possibly professionals might have carried the derivation a little further back—e.g., some French authorities believe the game to have been brought from Italy so far back as the time of Charles VIII., &c. I will only concern myself to-day, however, with the final letter, the letter which Mr. BIRKBECK TERRY calls "the excrecent t," led by this amateur work to think it is an English excrement on the French word. But in French authors of the day the word will be found to be more often written with than without the final *t*. Hector Malot, indeed, wrote a novel with this word for title, spelt 'Baccara.' Cherbuliez, in 'Brouh

et Comp^{te}, spells the same, and Ohnet, in 'Lise Fleuron'; but I have an idea that I have seen the final *t* to the word when used incidentally by the same authors in other works. Marie Colombier certainly uses both spellings in the one work 'Courte et Bonne,' and I have notes of the spelling *baccarat* persistently in use by André Theuriot, Mario Mehard, Gontran Borys, Arsène Houssaye, Léopold Stapleaux, and others. R. H. BUSK.
16, Montagu Street, Portman Square.

Mr. G. A. Sala, in 'Echoes of the Week' for June 6, asks the same question as Mr. TERRY regarding this word, which has obtained so much prominence within the last few months. He states:—

"There is in the department of Meurthe, in France, a busy little town called Baccarat, famous for its manufacture of cut glass. A workman in this factory who had invented a new process of glass-blowing was awarded in 1823 with the Montyon prize 'for virtue.' Such a guerdon, I fancy, would scarcely have been claimed by the inventor of Baccarat, the gambling game. Whence it came is a mystery. The Italian botanists recognize a plant called Baccara, or Lion's Tongue, and some authorities hold that the game of baccarat was imported into France from Italy by the soldiers of Charles VIII. 'Baccare! you are marvellous forward,' says Gremio in the 'Taming of the Shrew,' but it is to be feared that 'baccare' has little affinity with baccarat, which Littré, by the way, spells 'baccara.'"

T. O'C.

Dublin.

Undoubtedly the word comes to us through the Spanish language, but it bears every sign of being originally introduced into it from Arabic. Some thirty years ago I travelled from the River Plate by the Royal Mail Steamship, and often in the evening played at *venite y uno* with my fellow passengers, most of whom spoke Spanish. The deal was always called *la baraja*, and the same word was also used for the pack of cards itself. Stevens's 'Spanish-English Dictionary,' 1706, gives "*Baraja*, a Fray, a Confusion, a Quarrel; also a Pack of Cards. Arab." APPLEBY.

SIR ROBERT COTTON (7th S. xi. 387).—Watt, in his 'Bibliotheca Britannica,' &c. "Sir Robert Bruce Cotton," mentions the "Cottoni Posthuma," published by James Howell, first in 1651, fol., afterwards in 1672, 8vo., and also "Divers choice Pieces by Howell. Lond., 1651, 8vo."

J. F. MANSERGH.

Liverpool.

CARMICHAEL FAMILY (6th S. vi. 489, 546; vii. 77, 233; 7th S. xi. 332, 458).—Would Mr. CARMICHAEL kindly state where his reference to John Riddell is to be found? That John Riddell knew of no heirs male of the bodies of John and Samuel, sons of the first Lord Carmichael, is a fact of no greater value than Douglas's seeming ignorance of these gentlemen's existence. It would

be interesting to know whether "the shadow" referred to is of such a nature as to interfere with the possibility of their having legitimate representatives, as it appears sufficiently material to interfere with the establishment of "the perfectly well-known and substantial claim of the heir-male general." HYNDFORD.

CONJUGAL RIGHTS (7th S. xi. 383).—I should like to know if any passages can be cited in which *obsequies* is used as equivalent to simple *rites*. Its usual meaning is, of course, funeral rites, as in Chaucer:—

And to the ladies he restor'd again
The bodies of their husbands that were slain,
To do the *obsequies*, as was then the guise.

'Canterbury Tales,' ll. 293-5.

In the passage quoted from 'Romeo and Juliet' it seems to me that the word *obsequies* does not mean what Mr. T. E. PAGET imputes to it, but love or affection shown for the deceased, as Paris, three lines before, says:—

The *obsequies* that I for thee will keep,
Nightly shall be to strew thy grave and weep.

Surely there is a distinction between "conjugal rites," the ceremonies attendant upon marriage, and "conjugal rights," the rights which marriage bestows, however they may be defined. Scott, in his 'Lay of the Last Minstrel,' canto vi., correctly uses "rites" for the ceremony of marriage:—

Me lists not at this tide declare
The splendour of the spousal rite. St. 4.
Nor durst the *rites* of spousal grace,
So much she fear'd each holy place. St. 5.
The spousal rites were ended soon. St. 6.

In Chambers's "Reprints of English Classics," "rites" in the second quotation is spelt "rights." I, however, have quoted from the Globe edition, which I suppose gives what Scott wrote.

F. C. BIRKBECK TERRY.

LADY PENNYMAN'S 'MISCELLANIES' (7th S. xi. 443).—Is there any confirmation of this lady's marriage, as stated in the preface to this book, or of her husband having succeeded to the baronetcy? She is not mentioned in the Pennyman pedigree as given by Betham (ii. 342), nor in any edition of Burke's 'Peerage' before 1852, when the baronetcy expired. She is said to have married, about 1703, Thomas, second son of Sir James Pennyman, Bart., and her husband is said to have succeeded his brother as baronet. Sir James Pennyman, the first baronet, had (according to Betham) "one son," Sir Thomas, second baronet, who died 1708, leaving six sons, of whom Thomas was the third. He was succeeded by his eldest son, Sir James, the third baronet, who died 1745, having had five sons, of whom Thomas was the third, and is said to have died in 1759. He was succeeded by his second son, Sir William, who held the title till 1768. There is, therefore, no room for Sir Thomas and

Margaret Pennymann as mentioned in the of the volume named above.

In connexion with this baronetcy there is a story between Betham and Burke, which has cleared up. Betham, in 1802, says Sir James is the sixth baronet, "m. —, dau. of —, whom he had twins, born 16 January, 1780, he married, secondly, Charlotte, dau. of Robinson, of Calwick." Burke says Sir James married Elizabeth, daughter of Sir Henry St. John, by whom (who died 1815) he had one daughter. He mentions no second daughter. He says Sir James died 1808. Which is correct? SIGMA.

THE ANNUALS (7th S. vii. 304, 435).—A correspondent writes that a bibliography of the annuals so far published during the second quarter of the present year would be of interest to the readers of the *Quarterly*, as many of them might now be classed as old books which have become rare. Permit me to say in behalf of your readers, to draw attention to the fact that the first of a series of articles 'The Annuals of Sixty Years Ago' appeared in the *Publishers' Circular* for June 27 of the current year.

EVERARD HOME COLEMAN.
Blackrock Road.

KNIGHTHOOD BY A JUDGE (7th S. vi. 396, 418, 477).—I think it is a fact that Denham "refused" the proffered honour. George Honyman, as a baronet, was not knighted when made a judge; nor would Sir George Jackson have been so distinguished had his honour been prolonged. Is my friend Mr. Denham displaying his accustomed accuracy when he says that honourables "could not well be knighted an inferior honour"? Have there been knighted "honourables" in plenty in the 17th and 18th centuries? Was not the 17th century the Hon. Sir Arthur Wellesley? EDWARD H. MARSHALL, M.A.

ESQUIRE (7th S. xii. 29).—I was practically the author of the note objected to at this reference. My 'Dictionary' I derive *esquire*, as generally known, certainly not from the French *écuyer* but from the Old French *escuyer*; and this again from the Low Latin accus. *scutarius*, a shield-bearer. To this derivation I adhere, and I am glad to find that your correspondent practically agrees with it.

The note in the *Athenæum* does not happen to mention this word at all. There are two "squires" in the Bible, and the other *squire* means a mason's boy. It is used thrice by Shakespeare: 'Love's Labour's Lost,' V. ii. 474; 'Winter's Tale,' IV.

iv. 348; '1 Hen. IV.,' II. ii. 13; and once by Spenser, 'F. Q.,' II. i. 58. These are authors which should be read. The derivation of this *squire* (which has no connexion with the other) is from the O.F. *esquire*, also spelt *esquierre* and *esquarre*; see *esquarre* in Godefroy's 'Dictionary.' All these are from the same source as the Mod. E. *square*, which I explain.

This is what I was talking about; but the note of my discourse does not sufficiently explain this. After this explanation, I hope it will be allowed that I am really quite right. It is not the first time that I have been told I am wrong, because my drift has not been perceived. It is hardly fair to judge by a necessarily meagre report. The article will be printed in full in due time, and your correspondent shall have a copy if I can get his address. WALTER W. SKEAT.

Reference to the 'New English Dictionary,' s.v. "Esquire," will reassure MR. PAYNE. It is the name of the heraldic bearing, and not the title of gentility, that the editors of the 'Dictionary' derive from *esquire*. Q. V.

WILLIS'S ROOMS (7th S. xi. 144, 213, 373, 418, 458, 513).—I am sorry to have attributed to MR. STANDISH HALY the blunder which appears to have been really made by Peter Cunningham. That it is a blunder MR. HALY will see by referring to the second edition of the 'Handbook of London' (1850), where the matter is set right. The mistake is surprising, as Cunningham knew well enough the difference between Old and Young White's. MR. HALY is mistaken in supposing that Brooks's Club (under that name) was in existence in 1764. Almack's Club was founded in 1764, and the house in Pall Mall was taken in 1778 by Brooks, who removed the club to St. James's Street and gave it his own name.

HENRY B. WHEATLEY.

"CLEVER DEVILS" (7th S. xii. 9).—I have always seen this phrase attributed to the Duke of Wellington. In Lord Stanhope's most interesting little volume, 'Conversations with the Duke of Wellington,' occurs the following:—

"I never shall forget the energy and earnestness of manner with which he deprecated mere 'secular education,' knowledge without religion, and doubted whether the devil himself could devise a worse scheme of social destruction."

ALFRED GATTY, D.D.

My father was fond of quoting, "If you educate children without religion, you are only making them clever devils," as a saying of the great Duke of Wellington, with whom he was on terms of intimacy. Probably the remark came out in conversation in my father's hearing. The subject was one on which the duke felt much, and often expressed himself strongly. FRANCES BUSBY.

Wormley Bury, Broxbourne

"ADMIRAL CHRIST" EPITAPH (7th S. xii. 43).—This is very common. I know of an example nearly a century—certainly over half a century—earlier than that given by Miss BUSK. It is in the old burying-ground at Ardrossan, and is so grotesquely spelt that I suspect that even then the "true text" was a floating tradition. I took a copy of the inscription; but, alas! my note is mislaid. The evil shall be remedied the next time I go to Ardrossan. GEO. NEILSON.

There is one at St. Peter's, Isle of Thanet.

D.

VIPERS (7th S. xi. 248, 335, 498).—In 'N. & Q.,' 1st S. vii. 152, a Sussex variant of the couplet respecting the "deaf adder" is given:—

If I could hear as well as see,
No man of life should master me.

The above is supposed to be marked on its belly.

J. F. MANSEERGH.

Liverpool.

SIR THOMAS JOSHUA PLATT, BARON OF THE EXCHEQUER (7th S. x. 507; xi. 58, 133).—It may not be improper to add that his father, Thomas Platt, of St. George's, Bloomsbury, born Jan. 4, 1760, admitted an attorney and solicitor 1780, and Chamber Clerk to Lords Mansfield, Kenyon, and Ellenborough, Chief Justices of England, died Oct. 8, 1842, and was buried with Catherine, his wife (died Jan. 26, 1843, *cet.* 76), in Highgate Cemetery, co. Middlesex. DANIEL HIPWELL.
34, Myddelton Square, Clerkenwell.

ROWCLIFFE OR ROCLIFFE FAMILY (7th S. xi. 267, 498).—There were Rocliffe's living here between 1560 and 1600, and perhaps later. Henry and Philip Rocliffe had families at that time. If Mr. BEESON desires, and will write, I could give him a list of entries of the name. C. MOOR.
Vicarage, Barton-on-Humber.

ARCHBISHOP MONTAIGNE (7th S. xi. 487; xii. 38).—I hasten to correct myself and to apologize. Dugdale does mention the archbishop, and makes him of the Westow family. This is conclusive against his humble origin. The mistake, however, has been made of connecting him and his pedigree with Wistow. W. C. B.

THE MARQUIS OF BUCKINGHAM'S MANSION (7th S. xii. 8).—I do not believe that any Marquis of Buckingham owned or tenanted a mansion near Wormwood Scrubbs. I think that the solution of Mr. STORR's query is that there was there an inn or public-house named after that illustrious house. E. WALFORD, M.A.

Hyde Park Mansions, N.W.

HOARE: FOSTER (7th S. xi. 88, 197).—John Foster was son of Anthony Foster, of Dunlany, by his wife Mary, daughter of Christopher Verdon,

Esq., of Clonmore, co. Louth. He married in 1704 Mary (not Elizabeth), daughter of William Fortescue, Esq., of Newrath, co. Louth, by Margaret, only daughter of Nicholas Gernon, Esq., of Miltown, co. Louth. The above I take from my copy of the 'Seize Quartiers' of the late Lord Farnham. Y. S. M.

SONGS WANTED (6th S. viii. 329, 374).—My old friend and brother officer GENERAL RIGAUD is now at his rest. I send, however, the following extract from Wheeler's 'Noted Names of Fiction' to 'N. & Q.' for the benefit of those readers to whom it may be of interest:—

"Newland, Abraham. A name by which a Bank-of-England note was long known, owing to its being made payable to Mr. Newland, one of the governors. An old song, fifty or sixty years ago, ran thus:—

For fashion and arts, should you seek foreign parts,

It matters not wherever you land,

Hebrew, Latin, or Greek, the same language they speak,
The language of Abraham Newland.

Chorus.

Oh Abraham Newland, notified Abraham Newland!
With compliments crammed, you may die and be damned,
If you haven't an Abraham Newland."

CLEER ET AUDAX.

'GENTLEMAN INSTRUCTED' (5th S. x. 27).—I cannot find that this query has been answered, *et cetera*, acting on the principle of "better late than never," it may be stated that Halkett and Laing say that the author of 'A Gentleman Instructed in the Conduct of a Virtuous and Happy Life' was William Darrell. The second edition was published in 1704. J. F. MANSEERGH.

Liverpool.

CHURCH AT GREENSTEAD: CHESTNUT TIMBER (7th S. x. 208, 297, 371, 476; xi. 15).—With respect to chestnut being used architecturally, W. C. B. speaks of the roof of the great school-room at Westminster School (said to be thirteenth century work) being made of chestnut timber, and the tables in the college hall of the same material, taken from some Spanish Armada wreckage. It must not be forgotten that a similar tradition obtains with regard to the magnificent roof of the Middle Temple Hall, though I am not sure whether it is so with the still more interesting and beautiful screen, which latter has certainly the appearance of good old English oak.

J. S. UDAL.

Fiji.

"BLOOD IS THICKER THAN WATER" (7th S. xi. 487; xii. 53).—I do not think that J. W. V. correctly recalls the version of this anecdote as first given to the public in (I think) the month of June, 1859, by—I write subject to correction—the special correspondent of the *Times* during our war with China in that year. If my memory serve me cor-

rectly, and latterly, alas! (*ex. gr.* your columns *passim*) it has played me some "jade's tricks," what was described—I do not say what actually happened, for the saying "non e vero si ben trovato" provides us still with a wholesome caveat—was this. Our naval squadron in the Chinese waters was engaged in bombarding the forts of Taku. A squadron of vessels of the United States navy was at the time cruising off the same coast. The United States were neutrals. The captain of one of their frigates had occasion to visit the commander of a British line-of-battle ship. At the moment of his official call he found the latter hotly engaged with the land batteries. He left his gig alongside the fighting ship, with his boat's crew in charge of her, while he went on board, and was conducted to the captain's cabin. When, on the termination of his visit, he resought his boat, he found her attached to the ship's side by her painter, but tenantless. The story goes that, searching for his boat's crew, he found them amongst the smoke on the fighting-deck of the man-of-war, stripped to the waist, and helping the British Jack Tars to work the guns! The American captain was naturally very angry, for such a situation might have led his Government into serious complications with the Chinese empire; but when he warmly remonstrated with the coxswain of his cutter, that official, it is said, as he saluted, offered the now historical apology, "Arter all, sir, blood's thicker than water!"

NEMO.

Miscellaneous.

NOTES ON BOOKS, &c.

Le Mort d'Arthur. By Sir Thomas Malory. Edited by H. Oskar Sommer, Ph.D. Vol. III. (Nutt.) To most readers the third and concluding volume of this admirable edition of the 'Morte d'Arthur' will be the most readable as well as the most important of the three. In this Dr. Sommer traces with elaborate analysis and commendable fidelity the sources whence Malory drew his materials, extracting parts from different romances, and blending them into one work. As, quoting Southey, Dr. Sommer says, this process was carried out "at the best possible time; a generation earlier the language would have retained too much of its Teutonic form; a generation later and the task would have devolved into the hands of men who performed it as a trade, and equally debased the work which they interpreted and the language in which they wrote." The question of the origin and relationship of the various branches of Arthurian romance—the "Merlin," the "Lancelot," the "Tristan," all represented in 'Le Mort d'Arthur'—has been the subject of exhaustive treatment in 'Les Romans en Vers du Cycle de la Table Ronde' of M. Gaston Paris, whose theory has not, however, passed wholly unchallenged.

To indicate in even the faintest degree the obligations of Malory to the 'Merlin' by Robert de Boron, the 'Ordinary Merlin' and the 'Suite de Merlin,' to the prose version of 'Tristan,' 'La Morte Arthur' of the Thornton MS., &c., is wholly beyond our space. Tables of these form a feature in the volume, and MSS. hitherto unprinted are given as an appendix. The merits of the two previous volumes have been conceded. They have

for the first time rendered generally accessible a trustworthy text of a masterpiece of English prose, and have facilitated its study by an ample glossary and other all-important critical aids. In the concluding volume the position is shown for the first time of Malory's compilation in the "criticism of the Arthurian cycle." The sources whence Malory has drawn are defined with remarkable clearness, and the literal translations in which he continually indulged are separated from the not very numerous episodes, supposedly of his own invention, for which he is responsible. For certain portions of the cycle Malory, Dr. Sommer holds, is our only authority. These consist of the last part of book iv., the whole of book vii., a lost 'Suite de Lancelot,' and what is called a lost 'Tristan' trilogy. Mr. Andrew Lang furnishes a delightfully written and ingenious introductory essay, in which he calls the work "of all jumbles the most poetic and the most pathetic," compares Guinevere with Helen of Troy, and the love, "constant as it is sinful," of Lancelot and Guinevere with "the passion of Clytemnestra and Egisthus, 'with sheer doom before their eyes.'" All that Mr. Lang writes repays perusal, and most of it repays study. Mr. Nutt, meanwhile, himself a student of Arthurian romance, sends out the work in a shape that delights the heart of a book-lover.

The Shrine of Love, and Other Stories. By Lady Dilke. (Routledge & Sons.)

Not the least conspicuous among the attractions of these mystical and poetical allegories is the antiquarian flavour they one and all possess, an attribute which qualifies them for notice in a periodical dealing little with modern *belles lettres*. In their conception, 'An Outcast Spirit,' 'Heart's Desire,' and 'The Triumph of the Cross' resemble the poetic literature of late mediæval and early renaissance times, with its mingling of faith and aspiration with sustained lament. A profound scorn of philistine ideals is accompanied in the stories with a sense that out of defeat and death may spring triumph, and that the martyr for social causes may, like his predecessor, in his agony be cheered with a view of the delectable lands. The tragedy of a life blighted by mistakes noble in purpose, the relentlessness of the world in dealing with any revolt against convention, the coils in which a nature may be involved when heredity and education are at war with circumstance—these and similar issues are raised by Lady Dilke, and form the subjects of what are, in fact, prose idylls. Whether we see Love, "the merciful one," unveiling his face to the girl "after her long tribulation and anguish," in 'The Shrine of Love'; the dying 'Weaver of Lyons' finding in the possession of the "Book of Truth" compensation for his sublime sacrifice; or shudder as 'The Outcast Spirit,' with the knowledge that "for those who have no place in life neither is any place in death" passes out upon the night; or with the child, in 'Heart's Desire,' watch the closed doors of the House of Whiteness, we follow willingly and unswervingly our author, awayed by her moods, accepting her theories, and temporarily, at least, being consecrated and sealed into her faith. The atmosphere of the South of France is delightfully caught, and initial letters depicting scenes at Aigues Mortes, Carcassonne, and other spots of historic interest, add to the antiquarian claims of the volume.

A New English Dictionary on Historical Principles. Edited by Dr. Jas. A. H. Murray. Vol. III. Part I. By Henry Bradley, Hon. M.A. Oxon. (Clarendon Press.)

It has long been known to those interested in the progress of this national work that apart, in a sense, from Dr. Murray, Mr. Bradley was working at the third

volume of the great 'Dictionary.' In our columns, indeed, proof of this joint or associated labour has been furnished. Its results are apparent in the appearance of the first part of volume three before volume two is completed. That some sub-division of labour was indispensable if any of the originators of the work were to witness its conclusion was evident. The present arrangement is probably the best that could be devised. While careful to exonerate Dr. Murray from responsibility for any of the faults of the present contribution, Mr. Bradley, the president of the Philological Society, makes full confession of indebtedness. Few of the pages are there which have not benefited by the suggestions of the keen and untiring editor-in-chief. It is inconvenient and superfluous, with the appearance of each successive part, to open out afresh the scheme of the 'Dictionary,' or to furnish philological essays upon the more important words included in the instalment. Concerning the merits and importance of the work no two opinions are conceivable. It is a noble effort to place England on a level with Germany in philological respects, and to supply the history of every word that an Englishman speaks or writes. Other dictionaries, how pretentious or important soever, are mere stopgaps, and for the completion of this work English scholarship is compelled to wait. All is now well in hand, and the progress, though it never can be rapid, may be trusted to be steady. It will furnish an idea how immense is the labour involved when it is said that the three hundred and fifty pages, or the more than a thousand columns, of the present part give explanations and illustrations of nine thousand one hundred and ninety-three words, of which six thousand eight hundred and forty-two are main words. An unusually large proportion of the words in this part, comprising the letter E, are technical terms belonging to modern science. One has only to think of words beginning with *epi*, or *eth*, or a dozen similar prefixes, to see how necessarily this is the case. Under various combinations or derivatives of *electricum* a full exhibition is made of the value of the historical system. *Electricum* occurs in the fifteenth century, *electricus* is used by W. Gilbert in 1600. Sir Thomas Browne is among the first to use the word *electric*. The various derivatives from *electric* come down, of course, to to-day. Other words in which new and special information is supplied include *each*, *Easter*, *ether*, *ember*, *element*, *epergne*, and innumerable others. Not a few of the subjects have been treated in our columns. We should like to have seen, under the word *epicene*, a quotation from Mr. Swinburne's 'Faustine,' which has done much to popularize the word. Our task is, however, accomplished in reporting the progress of the worthiest of undertakings. With the number is issued a list of the words of the use of which earlier or later illustrations are required. This, unfortunately, is too long for our columns.

Gulielmus Gnapheus Acolastus. Herausgegeben von Johannes Bolte. (Berlin, Verlag von Speyer & Peters; London, Williams & Norgate.)

In republishing the 'Acolastus' of Gulielmus Gnapheus, otherwise Le Poulon, a service is rendered to "students of the humanities." A dozen editions of this curious play were issued before the close of the sixteenth century. These are now all rare. The author's name is not to be found in biographical dictionaries, and his work is almost forgotten. The title-page and printer's device of the Antwerp edition of 1529 are reproduced. English translations of the play, by Palgrave and by Nicholson, were issued in the sixteenth century, and have sold for ten to twenty pounds.

WITH No. XII. of the *Petit Manuel du Bibliophile et du Libraire* of M. B. H. Gausseron a new volume of

a publication welcome to the book-lover begins. The offices remain 76, Rue de Seine, Paris.

In view of the holiday season, Percy Lindley's *Walks in the Ardennes and in Holland* and his *Tourist Guide to the Continent* have been reissued.

No. XLVIII. of the *British Bookmaker* has, in addition to facsimiles of bindings, some representations of book-plates.

MR. E. W. BONHAM, of the British Consulate, Calais, is publishing, in a strictly limited edition, an account of the Bonham family, from Thomas Bonham, of Essex, 1500.

MESSRS. J. E. GARRATT & Co., of Southampton Row, will shortly publish by subscription the first part of the *Dallastype Shakespeare*, a facsimile reprint of the first folio.

Notices to Correspondents.

We must call special attention to the following notices:

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

TO secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

S. S. T. ("Too wise to err, too good to be unkind").—The Rev. John East, of St. Michael's Church, Bath, is credited with the authorship of these lines. A sermon entitled 'The Plan of Human Redemption,' by R. Clarke ('Works,' ed. Tegg, 1836, vol. v. p. 37), puts forward the three propositions: (1) God is too wise to err, (2) He is too holy to do wrong, (3) He is too good to be unkind. See 3rd S. iii. 395.

J. C. JACKSON.—'Delle Stelle Fisse Libro Uno de Alessandro Piccolomini Venezia Pel Varisco' was published in 4to., without date. A Latin translation was published in Basle in 1568. This may aid you in arriving at an approximate date, which was probably 1561 to 1563.

J. B. S. ("Bonarobas").—Courtezans. Used in this sense by Shakespeare, Dryden, Scott. See Dr. Murray's 'New English Dictionary.'

ENQUIRER ("Pronunciation of a in Words such as *Past*, *Castle*, &c.").—The variation of pronunciation in these words between the *a* as in *man* and that as in *father* is recognized, and both pronunciations are accepted. See 'New English Dictionary,' by Dr. Murray, under "A."

ISTIPSAR.—'The Private Life of an Eastern King' is by William Knighton.

HERBERT HARDY.—Proof received; but the article has been crowded out.

ERRATA IN INDEXES.—In Index to 7th S. x., p. 524, for "Bobbins (A. F.)" read *Robbins* (A. F.). In that for 7th S. xi., p. 535, for "Hopton (Sir Richard)" read *Hopton* (Sir Ralph); p. 541, for "Paget (J. T.)" read *Pagot* (J. T.).

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 22, Took's Court, Cursitor Street, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

LONDON, SATURDAY, AUGUST 1, 1891.

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Notes.

THE CASSITERIDES.

(See 6th S. x. 261, 378, 458, 523.)

As the question of the alleged existence of Phœnician remains in South Devon is once more to the fore,* further correspondence on the Cassiterides may perhaps be of some interest at the present moment.

I am glad to learn that Mr. Thorpe's pamphlet is in type, and fondly hope that his argument is founded on a broader basis than the mere finding of a solitary idol of doubtful Phœnician provenance and the sound of one or two place-names. If theories built up on such treacherous data were allowed to pass unchallenged, we might, at no distant date, see Ball's Pond blossom forth as an old Phœnician colony, especially if some learned antiquary should have the good fortune to discover a Tyrian idol lost by some careless curio hunter near Dalston Junction.

To resume the discussion on the Cassiterides. Your correspondent at the first reference finds fault with Mr. Elton for seeking to dispel the old illusion, and speaks of "our traditional connexion with the prehistoric Cassiterides of Europe." Some evidence should be forthcoming to prove that the "tradition" is older than Camden, who

was the first among writers, ancient or modern, who identified the "long sought for" Cassiterides with the Scilly Islands. But though this was only one of many random guesses for which the 'Britannia' is so notorious, the "tradition" has taken firm root and cannot easily be eradicated.

Strabo says the Cassiterides were ten in number; according to Camden's own computation there are one hundred and forty-five Scilly Isles. But he disposes of the difficulty by selecting ten as the more important of the group and disregarding the rest as wholly insignificant.

There is another difficulty. There is no tin to be found in the Scilly Islands, and Cornish antiquaries have so far, I believe, failed to discover any ancient workings. This serious objection is met by Camden's supporters with the naïve statement that there is plenty of tin to be found in the "adjacent" peninsula, Cornwall to wit, which with its numerous promontories could be easily mistaken for a group of islands "by strangers."† But the Phœnicians were, we are told, regular traders to Cornwall, and not strangers; the nearest point of the "adjacent" peninsula is about thirty miles from the Scilly Isles, and if they were such clever navigators they could not possibly have committed such a strange geographical blunder.

Too much importance is generally attached to the well-known passage in Strabo, wherein the Cassiterides are described as situate north of the Artabri (i. e., near Cape Finisterre, in modern Galicia), "somewhere within the Britannic climate." But, as Hillebrand has pointed out,† in order to be able to understand the meaning of this statement it is essential that one should consult a map embodying Strabo's ideas of the configuration of Europe—such a one, for instance, as that prefixed to C. Müller's careful edition of the ancient geographer's works. If any doubt should be left in our minds as to the exact site where Strabo fancied the Cassiterides were situate, we have only to refer to his description of them and see in what order he enumerates them. They are mentioned at the end of the third book in connexion with other islands adjacent to Spain, as Gades and the fabulous isle of Erytheia. Gaul and Britain are treated of in the next book.

If further evidence were required to show where geographers living at the beginning of the Christian era placed the Tin Islands, we may refer to Diodorus Siculus, who was a contemporary of Strabo, and who, after a fairly detailed account of the British tin trade round about Bolerium Promontory, mentions the Cassiterides as lying above Lusitania in the ocean over against Iberia.

* 'The Cassiterides,' by Dr. George Smith, F.R.S. London, 1863.

† The Stockholm volume of the *Comptes Rendus* of the Congrès International pour les Études Préhistoriques.

* See 7th S. xi. 225, 336, 433; xii. 11, 29.

Since the correspondence in 'N. & Q.' appeared, Mr. Elton's 'Origins of English History' has reached its second edition, and I am glad to see he has not been converted to your correspondent's opinion. Mr. Elton may have the consolation that, if mistaken in his conclusions, he is erring in such good company as W. D. Cooley* and Sir G. Cornwall Lewis,† whom Mr. Thorpe seems to claim for the other side.

Mr. Elton's verdict with regard to the value of the nautical medley in verse by that "foolish" writer, Festus Avienus, errs on the side of leniency. It is difficult to conceive how anybody could seriously state that in his treatise 'On Sea Shores' the Cassiterides are "very plainly" identified with Cornwall. After referring to the lofty headland yeleft Oestrymnis, which antiquaries identify either with Cape St. Vincent or Cape Finisterre, he informs us that under this headland opened out the Oestrymnian Gulf, in which lay, scattered about, the islands called Oestrymnides, rich in tin and lead. Then we are further told that Ireland was only *two days'* sail beyond the Oestrymnides, and yet it took Himilco *four months* to reach the latter on his outward voyage on account of the vast quantities of floating seaweed, swarming with monsters of the deep, which hampered the progress of his ships, and owing to the total absence of wind and the sluggishness of the sea. This is certainly not a description by which either the Bay of Biscay or the Cornish coast could be recognized, and the poetaster-geographer has evidently lost his bearings, and spun one of the toughest yarns ever spun by a sailor. The masses of floating seaweed, the shallow sluggish sea, can only refer to the Sargasso Sea, and the Oestrymnides must be sought for somewhere else, far away from the Lizard Head.

It is argued that for such enterprising navigators as the Phoenicians the voyage from Cadiz to Cornwall presented no serious difficulties. Perhaps not. But, on the other hand, how are we to account for the total absence of all traces of them on the Cornish peninsula? We should know that the Carthaginians have been to the Azores, even if the record of Himilco's voyage had been totally lost, because Carthaginian coins and other antiquities are often found on these islands, especially at Corvo.‡

* 'History of Maritime and Inland Discovery.'

† 'Hist. Survey of the Astronomy of the Ancients.'

‡ Before Camden misled continental antiquaries, the Azores were generally identified with the Cassiterides. Thus Peter Martyr writes, "De Cassiteridibus Insulis, quas Portugalensis, earum possessor, Azorum insulas nuncupat." Cf. his 'Opus Epistolarium,' ed. 1670, pp. 447 and 449. They are ten in number, if the little Formigas be counted as a separate island. They are rocky and volcanic, but I believe no tin is found on them. Strabo's description of the Tin Islands, however, fits them better than the Scilly Isles. The Cassiterides

Bronze antiquities have been found in Egyptian tombs which we are assured are many centuries older than the date at which Massilia or Narbo was built, and tin must have been procured from somewhere long before any Phœnician ship dropped anchor off the Island of Gades.

No doubt it would be highly gratifying to patriotic Cornishmen to be able to boast that argosies flying the Tyrian pennant were regular traders to Mounts Bay some 3,000 years ago; but so long as some more convincing proof of their visits cannot be produced than those hitherto advanced, unbiassed people will remain sceptic.
L. L. K.

In a former communication I drew attention to Mr. Elton's valuable work, 'Origins of English History,' and took occasion to note certain points to which, as it appeared to me, exception might fairly be taken, viz., his total disestablishment of the Scilly Islands as the true Cassiterides of Herodotus, and also his somewhat equivocal arrangement of the evidence adduced for the purposes of his argument.

I have now examined his second edition, and cordially thank him for allowing a *modus vivendi* for those who may differ from him on the important and very interesting geographical question involved (see 6th S. x. 261). Of course Mr. Elton is entitled to his own opinion. As he put it forth, certain small islets off the Bay of Vigo are the true Cassiterides, and Britain, never having been explored from the Mediterranean at the date of the historian Herodotus, the term Cassiterides could not apply to any British islands.

In the first edition Mr. Elton thus expressed himself: "In the mouths of the rivers between Vigo and Finisterre; there *not far from the shore* are the islands [which the Greeks called] Cassiterides," p. 18 (the italics are mine). He now writes, "the islands [which were long known as the] Cassiterides." The important expression or definition "not far from the shore" involves the whole matter in controversy. I cannot object to the term "long known," because it is too indefinite to carry any final decision, while, being in the past tense, it may be useful as a saving clause. Mr. Elton should change front altogether.

The term "not far from the shore," however, is in direct contradiction to his own quoted authorities. Thus, Posidonius writes: "The metal was dug up among the barbarians beyond Lusitania and in the islands called Cassiterides.....and also found in Britain." I take it that the term "beyond" is intended to disconnect the Cassiterides altogether

were, we are told, ten in number, far out in the ocean north (*viz.*) of the pen of the Artabri, from which they were separated by a width of sea greater than that between Gaul and Britain; and according to the order in which they were enumerated they were nearer to Iberia than either to Gaul or Britain.

from the peninsula, while the context does connect them somewhat with the mainland of Britain, to which country the Scilly Islands directly appertain.

Diodorus writes: "Above Lusitania there is much of this metal in the little islands lying off Spain *in the ocean*." Here again the expression "in the ocean" cannot be reconciled with the terms "not far from the shore." The fact is that ancient geographers were altogether mistaken as to the contours of north-west Europe. It is now a fact that directly a seaman rounds Cape Finisterre in Spain he has the Scilly Islands straight ahead; you cannot see them, but there they are, there being nothing but sea (*Oceanus Cantabricus*) between. Now it was the habit of the ancients to foreshorten distances and ignore oceanic space, so in plotting these localities the Scilly Islands or Cassiterides would be placed as the next land to Spain in this direction.

Cape Finisterre, in this aspect, occupied the apex of a parallelogram, the land trending away south-east or south-west on either side, and Gaul aloped off to the north-east. Strabo writes: "Northwards and opposite to the Artabri are the islands called Cassiterides, situated in the high seas, somewhere about the *same latitude as Britain*." Pliny again: "opposite to Celtiberia are a number of islands which the Greeks called Cassiterides," but which we now know to mean Britain. Here, "northwards" and "opposite" are terms explicable only by means of a due conception of their geography. The contours of Spain, continued with Gaul and Germany, formed a continuous and nearly straight shore opposite to Britain, which, magnified tenfold, was elongated from Land's End to the Orcaades to fill the void. This metamorphosis will bring Cornwall *juxta posita* to Spain, and leave the Scilly Islands in the position claimed for the Cassiterides. This may seem sufficient to explain my view of the case. But a further charge remains. Mr. Elton writing (p. 16) of Pytheas:—

"In three days more they came to the mouth of the Tagus.....We must stay to consider *very briefly* the notion of the ancient geographers about this district, because it is only by that means that we can ascertain the situation of the Cassiterides."

Then follows his disquisition and the extracts above quoted, a lot about Hanno and Himilco, but not one word about Pytheas, that I can see, till p. 23:—

"We will therefore return, after this *long* but necessary digression, to our consideration of the voyages of Pytheas. Leaving the Cassiterides—"

But Mr. Elton has not shown that Pytheas ever reached, named, or described the Cassiterides, nor do I see any mention of the name in the fragments of his voyages that have come down to us.

It is of interest to ask whence did Herodotus

get his information, for surely the Phœnicians would not originate a term alien to their language. Probably he used the term quite indefinitely, meaning thereby "tin islands," though he writes positively, yet incredulously, about them, ending, "both tin and amber do come to us from the remotest parts." The inference is that the tin would reach Asia by overland route across Gaul.

A. HALL.

ORGAN BIBLIOGRAPHY.

(See 7th S. ix. 283, 342, 403, 504; x. 104, 222, 382, 443.)

The following are apparently omitted in Mr. THIMM's list, which was concluded 7th S. x. 444:—

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Beiträge zur Geschichte der neuern Orgelbaukunst, von Fr. Wilke. Berlin, 1846.

Souvenir de Fribourg. L'Orgue d'Aloyse Mooser, construit dans l'Eglise Collégiale de S. Nicolas à Fribourg en Suisse. Fribourg, 1840.

Das Strassburger Münster: besorgt von Th. Schuler. Strassburg, 1817. [See p. 75, Die Orgel.]

Burmans (Franciscus). Het nieuw Orgel in de orge Herrlykheid van Catwyk aan den Rhyn, den drieënigen God tongheheiligd in eene Heerde over uitgeprooken op den 20 July, 1765. Utrecht, 1765.

Heiss (Joh. Rud.). Auch ein Votum in der Zürcherischen Orgel frage. Zürich, Hohl, 1847.

Bottée de Toulmon. Dissertation sur les instruments de musique du moyen âge. Paris, Duverger.

Recueil de quelques relations sur les orgues les plus célèbres de l'Allemagne. Par un amateur de musique. 1757. 4to.

Danjou (F.). Sur l'origine de l'orgue. Nuremberg, 1771. 8vo.

Id. Lettres sur l'orgue de Fribourg. 'Revue et Gazette Musicale,' 5^e année, n^o 47, 48, et 50.

Revue de musique religieuse et populaire, 2^e année, 10^e et 11^e livraisons.

Dictionnaire de la conversation, au mot "Orgue."

Notice sur la découverte de l'orgue à piston, par MM.

Claude frères. Paris, 1845. 8vo.

Rapport sur l'orgue de Saint-Eustache. Paris, 1844.

Rapport sur les travaux du grand orgue de la Madeleine. Paris, 1846. Broch., 8vo. Avec une gravure.

De more canendi symbolum Nicœum, par Jean Gregori, publiée à Londres, 1650-1663, 4to. On y traite, pages 49 et suiv., de organis musicis hydraulici et pneumaticis.

Sur les orgues de la Bohême. Statistique de Riegger, 7^e cahier, p. 106.

Description de l'orgue de Strahow, par J. L. Eilschboegeld, tome I^{er}, p. 185.

Article "Androgyné," dans l'Encyclopédie de D'Alembert et de Diderot.

Sur l'invention de l'orgue, dans le traité 'De inventoribus rerum,' par Vergile Polydore, liv. I^{er}, chap. 14.

'Description de l'orgue hydraulique de Vitruve,' dans la traduction de Perrault (Coignard, 1684) et dans Daniel Barbaro: 'I dieci libri dell' architettura di Vitruvio,' Vinegia, Marrolini, 1656. Fol. Sur le même sujet, l'ouvrage de M. Will. Wilkins. Londres, 1813, et années suivantes, 4to.

Le Mécanisme du Flûteur, automate de Vaucanson. 1738. 4to.

Van Stetten jeune (P.). Histoire des Arts et Métiers et du Commerce de la ville impériale d'Augsbourg.

1779. Svo. Traité, à la page 158, de l'art de construire les orgues.

Ludwig (J. A.). Essai d'une méthode sur la disposition des tuyaux d'orgues. Wulderburg, 1778. 8vo.

Kirmberger. Construction d'un tempérament égal. 1760.

Marpurgs. Nouvelle méthode d'adapter de la manière la plus simple aux instruments à clavier toute espèce de tempérament.

Muller. Manière d'accorder l'orgue par tempérament égal. 1830.

Du nouvel orgue construit par M. Zeiger, pour l'église de Chambéry. Rapport présenté en séance publique de l'Académie des sciences, &c., de Lyon, par M. G. Pigeon. Lyon, 1847.

Calla. Rapport sur les orgues perfectionnés de MM. Claude frères de Mirecourt. 1856. 4to.

Scholes (J. C.). Memorials of the Bolton Parish Church Organs. 1882. 4to.

Chrysander's Historische Nachrichten von Kirchen-Organen. Rinteln, 1755.

Dodwell (H.). De usu instrumentorum et organorum in eccles. Christ. London, 1700.

Fabricii Bibliograph. antiquar. Hamburg, 1760.

Meister über die Wasserorgel der Alten, an den Lat. ubera. von Spazier. Berlin, 1795.

Adelungs Anl. z. musikal. Gelahrtheit. Herausgegeben von Hiller. Dresden und Leipzig, 1783.

Schröter (J. G.), Orgelmacher in Erfurt, Churfürstl. Mainz. Größtes Privilegium, wie auch derer Clöster und Gemeinden Attestata, u.s.w. Erfurt, 1720. (Unter den Attesten findet sich auch eines von Seb. Bach über die neue Orgel in der evangel. Augustiner-Kirche zu Erfurt vom 31 Juli, 1716.

Herstell (C.). Kurze Anleitung zur Kenntniss der Orgelstimmen, ihrer Behandl., und Verbindung u.s.w. Cassel, 1824.

Werner (J. G.). Lehrbuch, das Orgelwerk nach allen seinen Theilen kennen, erhalten, u.s.w. zu lernen. Merseburg, 1823. (Herausgegeb. von W. Schneider.)

Lange (G.). Die Einweihung der neuen Orgel zu Pötewitz. Zeitz, 1821. (Predigt.)

Ritter (J. L.). Etwas zur Feier des ersten Jubiläums der beiden Silbermannischen Orgeln in Röttha. Leipzig, 1821. (Enthält Silbermanns Biographie, ein Verzeichniss der von ihm gebauten Orgeln, die Jubel-predigt.)

Casson (T.). Reform in Organ Building. London, 1888.

Locher (C.). An Explanation of the Organ Stops. Translated by A. Schauenburg. London, 1888.

Patents in England, France, Germany, &c., relating to organs.

Report of the Council of the College of Organists on proceedings in connexion with the Conference on Organ Construction.

As regards MR. THIMM'S list, I may perhaps venture to make the following observations. The date of Christ's 'Die Einrichtung der Kirchenorgel,' printed at Nördingen, is 1882. The date of J. Biles's 'Guide to the purchase of an Organ,' second edition, is 1878. I am somewhat doubtful as to the date of the two editions of G. Preus's 'Grund-regeln von der Structur und den Requisitis einer untadelhaften Orgel.' MR. THIMM gives the date of the first edition at Hamburg as 1722, and that of the second edition at Hamburg as 1829. The date of my only copy, printed at Hamburg (which edition it is I cannot say), is 1729. The author of the book 'Versuch einer Anleitung zu

disposition der Orgelstimmen,' printed at Waldenburg in 1778, which MR. THIMM doubtfully attributes to J. G. Töpfer, is J. G. Tauscher. In MR. THIMM'S list a reference is made to the author Bottée de Toulmon, but the name of his work has accidentally been omitted. Is F. Dazjou's 'Manufacture d'Orgues, Paris, 1845,' entered in MR. THIMM'S list, the same book as F. Dazjou's 'De la Facture d'Orgues au XIX^e Siècle,' which I find entered in a list of works on the organ given at p. xviii of Hamel's 'Facteur d'Orgues'? L. CONWAY-GORDON, Col. R.E., Longley House, Rochester.

The following do not appear in MR. THIMM'S list:—

Rink's Practical Organ School, carefully revised by W. T. Best.

Joseph Hamilton's Catechism of the Organ, with History, List, and Description of Organs. 1842.

Bonanni (Le Père). Description des Instrumens Harmoniques. Ital. et François. Rome, 1776.

EVERARD HOME COLEMAN.

71, Brecknock Road.

ST. HELEN'S, BISHOPSGATE.—I paid a visit recently to this truly remarkable ancient church, which has been fitly called the "City Westminster Abbey," from the numerous historical monuments contained therein (a copy from one of which I subjoin) and the richly coloured windows. On the monument from which I took the notes is some excellent workmanship, both in figures and decoration, the former representing the departed merchant and his wife before a *prie-dieu*, with their sons and daughters respectively kneeling behind them:—

"Here resteth the bodie of the Worshipful Richard Staper elected Alderman of the Cittye Anno 1594. He was the greatest merchant in his tyme the chiefest actor in discoveri of the trades of Turkey and East India. A Man Hymble in Prosperity payneful and ever ready in the affayres publicke and discretely careful of his private. A Liberal howsekeeper bountiful to the poor an vpright dealer in the world and a devout aspirer after the world to come. Much blest in his posterity and happy in his and their allynances. Hee dyed the last IVNE Anno Domini 1608.—INTRAUIT VT EXIRET."

D. HARRISON.

LOCUSTS.—There was a report that some scientific professor had gone out to study how the swarming locusts might be destroyed, and that he had got amongst them and been eaten up by them. This was contradicted afterwards. Though it would have been a most just retribution from a locust's point of view, yet it was not very credible from a naturalist's. John the Baptist ate locusts, but we never heard that they turned the tables upon him. They took their Greek name *ἀκρίδες* from the tops of ears of corn which they destroyed. The law of Moses allowed of their being eaten. Some give their Latin name as from *locus ustus*. Any

fly if this locust anecdote can find
C. A. WARD.

2.—Looking over an old Dublin news-
paper's *Public Gazetteer* for October 20,
one across the following paragraph:—

In a quarrel between two spaniards on 'ship-
the Batchelor's Walk one of them was so
toledo'd that his survival is extremely incer-

mentioned in several dictionaries, but
seen the verb *toledo'd* except in the
were quoted. T. O'C.

3.—JORD: FRANÇOIS COPPÉE.—In Ford's
Melancholy' there is a description of a
contest between a lutenist and a nightin-
gale by Charles Lamb in his 'Specimens
of Dramatic Poets,' which Lamb says "is
as anything in Beaumont and Fletcher,
most equals the strife which it celebrates."
Ford also quotes it *in extenso*, with great
in, in 'Our Village,' the chapter entitled
"Whip Ball" (Camelot ed., 1891). It may
some of your readers who may be un-
ed with the passage to compare it with a
on of a contest somewhat similar, but
tragic termination, between the young
Filippo and a nightingale, in Coppée's
little play 'Le Luthier de Crémone,'
the passage beginning "Ah! c'était
dit," and ending "venait du violon ou
signol." JONATHAN BOUCHIER.

4.—STONES: HORSEING-STEPS: UPPING-
Some few years ago 'N. & Q.' contained
graphs relating to these objects, an
of which was to be seen in former days
front door of almost every farmhouse in
own shires. It may, therefore, not be
reproduce the following passage from the
Ralph Thoresby, the Leeds antiquary,
date of October 29, 1708. The diarist
speaking of the neighbourhood of

we met with a great number of horsing-
of three steps, but cut out of one entire
B. B., 1708; being erected by Edmund
uncle to my kind friend the present Lord
—Vol. ii. p. 13.

ANON.

5.—GORMAN MAHON.—I cannot gather from
obituary notices how this grand old
one by his familiar designation. In some
name is given as simply James Patrick
but in one newspaper he is described
Patrick O'Gorman Mahon, son of the
raic Mór, by Barbara, daughter of the
Surely such an archaic name as
Mór was never borne by any man of

this century. Can any reader of 'N. & Q.' throw
light on the subject? JAMES HOOPER.
105, Lewisham High Road, S.E.

THE FRANKING PRIVILEGE.—The following lines,
entitled 'A Lament for Franks; or, G.P.O. Changes,'
by Miss E. H. Sheridan, stand on the frontispiece
of one of my collections of "franks." They may
be of interest to some readers of 'N. & Q.'—

Best thanks to those privileged friends I'd express
Who have helped me so oft with a "little address,"
Who plac'd under cover each dull imperfection,
And gave to my writings a proper "direction."
In exchanging our notes foreign credit we lose,
Since a good English "frank" is not now worth two
sours,
And our letters less free, we poor gossips feel blankly;
We must keep our thoughts closer, since none may go
frankly.

I believe that these lines have never appeared in
print hitherto. E. WALFORD, M.A.
Hyde Park Mansions, N.W.

AN IRISH SUPERSTITION.—The purgatory of
the Irish is not confined to a local Hades.
Like Virgil's ghosts, some of the dead may not
enter it, but are compelled to haunt the swamps
and seaside, or wander for a certain period by the
roads and ditches. This notion, elder-born than
Christianity, is one with that of the old Romans. The
very causes that prevented Charon from ferrying
over the howling shades upon the outer shores of
Styx, "The need of sepulchres, and funeral due,"
as well as the commission of certain sins, bar
these unhappy spirits from purification and for
giveness for a much longer period than would
otherwise be the case. But masses and prayers
can release them. "Once upon a time a poor soul
lay paying his purgatory in the stony road under
the track of the people, and under the track
of the cattle, for want of three prayers which his
daughter had neglected to 'put up for him,' till a
priest happening to ride over the place where he
lay, the spirit gave a great groan, on hearing which
the priest turned back, and the groan came up
through the earth a second and a third time. So
the priest stopped, and asked in the name of the
Trinity who was there; and the voice made answer
that he was the spirit of a certain man, who must
lie there till some one should put up three prayers
for his soul and for the souls of those belonging to
him, which his daughter (who lived in a great
house near at hand) had neglected to do. Then the
priest rode up to the house, and when the serving-
man came to hold his horse, he bade him go in
and send such a girl to him. But the girl objected
to do the groom's work, till something in the
priest's look compelled her to hold his horse.
Then the priest turned to her, and thanked her,
and said, 'May the Lord have mercy upon your
father's soul and upon the souls of all belonging
to him'; and going into the house, he bade her

follow him, and to set a table between the two doors, and to leave them open; and when she had done so he thanked her again, and repeated the same prayer. Then he bade her bring two candles, and to light and set them on the table; and a third time he thanked her, and repeated, 'May the Lord have mercy on your father's soul and on the souls of all belonging to him!' Then he took his breviary out of his breast, and read an office, and immediately there came in at one door a bird as white as the first snow, and flew out past the candles through the other door, and that, the Lord save us! was the soul of the girl's father, that had been trodden under the track of the people, and under the track of the cattle, and would have been there ever since but for the passing by of the priest and the prayers he offered for him."

I tell the story as an Irish peasant woman told it to me. I find that this appearance of a white bird in connexion with the soul is not confined to Ireland. In Derbyshire and Shropshire the same idea exists, and a white pigeon is said to appear in certain houses as the herald of an approaching death.

C. A. WHITE.

Preston on the Wild Moors, Salop.

RICHARD JONES (1779-1851), COMEDIAN.—He died in Chapel Street, Belgrave Square, London, and lies buried in the vaults of St. Peter's Church, Eaton Square. A marble tablet to his memory, at the entrance to the church, records that he was for more than forty years an inhabitant of the parish, and died Aug. 30, 1851, aged seventy-two. A further inscription on the same monument commemorates his wife Sarah, who died June 18, 1850, aged seventy-one, and his sister, Eliza Jones, who died Nov. 29, 1828, aged forty. This note will serve to correct the date of Jones's death found in *Gent. Mag.*, 1852, New Series, vol. xxxvii. p. 102.

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

ROBERT DE KELESEYE, RECORDER OF LONDON.—Thomas de Keleseye, in his will (dated and enrolled in 1375), describes himself as the son of Robert de Keleseye, late Recorder of London. As this man's name is omitted from Strype's 'List of the Recorders,' it is well to note the fact.

Robert de Keleseye is mentioned in Riley's 'Memorials' as being Common Sergeant in 1306. Again, he is not mentioned in Strype's list of those Sergeants. It is tolerably certain he must have filled both offices consecutively, and to have been the second Recorder of whom any data are met with, Thomas Juvenal (elected in 1291) being the first, and both these men are omitted by Strype.

Dr. Sharpe says one of this name appears as a man of influence in 1312, as alderman (ward uncertain) in 1319, and as M.P. for the City 1327-1328. As in the printed list of the Court of Alder-

men for 1319-20 ('Cal. of Husting Rolls Wills,' Appendix, Part I.) the only ward unappropriated is that of Bradestrete (Broad Street), we may not be far wrong in assigning that ward to him. He was, however, returned by the City to Parliament no fewer than six times—namely, in 1315, 1327 (twice, at Lincoln and then York), and in 1328 (thrice, at New Sarum, Northampton, and York).

It is uncertain in what year he was appointed Recorder, but it is probable he preceded Gregory Norton (appointed in 1329). The predecessor of this latter man in Strype's list is given as Robert de Swalchynne. I have a strong suspicion, although it looks an extravagant one—but the vagaries of copyists are infinite—that Robert de Keleseye's name should stand for that of Robert de Swalchynne, especially as the latter's name has utterly evaded me in any other record.

Robert de Keleseye had by his wife Juliana three sons, (1) Sir Thomas de Keleseye (will dated and enrolled 1375); (2) Peter de Keleseye; (3) John de Keleseye, goldsmith (will enrolled 1348-9); and who, by his wife Roesia, had one son, John, and a daughter, Agnes.

Foss mentions a Richard de Kellesay, justice itinerant for co. York, in 1225, and Abbot of Selby, who died in 1237. It would not be surprising to find that the "Kelleshull" family derived from the same source. Robert de Keleseye's will is dated 1336, and was enrolled in the same year.

JOHN J. STOCKER.

3, Weltje Road, Ravenscourt Park, W.

BI-MONTHLY.—We have the *Academy's* own authority for the statement that

"until the end of 1870 it appeared at irregular intervals of about one month; from January, 1871, the publication was bi-monthly; the weekly issue began in 1874."

And one is naturally surprised to find, on referring to the volumes in question, that the publication was fortnightly, and not bi-monthly, between the dates of 1871 and 1874. The conclusion one arrives at is that the meaning of the word *bi-monthly* is generally not properly understood, not even in the editorial sanctum of the *Academy*.

L. L. K.

'THE SPARK,' BY THOMAS CAREW.—This poem, which appears in Carew's 'Poems,' third edition, 1651, pp. 135, 136 (and perhaps in the previous editions), is printed in Suckling's 'Works,' London, 1770, vol. i. pp. 59, 60, under the title of 'The Guiltless Inconstant,' without the last two lines, and with many alterations, much for the worse, throughout. My opinion was solicited about the authorship, and as the poem is not found in the earlier edition of Suckling's poems, the "Fragmenta Aurea of 1648," I suppose that it was inserted in the later editions from an imperfect copy, probably contained in some of the many

commonplace-books of the seventeenth century, through the ignorance of the editor. Every other line nearly in the reprint has some error.

W. E. BUCKLEY.

Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

COUNTS OF THE HOLY ROMAN EMPIRE.—Many of the titles of nobility created under the Empire are involved in such considerable intricacy that only those who have made a study of foreign dignities can be quite sure of what often seem to be mere elementary points. May I, therefore, appeal to such adepts for answers to the following questions? 1. Was it usual to create a man Count and Baron of the Empire? 2. Am I right in supposing that latterly—say, about the middle of the last century—Counts of the Empire had become very plentiful, and not very highly esteemed? 3. Could the King of Sardinia, as a Prince of the Empire, create nobles of the Empire? 4. Were, or are, all nobles of the Empire entitled, as the princes are, to bear their arms displayed upon an Imperial Eagle? 5. Where can I find illustrations or accurate descriptions of the coronets appurtenant to the degrees of the imperial nobility? 6. Did a Count of the Empire become possessed, upon creation, of any hereditary privileges, or entitled in perpetuity to any order, such as that granted to Nova Scotia Baronets, for instance? P. B.

COLONIES.—Can any one inform me in what way we have added to the British possessions since 1887, whether by annexation, protection, cession, or conquest; what the new possessions are, and in what year they were acquired? I shall be greatly obliged if correspondents will reply direct.

(Miss) M. EVILL.

Gatstone, Upper Norwood.

THUNDERSTORM IN WINTER.—In a weird story of Sir Walter Scott's he speaks of a thunderstorm visiting a district immediately after a snowstorm. The time is fixed at Christmas, and the snow is still fresh upon the ground. Can any of your readers supply me with information relating to the real occurrence of such an atmospheric phenomenon?

HORACE ALLEN.

THOMAS BENNET.—Can any of your readers give any particulars, as to his professional career, of Thomas Bennet, publisher? By his will, dated September 8, 1703, and proved September 5, 1706, he seems to have died very well off, and mentions "my house in Fleet Street at the Sign of the Golden Lyon." He died August 26 previously, leaving a widow, Elizabeth, grand-

daughter of Sir John Wittewronge, Bart., who remarried Sir Thomas Gery, Knt., Master in Chancery, and M.P. for Coventry in the Parliaments of 1695, 1702, and 1710. He seems to have been a personal friend of Atterbury's, as, besides leaving him a mourning ring, he also left him the sum of five guineas "to preach my funeral sermon." What books did Bennet publish; and was he connected in a literary point of view with Atterbury?

G. MILNER-GIBSON-CULLUM, F.S.A.

Hardwick House, Bury St. Edmunds.

BOLINGBROKE CASTLE.—What pictures exist (not ideal) of Bolingbroke Castle, Lincolnshire, as it was before the siege by the Parliamentary army, 1643?

T. ROBINSON, M.D.

BLACK-LETTER BIBLE.—

"Bible translated according to the Ebrew and Greek, with profitable annotations, &c.—the Geneva version of the Breeches Bible, black letter, Barker, 1602, folio—containing MS. notes of the N., J., and H. families."

This copy was sold by Messrs. Sotheby in 1855 from Dr. Hussey's library, and was bought by Messrs. Sotheran for 13s. A reference is wanted to the MS. notes by one of the families named. They would be greatly obliged if the present owner would put himself in communication with

E. L. HUSSEY.

Winchester Road, Oxford.

THE DROESHOUT PORTRAIT OF SHAKESPEARE.—The portrait in the First Folio, 1623, is known in various "states," and also in the later folios, 1632, 1664, and 1685. The late Mr. Halliwell-Phillips had an earlier and more perfect copy than any others known, which seemed to be from a very early print of the plate. The facsimile reprint of the First Folio in 1807 has a very careful copy of the original portrait in the First Folio. Is the engraver of this copy known? It is not only a fine copy, but a fine engraving.

ESTE.

'HUNTINGTOWER,' SCOTCH SONG.—Who is the author of the words and the composer of the music of this? Is it included in any collection of Scottish songs? I remember it in my boyhood as sung to a pretty and rather mournful air. In case any one should not recognize it by the above title, I had better say that it begins—

When ye gang awa', Jamie,
Far across the sea, laddie.

JONATHAN BOUCHIER.

HOLLAR.—There is a print by Hollar of Charles II. (Parthay, 1442), after Van Dyck. Would some one be so kind as to tell me whether the picture is still in existence; and, if so, to whom it belongs? I also want to know at what age Charles is here represented. The print is dated 1649, but must have been executed some years after the picture was

painted, as it is the portrait of a boy of fifteen years or less.
J. C.

WILLIAM CLARKE.—I should be much obliged for information as to the ancestry of William Clarke, who married Mary, the daughter and eventual heiress of Paris Slaughter, of Ponsborne, in the parish of Hatfield, co. Herts. The earliest mention I can find of him is in the Peterborough registries on the birth of his eldest son in 1697, when he is described as "Esquire."

RALPH SEROCOLD.

SOURCE OF VERSE WANTED.—The last line of the last verse of a certain poem is—

And angry words are angry words.

The argument, briefly, is to this effect. A lover, calling unexpectedly at the home of his lady-love, overhears her chiding in angry terms a younger sister. He, in consequence of what he has heard, misconstrues her true character, and decides that it would be unwise to make her his partner for life. Can any reader give me the author of this poem, and say when and where it was published?

A. T.

Bristol.

MITHAISM.—Where can I find a recent magazine article on mithraism?

Z.

[Consult the *Popular Science Monthly*, No. 333.]

BOOK WANTED.—Can any of your readers inform me where 'The Improvement of Human Reason' ('Hai Ebin Yakdam'), by Simon Ockly, can be purchased?

ARAB.

THE REV. WILLIAM LLOYD, Rector of Fladbury, was involved, with his father, the Bishop of Worcester, in the charge of preventing the return of Sir John Packington for Worcestershire. It was resolved by the House of Commons on Nov. 18, 1702, that young Lloyd should be prosecuted by the Attorney-General, "after his privilege as a member of the Lower House of Convocation is out" ('Journals of the House of Commons,' xiv. 37). Were proceedings ever taken against him? If so, with what result? I may add that I am aware of the entry in the 'Journals' for Dec. 23, 1703 (*Ibid.*, 268).

G. F. R. E.

HOWARD FAMILY.—Above the grave, on the family estate near Baltimore, Maryland, U.S., of Cornelius Howard (died 1777), father of Col. John Eager Howard, soldier and statesman of revolutionary fame, stands a stone on which are engraved the following arms: On a shield gules, a bend argent between six cross crosslets fitché; on bend in dexter chief an escutcheon fleury-counterfleury bearing a lion rampant or erased pierced in the mouth by an arrow, and in sinister base a crescent for difference. Shield surmounted by an earl's coronet, on which, however, six-pointed stars

replace the usual strawberry leaves. Above coronet an earl's five-barred helmet supporting a cap of maintenance purple turned up with ermine, on which stands a lion statant guardant (not gorged) with outstretched tail and having on shoulder a crescent for difference. Motto, on a tasselled ribbon beneath shield, "Desir n'a repose." These arms are stated to have been copied from some engraved on a copper-plate about two feet square, with the inscription beneath, "Howard, Earl of Arundel," which was taken to Maryland by Cornelius's father, Joshua, when he emigrated thither from Manchester or its vicinity in 1685 or 1686, in consequence of his father's displeasure at his having volunteered on the king's side to resist Monmouth's invasion in the west. This plate existed till some forty years ago, when it was destroyed in a fire which took place at Cliffholme, one of the Howard mansions. Cornelius's elder brother, Francis, returned to England between 1732 and 1738. His remaining brother, the second son, Edmund, remained in Maryland; but his issue all died young.

The tombstone is so well and carefully cut that it must, I think, have been procured from England, whence at that time not only clothing, but building materials, were, as a rule, procured. There seems, however, to me to be some confusion in the arms. The motto, if I am not mistaken, is that adopted by Charles Howard on his creation as Earl of Nottingham, October 22, 1597, and used by his two successors of the same Christian names up to 1681, when the title became extinct. The mark of cadency in their case was, however, I believe, a mullet, the crescent referring to the Glossop Howards. The barony of Effingham, which had belonged to the Earl of Nottingham, passed at the same date (1681) to Francis (son of Sir Charles) Howard, who was Governor of Virginia from 1684 to 1689.

Being interested in the pedigree of this family, I would feel grateful to readers of 'N. & Q.' for any information they can give me on the following points:—1. What Howards were established at or near Manchester at the date named, i.e., about the middle of the seventeenth century? 2. Whose arms were those above described; or to what Howard, Earl of Arundel, could they have belonged? 3. Is anything known of the Francis Howard who returned to England between 1732 and 1738?

A. E. H.

VOCABULARY OF RUSTIC ENGLISH.—The late Edward FitzGerald, in a letter written in 1856, says:—

"I amuse myself with jotting down materials (out of vocabularies, &c.) for a vocabulary of rural English, or rustic English: that is, only the best country words, selected from very many glossaries, &c., relating chiefly to country matters, but also to things in general—words that carry their own story with them, without needing

derivation or authority, though both are often to be found. I always say I have learned the language of Queen Elizabeth's or King Harry's Court in Suffolk villages better a great deal than that spoken in London societies, whether fashionable or literary, and the homely [strength] of which has made Shakespeare, Dryden, South, and Swift what they could not have been without it. But my vocabulary, if ever done, will be a very little affair—if ever done, for here again it is pleasant enough to jot down a word now and then, but not to equip all for the press."—*Letters and Literary Remains*, ed. by W. A. Wright, vol. i. p. 268.

Was this collection ever published? We are almost sure that it never has been. Few men were so well capable of compiling a book of this kind as FitzGerald. His exquisite taste would, we may be sure, have preserved him from admitting vulgarisms, of which many (perhaps rightly) have found their way into almost every one of our local glossaries. If the manuscript of this compilation be in existence, we trust that its owner may be induced to give it to the world.

N. M. & A.

'THE BRIDESMAID.'—Can any of your readers tell me the name of the author of this beautiful little poem?—

The bridal is over, the guests are all gone,
And the bride's only sister sits weeping alone:
The wreath of white roses is torn from her brow,
And the heart of that bridesmaid is desolate now.

With smiles and caresses she decked the fair bride,
And then led her forth with affectionate pride;
She knew that together no more they might dwell,
Yet she smiled as she kissed her and wished her farewell.

She would not embitter that festival day,
Nor send her sweet sister in sorrow away:
She hears the bells ringing—she sees her depart—
She cannot crush longer the grief of her heart.

She thinks of each pleasure each pain that endears,
That gentle companion of happier years:
The wreath of white roses is torn from her brow,
And the heart of that bridesmaid is desolate now. *n*

E. C. W.

PARISH REGISTERS.—Will some one kindly inform me whether the registers of the following parishes have ever been printed? (1) St. Mary-lebone, London; (2) St. Andrew, Holborn, London; (3) St. Nicholas, Deptford, Kent. I have not access to any published list of registers that have been so treated.

GUALTERULUS.

GOLDWYER FAMILY AND ARMS.—Can any one give me information as to whether the following Goldwyers were ancestors of the Goldwyers of Somerford Grange and of Christchurch, Hants? Nicholas Goldwayer, a priest, died 1444, and is buried in Temple Church, Bristol. William Goldwyer died 1514, and is buried at Colchester; also Christina and Isabella, his wives. Jane Goldwyer was imprisoned 1580 on account of her religious opinions, released 1588. A copy of the original petition, from the Manuscript Office, now

in my possession, was obtained by my grandfather, William Goldwyer, formerly of Christchurch, Hants, subsequently a surgeon in the Royal Navy. The family bore the following arms: Azure, on a bend voided or three stirrups of the second. Crest, a stag's head proper attired or. Motto, "Cante sed certe." As the original grant appears to have been lost, will some one kindly inform me when they were granted, and by whom?

HENRY GOMEZ BINFIELD GOLDWYER.

Kimberley, South Africa.

PASSAGE IN WORDSWORTH.—Where does Wordsworth write,—

An angel mailed for a battle day!

E. S.

TALPACK: INDAMIRA: JERE: SEYES: PATONEE: JOWRING.—Can any of your correspondents give me information as to any of the above words? Does the name Talpack occur in gipsy or any other mythology? Where is the name Indamira to be found in English literature previous to the eighteenth century? What is the explanation of (1) "Who the good jere would have thought so-and-so?" (2) "Up, seyes, up," a drinking expression; (3) "patonee," an heraldic term; (4) "A place of removal" in connexion with a monastery? What kind of stuff was "ferrateen"? What is "pass-devant fashion" as applied to a lady's dress; and what is "jowring dialect"? A.

[2. *Qy. upsee*, as in "upsee freize"? 3. *Qy. patonce*, a sort of cross flory!]

Replies.

CALDERON'S 'ST. ELIZABETH.'

(7th S. xi. 465; xii. 12.)

Whether "Mother Hubbard is quite as good an authority as Zola," as your anonymous correspondent declares, I leave for others to decide; but that his instance, "the cupboard was bare," would not have served my argument there can be no question. I should have been put out of court at once had I offered it, with the rejoinder that there was no parity between the cupboard and the saint; whereas the instance with which a coincidence supplied me contained an absolute analogy which settled the question by reducing it to the absurd. Obviously it is just equally ridiculous to paint St. Elizabeth naked in rendering the passage Mr. Calderon has taken for his theme as it would be to paint the engineer Hammelin and his sister naked on the occasion described by Zola.

Your correspondent is inaccurate when he implies that the meaning of the Latin *nudus* has not been taken into account. Father Clarke, Mr. Wagner, and the Dean of Durham have all given sentence against Mr. Calderon on this count, and though Prof. Huxley contradicted them, I opine

that if any of these clerical writers had invaded the province of Prof. Huxley and read him a lesson on the technical rendering of some Latinity adopted in the physical sciences, they would long ago have been ordered back to their "sandal." He is right, however, in saying that the question at issue is in the rendering of this word.

It is just when this question is made a stalking-horse for introducing all the items of sectarian controversy which can anyhow be connected with it that the "irrelevancy" he oddly enough complains of begins.

One stirs up animosity by citing a passage out of some partisan writer against Conrad of Marburg. But if Conrad of Marburg exercised judgment in rough-and-ready fashion, he lived in a rough-and-ready age; at all events, he had the courage of his opinions. He did something more than write behind the screen of a *nom de plume*; he held his life in his hand while he laboured to uphold social order against the excesses of the Stedeners, and ultimately laid it down for the cause he believed to be right.

Another's irrelevancy consists in trying to prove that on some other occasion or occasions St. Elizabeth underwent penance bare. This was answered by a quotation which said she was bared to her "shift" only. But, in any case, baring the shoulders is an entirely different thing from baring the whole person; and, besides, what she did on any one occasion is irrelevant to the question of what the writer Mr. Calderon elected to follow narrated that she did on another.

And now we have another irrelevant quotation brought in from Menzel. I confess I have not had the patience to wade through his 'History of the German Nation,' because partisan books are too irritating. You could crush them at every step; but the dumb printed thing cannot hear, and yet speaketh. But I have read the silly and insulting things Menzel has written about Englishmen in his account of his journey to Italy, and they are so grotesquely false "that I would not whip a cat on his evidence," much less accept it concerning any historical fact. In one case he intervenes to protect a poor English milord from the pranks of his *vetturino*, and he has no sooner done so than milord, relying on his *protection*, gets into another scrape, the whole difficulty having arisen from the smallness of his "tip"—a story, at all events, not "ben trovato." Further on, having seen a man beat a donkey, he generalizes on the Italians' cruelty to animals; but he adds this is just how Englishmen treat their womenkind. As Italians treat donkeys, so Englishmen treat women. As the Italian vents his spleen on his ass, so the Englishman vents his on his wife, even to the extent of dragging her to market with a halter round her neck. (This in 1835.) Further on he makes merry over the appearance of the English people he meets in a very impertinent

way. Now it is true that numbers of Englishmen, and still more of English women, are so given up to the study of the countries in which they travel that they have no time left to attend to their get-up. Though they are, take them all round, the best-dressed people in Europe when at home, it is true that they often do not look like themselves while travelling. But it is certainly not for Germans,* whose taste in dress is conspicuous by its absence even when at home, to cast the first stone at them.

We do not want Menzel's testimony, however, for the fact that St. Elizabeth devoted herself to the severest penances; that is well known. But it is a matter too intimate and too sacred to be understood at the present day. The attempt that has been made is vain to connect it with the unaccountable excesses of the Flagellants, condemned by Clement VI. and other Popes. All that can be said on that subject has been thrashed out in many treatises, and no one on 'N. & Q.' would care to have the discussion repeated in its columns. These excesses cannot in any way be brought home to Conrad of Marburg or St. Elizabeth. Pious people of her mould, whose reading is chiefly in the Gospels, and who do not read merely, but pass great part of their lives in meditating on every incident of the Passion, are often sincerely moved to associate themselves in the sufferings of Christ by actual personal participation in an imitation of them, with a loving devotion for which the ordinary Protestant, still less anti-Christian mind of the present day evidently has no power of conception or of sympathy. It is, therefore, idle to discuss it; neither does the question at issue require that we should do so.

On the other hand, beside all the irrelevant quotations which have been dragged into this controversy, there has been a culpable neglect (1.) of the testimony that might have been looked for in the pages of Montalembert's celebrated life of St. Elizabeth. It was a distinction of which he was proud that he was her descendant, and he spent some of the best years of his life in laboriously collecting materials for his biography of her, that he might make it absolutely complete. By the list he supplies of MSS. he searched out, it is clear he could not have come far short of fulfilling his desire. He makes the distinct and positive declaration that while he has added nothing, he has also suppressed nothing. After all this, it is surely significant that in the chapter narrating the scene of her assuming the penitential habit, while it is full of detail, it never entered his head that she knelt before the altar naked. Further, in one of his numerous illustrations—the woodcut from the painted glass at Marburg (p. 273, ed. 1878)—she is represented fully clothed.

(2.) It would surely have been very desirable to

* I do not include Austrians and Saxons.

look up the other examples of the treatment of the subject through all the ages of Christian art. I have not time for it myself; but I will undertake to say that no example in which St. Elizabeth is undraped will be found. It might fairly, however, have been expected that the accessible pages of modern English iconographers, such as Lord Lindsay and Mrs. Jameson, should have been searched for precedent as to the rendering of the subject. Now, though Mrs. Jameson goes into the history and legend of St. Elizabeth with loving minuteness, there is not a word to justify the nude treatment in her extensive experience. About Conrad of Marburg, however, she relates an incident which proves that, however extravagant in his austerity, he was by no means the unmitigated brute Protestant writers would make out. At p. 304 of her 'Legends of the Monastic Orders' she tells of his brave defence of the common people from an odious contribution laid upon them for the supply of the royal table, and of his procuring its removal by forbidding his meek though royal penitent to partake of any food or wine procured by means of an unjust burden on the people.

And now what is the outcome of the argument on both sides?

(1.) On the one side it is proved that two blunders have been committed—one by a misconceived translation on the part of the painter, and the other by the Chantrey Trustees in selecting a picture in which a mistake occurs for permanent exhibition in a gallery supported by grants to which people of all shades of thought have to contribute. It is just because Calderon is acknowledged to be one of the greatest ornaments of the British School that it is desired that he should be represented by an adequate production, and not by one which can reflect no honour on him. It is not supposed that he had any idea before him but to represent a grand act of self-devotion; but, having been proved to have mistaken its outward form, it is not supposed that he can desire to have that error perpetuated as long as South Kensington Museum lasts—an error, albeit, from which he might have been saved had he condescended to take advice preliminarily of some one to the manner born, as he probably would if treating a Jewish, Moslem, Hindoo, or Chinese subject.

(2.) The supporters of the other side, by endeavouring to bolster up these blunders with irrelevant arguments, altogether out-Calderon Calderon, and virtually accuse him of intentionally patching together a scene which should serve to pander to sectarian intolerance. Otherwise Conrad was nothing but a senseless savage and Elizabeth nothing but a senseless sentimentalist. There was no sense in the scene at all. Then why paint it? Why encumber the walls of a national museum with it at all?

Which is the kinder enemy, or the crueller friend?
R. H. BUSK.

16, Montagu Street, Portman Square.

To Miss BUSK's quotation from Zola may be added the well-known lines from Wolsey's speech in Shakespeare's 'Henry VIII.'—

Had I but served my God with half the zeal
I served my king, he would not in mine age
Have left me naked to mine enemies.

This quotation was given *à propos* of the subject in question in *Punch*, June 28th. It had, however, being so obvious, previously occurred to me on reading Miss BUSK's note. In part ii. of Cassell's 'Royal Academy Pictures' there is an engraving of Calderon's picture with a quotation underneath, in which it says that St. Elizabeth "threw off all her garments," and refers to Dietrich's 'Life of St. Elizabeth of Hungary.'

F. C. BIRKBECK TERRY.

I cannot work up an interest in the burning question of garments or no garments, because an artist, like poet and novelist, is at liberty to make history for himself; but I do object to the picture as non-devotional. It is, however, a famous model for sculpture. As a picture it wants fervour. The penitent should have been represented clasping a crucifix, looking up to heaven, or even grasping the altar, as symbolical of faith. The graceful lay-figure before us, taken by itself, merely embodies the human presentment of grief.
A. H.

THE VINEYARDS, BATH (7th S. xi. 409; xii. 10).—The question raised by my greatly esteemed friend PRECENTOR VENABLES I will endeavour to answer. A large portion of the parish of Walcot, such as it was, was ecclesiastical property previous to the Reformation, and after the death of Bishop Robert in 1166 was no doubt under the jurisdiction of the prior and monks of Bath. It is, however, very doubtful whether the grape was cultivated before the middle of the seventeenth century. The position of the vineyards, or, as they are called in the early maps, whinyards and wineyards, was on those beautiful slopes under the shadow of Lansdown. These vineries faced direct south, receiving the morning rays from the east and the evening rays from the western sun, whilst protected from the north-east and south-west blasts by the opposite hills of Widcombe. Walcot, during the time the vine was cultivated, although partly incorporated with Bath under the charter of Elizabeth, was really not fully enfranchised until the Reform Act of 1832 and the Municipal Corporations Act of 1835. Before the great architect Wood began his vast building operations in Bath, Walcot, though territorially large, was a mere village, with a population of not more than two hundred of the poorest class. Under Wood and his equally able son, his successor, Walcot grew soon

to be the most populous and the most magnificent part of the city, the population exceeding all the rest of the parishes put together, one of the first sites appropriated to building purposes being that of the vineries, the first building being Lady Huntingdon's Chapel, the first preacher therein being Whitefield, and the pleasantest row in the city being now regarded as The Vineyards.

The prior and monks of Bath, with occasional exceptions, from Bishop Robert down to the Reformation, were a rapacious crew. They neglected the grand cathedral of John de Villula until it became almost a ruin as early as the fifteenth century; they shamelessly wasted the revenues of the priory, to which the see had been reduced after Robert, and resisted every attempt on the part of the bishop to reform them. The lands and possessions they held in and near the city included the Prior's Park and nearly the whole of the south side of the city, and were very beautiful in situation, rich and productive in character. The Prior's Park was a splendid domain, gently undulating from the ridge of the down beyond it to the banks of the Avon. The vine here was, and no doubt for centuries, largely and successfully cultivated.* Then, near to the city, and within the immediate ecclesiastical precincts of the priory, there was the abbey green, and outside the city walls the abbey orchard (on which Orchard Street, the Parades, and the recently erected Roman Catholic priory, as well as other buildings, now stand), spread down to the edge of the water on the other side. This abbey orchard on the side nearer to the river was covered with vines, whilst the other portion, extending westward, must have been, from the character of the soil and position, a very "Land of Goshen."

R. E. PEACH.

It seems a pity that the collections in 'N. & Q.' 7th S. vi. 321, 476, should be overlooked. The wine of Winchester, where one of the churches was known as All Saints in the Vineyards, has been celebrated by Robert of Gloucester (Bramston and Leroy, 'Historic Winchester,' 1882, p. 137). There is a note on "The Vines" at Rochester in the late Dean Burgon's 'Twelve Good Men,' 1888, vol. i. In 1620 W. Hughes published 'The Compleat Vineyard; or, An Excellent Way for the Planting of Vines.....long practised in England.....and how to advance our English Wines,' 12mo. W. C. B.

Contributors insert various references to early or more recent sources of information; but a writer who comes between the two classes gives, perhaps, as accurate a statement of the whole case as a short summary can allow. Polydore Vergil has:—

"Vites in hortis magis umbræ, quam fructus causa, passim cresunt, atque uvam ferunt, quæ tamen nisi

* The prior and monks greatly neglected its cultivation before the Reformation.

sequantur calida æstas raro maturescit.....Vinum, ut ostendimus, tellus non gignit: pro vino, cervisia, quam ex ordeo conficiunt, in usu est: potus certe assuetus cum utilis, tum jucundus. Sunt vina ex Gallis, Hispania, et Creta insula apportata."—'Angl. Hist.,' l. i. p. 20, Lug. Batav., 1651.

CANON VENABLES has no mention of the opinion of Sir Robert Atkyns that in the vale of Gloucester

"these vineyards were only apple-orchards, as may appear by many records where manors were held of the king, and the tenants were obliged to pay yearly vessels of wine made of apple fruit. One record is 6 John, rot. 48. Walter de Hevene held the manor of Runham, in the county of Norfolk, by yielding yearly two vessels of wine made of pearmain to the king."—'Ancient and Modern State of Gloucestershire,' p. 32.

Rudder strongly opposes this, with references to Domesday, to William of Malmesbury, and Camden ('A New History of Gloucestershire,' Cirencester, 1779, pp. 25, 701).

Stow ('Chronicle,' p. 42) attributes the permission to have vineyards in Britain to Aurelius Probus, A.D. 277–282: "This Probus permitted the Brytains and others that they might have vines and make wine" (1601). ED. MARSHALL.

The name Vineyard is preserved in a street at Richmond, in Surrey, though if there ever was a vineyard it has long since disappeared, and its site is now occupied by houses. At one time St. Martin's Church, Westminster, stood literally in the fields, and flowers grew in Hatton Garden and Saffron Hill. Within the last twenty years the name Prince's Terrace, Knightsbridge, has been altered to that of Ennismore Gardens. Near the Vineyard at Richmond is Michel's Place, preserving the name of John Michel, Esq., of the town, who was a great benefactor to Queen's College, Oxford, where he had been educated. He founded eight fellowships, four scholarships, and four exhibitions, for persons born in the province of Canterbury; but these have long been consolidated with those on the old foundation. Michel is to this day commemorated in a "Thanksgiving for the Founder and Benefactors" of the college, and his portrait hangs in the dining-hall. It is well painted, three-quarters length, and presents him in the dress of the days of George I. wearing a long flowing wig.

JOHN PICKFORD, M.A.
Newbourne Rectory, Woodbridge.

PUNCTATORS (7th S. xi. 488).—*Punctare*, though unknown to classical, is recognized in mediæval Latin, but not as meaning "to point," in the sense in which Mr. Trollope uses that word. The equivalent for that would, I think, be *indicare*, as Horace's "*indice monstrare digito*." *Punctare* is "to prick" "to make a puncture," in French *pointer*, as when we read in Ducange of a man who in puncturing a sheet of vellum to indicate where the lines for writing upon had to begin and

wounded her eye with the awl or pricker in ad lineas punctaret, subulam incaute, oculum transfigit"). Then it came to "to make a point or mark with the pen," as having other meanings not to the present

Punctator, accordingly, in such churches of Exeter, was one whose duty it was to down, or "tick off," the names of persons unabsent from the choir and divine service, or were guilty of talking, &c., during the service. Names on the subject are given in Ducange. I cite only the following:—

Punctatori deinde negotium dedit eos qui abessent, et officium confabularentur,.....connotandi."

Persons thus noted were said *punctari*.

Le pointé se dit de ceux qui ne se rendent pas à l'union à laquelle ils sont tenus d'assister, ou qui négligent pas les devoirs de leur charge."—*Lexicon de Medice et Infimie Latinitatis*, Migne, 1866.

JOHN W. BONE, F.S.A.

This word is in Annandale's 'Imperial Dictionary,' published in 1882, with the following meaning:—

One who marks with dots: specially applied to the scribes, who invented the Hebrew points. See 'Punctio.'

EVERARD HOME COLEMAN.

Brecknock Road.

The official referred to by MR. T. ADOLPHUS LOPE as attending the officiant at Mass or Mass is called "Master of the Ceremonies," or *moniarus*. He need not be a priest, deacon, or acolyte, or in orders at all.

GEORGE ANGUS.

Andrews, N.B.

Her replies are acknowledged. "*Punctator*" is in the 'Century Dictionary' without any instance.]

AFTER AND VERSE (7th S. xii. 6, 56).—*et!* The daily paper from which I sent the quotation on the history of the word "influenza" is *St. James's Gazette* of May 20.

L. L. K.

THOR OF LATIN QUOTATION WANTED (7th S. 27).—The author was Thomas Warton. *Q.*, 5th S. iii. 187, 236, 299.

C. F. S. WARREN, M.A.

xford, Coventry.

"TAG, RAG, AND BOB-TAIL" (7th S. xii. 5).—The early form of this phrase seems to have been "Tag and rag, cut and long tail," very often used to "tag and rag." In Gosson's 'Schoole of Abuse,' 1579 (a few years earlier than the one given by Mr. WELCH), we have the form: "Euerye one which comes to buye ientex, shall have an honest neighbour, tagge ragge, cutte and long tayle," p. 45 (ed. Arber). The same form occurs in Dekker's 'Patient Grissill,'

1603, IV.iii. A few other instances may be given. In T. Heywood's 'Loves Mistress,' 1640, V.: "Young and old, short and tall, tag and rag, witch and hag, crone and beldam"; and in Farquhar's 'Constant Couple,' 1700, II. iv., there is "cut and long tail," without the first part of the phrase. Some years later, Ozell, in his translation of 'Rabelais' (iv. 221), has "Shag, rag, and bobtail." The earliest instance that I have noted of what is now the usual form occurs in Bramston's 'Art of Politics,' l. 10 from the end:—

Tag, rag, and bobtail to Sir Harry's run,

Men that have votes, and women that have none.

The date of this piece is about 1740. I should be glad of earlier references for this modern form, as well as of any example of "tag and rag, cut and long tail" before 1579. GEO. L. APPERSON.

11, Park Road, Wimbledon.

In 1554 Henry Machyn records in his 'Diary' that the Spanish ambassadors were entertained by a miscellaneous hunt at Hampton Court, wherein they killed "tage and rage," pp. 50, 464. Gosson's 'Schoole of Abuse,' 1579, has "tagge and ragge, cutte and longe tayle" (ed. Arber, p. 45), so that the phrase seems to be connected with sporting. There are many other instances, from 1566, in Wheatley's 'Reduplicated Words.' W. C. B.

I do not like it to be thought that any other should be more eager than myself to place a discovery on record in 'N. & Q.' The quotation under this heading, taken by MR. WELCH from my article on the 'Mariners of England before the Armada' (which, by the way, the kindly notice at 7th S. xi. 460, made to deal with "Manners"), was sent by me to 'N. & Q.' nearly two years ago, but was never used, probably through some accident. H. H. S.

Here is an earlier instance for MR. WELCH: "Up they start in every corner, tagge and ragge." Holinshed's 'Chron.,' 1577, "Hist. Ireland," f. 33.

R. R.

Boston, Lincolnshire.

"PRIEST" USED FOR "CLERGYMAN" (7th S. xi. 508).—Last autumn I drove to Haweswater, in Westmoreland, and, whilst resting for two or three hours at the head of the lake, I asked a boy some questions as to the occupiers of the very few houses in the neighbourhood. In reply to my inquiry regarding one of them, I was told that it was the priest's. I was very much interested in this reply, as I remember being told thirty-eight years since by a Presbyterian minister, who was a candidate for a vacant charge in Northumberland, that he was surprised to hear the village children playing on the highway say, as he approached, to one another, "Whist! here's the priest." Any one knowing the Northumbrian burr can pronounce the exclamation better than I can write it phonetic-

ally, though the sound remains perfectly in my ears even now after such a long interval.

The church ministered to by the present "priest" is a perfect toy. If I remember right there are four pews on the left and three pews and a pulpit on the right of the doorway. The gallery seemed to be seated for about four persons. The present "priest" is, I believe, very polite to visitors, and surprise was expressed when I told a resident that he had not come out of his house to do the honours of the church when I visited it. APPLEY.

This was discussed in 'N. & Q.' less than a year ago (see 7th S. x. 368, 478; xi. 31, 77). But I am tempted to suggest that the proper form of the discussion should be as to "clergyman" used for "priest" and "deacon."

C. F. S. WARREN, M.A.

Longford, Coventry.

"EVERY BULLET HAS ITS BILLET" (5th S. viii. 68; 7th S. xi. 18, 117, 275, 478).—MR. BIRKBECK TERRY is probably right in his conjecture of the origin of this phrase, for Gascoigne seems to have had it in his mind's eye when he wrote what follows, though "the exigencies of rhyme" forced him to make a slight verbal alteration:—

67 Ne will I yet affray the doubtfull hartes
Of such as seeke for welth in warre to fal,
By thundring out the sundrie sodaine smartes
Which daily chaunce as fortune trills the ball:
Sufficeth this to prouue my theame withall,
That every bullet hath a lighting place,
Though Greedie minde forseeth not that disgrace.
Gascoigne, 'Dulce bellum inexpertis.'

R. R.

Boston, Lincolnshire.

ADDISON ON THE COPERNICAN SYSTEM (7th S. xii. 26).—Since it is plain from MR. MOUNT's own showing that Addison did not dissent from Copernicus in prose, we may presume he felt, as some of us may feel, that he intensified the sublimity of his poetical presentment by not quarrelling, for the nonce, with the apparent motion of the heavenly bodies. Of course it was extremely wrong of Addison to indulge in such inaccuracy: the licence of any poet who should imitate him nowadays would be immediately "endorsed." What was it that Charles Kingsley wrote about Alexander Smith's lines:—

The bridegroom sea
Is toying with the shore, his wedded bride
And in the fulness of his marriage joy
He decorates her tawny brow with shells,
Retires a pace to see how fair she looks
Then proud runs up to kiss her!

"Exquisite? Yes, but only exquisitely pretty. It is untrue, a false explanation of the rush and recoil of the waves."—'Miscellanies,' vol. i. p. 294.

In the first edition (and I have no other) of 'The Bible Word Book,' Messrs. Eastwood and Aldis Wright indict Addison on another count. They

say that the *but* of Psalm xix. 3 (P.B.V.), is the A.S. *butan*, *buta*, *bute*=without, except, and remark, "By his exquisite rendering of the passage Addison has immortalized a mistake almost pardonable on account of its beauty": he having taken the *but* to signify nevertheless. Concerning this Mr. T. Lewis O. Davies writes ('Bible Eng.', pp. 76, 77):—

"The sense no doubt in which most people take the translation in the Prayer Book would be that although the heavenly bodies have no actual voice they do, in their beauty and order, proclaim their Maker's praise. And it may, I think, be fairly questioned whether this is not the meaning of the passage as given in the Prayer Book, so that it would not be, as Mr. Wright thinks, a mistake, which 'Addison has immortalized' in the beautiful and well-known lines..... It is, of course, beside the present mark to discuss which of the two translations [i.e., that of the A.V.* or the P.B.], best represents the Hebrew. We are only dealing with the signification of a sentence in the English Prayer Book. And it is certainly possible, perhaps probable, that 'but here was intended to mean 'nevertheless.' For this rendering of the passage has always had its supporters, and our Bible allows it as an alternative in a marginal note, 'Without these their voice is heard.'";

and, it may be added, in "without their voice heard."

The Revisers of 1885 say:—

There is no speech nor language
Their voice cannot be heard.

After all, Addison seems to have been as right as anybody. ST. SWITH.

Is not this heading misleading? What did Addison, in paraphrasing a Hebrew poet, do with the Copernican system? The Psalmist undoubtedly thought of sun, moon, and stars as *stars* circling round the earth, and Addison naturally, and very properly, wrote in the spirit of the original. It is not, so far as I can see, a case of conscious departure from fact, much less one of decorum. If Addison thought of the matter at all it was merely as one of literary propriety. C. C. B.

Addison's words need not be said to shelter themselves under the plea of conventionalism, but they may under that (if there be such a word) of *phenomenalism*. Addison wrote of what appeared. So did Moses, thousands of years before, when he wrote the first chapter of Genesis.

C. F. S. WARREN, M.A.

Longford, Coventry.

LYNX-EYED (7th S. xi. 7, 210, 251, 438).—MR. NEILSON will find the reference to the *lynx* in Patrick's edition of 'The Colloquies of Erasmus,' at p. 86, where, in note 4, Patrick says: "Lynceum—visus acutissimi, ex eo quod lynceus dicuntur habere visum præ omnibus animalibus optimum sed quænam animalia sint hi lyncei, nescire me fateor." My volume of Patrick's edition of 'The Colloquies' is dated 1740; but the index

* "There is no speech nor language, where their voice is not heard."

is incorrect, as in the 1750 edition, quoted by Mr. NEILSON, and if the pagination is the same in both, the reference for "Lynceus et Lynceus" should be pp. 86 and 130.

JAMES HOOPER.

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ANATHEMA CUP (7th S. xi. 447).—The so-called "Anathema Cup" at Pembroke College, Cambridge, was given to that foundation—"Pembroke Hall," as was then termed—by Thomas Langton, formerly fellow of the college, and successively Bishop of St. David's (1483), Provost of Queen's College, Oxford (1487), Bishop of Winchester (1493), and Archbishop elect of Canterbury (1501), but dying before his confirmation in the primacy. When Bishop of Winchester (1497) he presented the college with the covered cup under question, which is still preserved in the college treasury, and is brought out and used at the high table at the annual "Foundresses' Feast" on New Year's Day. It bears the inscription, "T. Langton Winton. eps. aule pembrochie olim, soci' dedit hanc Tasseam coop'tam eidē aule, 1497. Qui alienaverit anathema sit. lxxvij unc." The anathema has not saved the cover, which has long been missing. This has reduced the weight from 67 ounces to 39½ ounces. It was doubly gilt, but is now little more than silver. There is a lithographed drawing of the Anathema Cup in the late Rev. J. J. Smith's 'Specimens of College Plate,' published by the Cambridge Antiquarian Society in 1845.

EDMUND VENABLES.

Perhaps the following extract from Sir G. M. Humphry's admirable 'Guide to Cambridge,' p. 87, may be of use to your correspondent:—

"A silver-gilt cup with the date 1481 upon it, given by Bishop Langton of Winchester in 1497, called the Anathema Cup from the inscription 'Qui alienaverit anathema sit' on its stem, is one of the few pieces of plate which was saved, probably in consequence of its inscription, at the time (1641) when nearly all the plate of the colleges was given up to promote the cause of Charles I. It is the earliest piece of plate in Cambridge bearing the English hall mark."

A. GRANGER HUTT.

8, Oxford Road, Kilburn.

PROVERB (7th S. xi. 305, 374).—The earliest instance of the proverb with which I am familiar is the following:—

"And as much pitty is to be taken of a woman weeping, as of a goose going barefoot."—Burton's 'Anatomy of Melancholy,' vol. ii. p. 283, London, 1813, part iii. sec. ii. memb. iii. subsec. iv.

ALBERT HARTSHORNE.

ST. KILDA: "THE STRANGER'S COLD" (7th S. xi. 125, 213).—"The Rev. Mr. Christian of Docking," mentioned in Boswell's 'Life of Johnson' as one who accounted for the "stranger's cold" on a ship entering the harbour of St. Kilda, must have been the Rev. Edward Christian, Rector of Workington, co. Cumberland. He, on succeeding to the estates

of the Hare family, of Docking, co. Norfolk, in 1798, assumed their name and arms, Gu., two bars, and a chief dancette or, and died in 1807. The estate of Docking is now the property of his grandson, Mr. Humphrey John Hare. The Christians were an old north-country family long resident at Ewanrigg Hall, in Cumberland, and at Milntown, in the Isle of Man.

In the chancel of Docking Church, which is on the Norfolk coast nearly opposite Boston, are many mural monuments of the Hare family, and within the altar rails memorials of their ancestors the Hares, who were Barons Coleraine, in the kingdom of Ireland, temp. Charles I.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

Eight

EIGHTEENTH CENTURY NOTES (7th S. xi. 448).—Without going any further into the matter, it seems to be pretty plain that Thomas Bedlington was coming home from Virginia in an English ship, which was taken off the Scilly Islands by a Frenchman hailing from Dunkirk. He was landed and detained at Morlaix, a port situated on the coast of Brittany to the north-east of Brest.

J. F. MANSERGH.

Liverpool.

"OUT AND OUT" (7th S. xii. 5).—At this reference I noted an early use of this phrase in the 'Coventry Mysteries.' I ought to have added that it is much older. Richardson quotes it from Chaucer, but gives an inexact reference; the right reference is to Chaucer's 'Troilus,' bk. ii. l. 739, in the Chaucer Society's Texts. Before that it occurs in the 'Lives of the Saints,' formerly attributed to Robert of Gloucester. This I gather from the new edition (which I gladly welcome) of Kingston Oliphant's 'Old and Middle English,' a book never to be neglected.

WALTER W. SKEAT.

An earlier instance of this expression than the one quoted by Prof. Skeat from the 'Coventry Mysteries' occurs in Chaucer's 'Troilus and Criseyde,' ii. 739-40:—

For oute and oute he is the worthyeste
Save only Ector, which that is the beste.

F. N.

"IMAGE OF BOTH CHURCHES" (7th S. xi. 509).—This book, which is in great part an attack on the Catholic Church, was written by John Bale, sometime Protestant Bishop of Ossory. An edition was edited by the late Rev. Henry Christmas for the Parker Society in 1849. EDWARD PEACOCK.

"LILLIBULLERO" (7th S. xi. 227, 252, 296, 357, 417).—It should not be forgotten that this was the favourite tune of Sterne's immortal Uncle Toby. Some of his "dear brother Shandy's" vagaries,—

"my uncle Toby would never offer to answer....by any other kind of argument, than that of whistling half a dozen bars of 'Lillabullero.' You must know it was the usual channel thro' which his passions got vent, when any thing shocked or surprised him; but especially when any thing, which he deem'd very absurd, was offered."—*'Tristram Shandy'* (second ed., 1759), vol. i. pp. 156-7.

N. E. R.

THOMAS À KEMPIS AND DANTE (7th S. xi. 509).—In the edition of the *'Imitation'* I possess, published by Sampson Low, Son & Marston, Milton House, Ludgate Hill, 1865, there is the following note, which might interest H., on this chapter xxiv. book i.:—

"This chapter is generally quoted as a proof that Thomas à Kempis or Gerson had read Dante's *'Inferno.'* Probably the idea here brought forward was a common one."

I do not know whether this edition of the *'Imitation'* is generally known. It is designated "Like unto Christ: De Imitatione Christi. (Ascribed to Thomas à Kempis.) A new translation." It contains a very interesting preface, with a brief account of the three men, each put forward as the author of the work: 1. Thomas à Kempis; 2. Jean Gerson, Chancellor of the University of Paris; 3. Jean Gersen.

ALICE.

SURNAME EGERTON (7th S. x. 327, 417; xi. 54, 157, 233, 295, 335, 413).—Among the entries at Brasenose College, Oxford, is one, c. 1509, "Egerton (Hectberton), Richard" (*'Brasenose Calendar,'* p. 108). See also Oxford Register, 142, B.A., 1526. Does this variation of the name help to elucidate its origin; or is it a mere corruption?

W. E. BUCKLEY.

FUNERAL MEDALS (7th S. xii. 7).—A medal of a singular kind is recorded as having been distributed at one remarkable funeral:—

"The notice to his friends was short; but hundreds attended; and to each one was given a biscuit, in an envelope, engraven with a beautifully executed portrait of the deceased, dressed in canonicals, surmounted by a halo and a crown."—*Tyerman's 'Life and Times of Wesley'*, iii. 656.

EDWARD H. MARSHALL, M.A.

Hastings.

ADDISON'S WIFE (7th S. x. 367, 434, 513; xi. 36, 72).—None of your correspondents have given the register extract of the marriage of Addison with the Countess of Warwick, and LADY RUSSELL and W. M. MYDDELTON are incorrect in giving the date August 2. The following is the entry which I took some years ago from the parish register of St. Edmund the King, London:—

"Addison.—Joseph Addison, of Bilton, in the County of Warwick, Esq., was married unto Charlott, Countess Dowager of Warwick and Holland, of the Parish of Kensington, in the County of Middlesex, on the ninth day of August, Anno Domini 1716, by me Mr. Nathaniel Hough."

In the margin, "Aug. 9th, 1716." G. L. G.

TOOTH-BRUSHES (7th S. vi. 247, 292, 299, 291, 414; ix. 37).—Among the "named in the *'Museum Tradescantianum'* (1656) is (p. 53) a "Turkish tooth-brush."

ALFRED N.

Magdalene College, Cambridge.

OLD CHRISTMAS NIGHT (7th S. xi. 473).—The Poet Laureate alludes to the "ing of the Glastonbury thorn:—

"Nay, monk! what phantom?" answered I
"The cup, the cup itself, from which our Lord
Drank at the last sad supper with his own.
This, from the blessed land of Aromat—
After the day of darkness, when the dead
Went wandering o'er Moriah—the good saint
Arimathæan Joseph, journeying brought
To Glastonbury, where the winter thorn
Blossoms at Christmas, mindful of our Lord.
'The Holy Grail,'

F. C. BIRKBECK.

'THE STAR-SPANGLED BANNER' (7th S. xi. 473).—I do not know whether it will be of use to N. to inform him that the song 'To the Stars' is ascribed to Ralph Tomlins *'Universal Songster'* (1825).

J. F. MANN.

Liverpool.

There was a full history by W. PINKETON (3rd S. vi. 429).

ED. MANN.

EPITAPH ON TOBACCO (7th S. xi. 307, 316).—The example quoted by MR. T. as seen by him at Tracy-sur-Mer is part of the third stanza of Malherbe's 'Consolation' to Perrier on the death of his daughter:—

Mais elle était du monde où les plus belles
Ont le pire destin;
Et rose elle a vécu ce que vivent les roses
L'espace d'un matin.

It is perhaps the most favourite poem of a reformer of French poetry (1555-1628).

In reading "Vous qui passez, priez pour moi" in the same churchyard, no doubt MR. E. thought of Millevoys's charming poem, 'Prière pour moi,' of which each touching verse ends with the refrain—

Vous qui priez, priez pour moi.

The expression, "J'ai été comme vous serez comme moi," also quoted by MR. E. is a debased modern rendering of the old distich:—

Tiel come tu es tiel fu
Tu seras tiel come je su.

The long inscription on the monument of the Black Prince at Canterbury, beginning

Tu qui passez ove bouche close,

is an early instance of the same sentiment. In the late Sir Frederick Madden has shown a particular example was in use in France at the Black Prince's time. He borrows

ordered it by his will to be written upon his tomb in the place where it may be the most clearly seen and read.

ALBERT HARTSHORNE.

The French epitaph, "Vous qui passez," &c., quoted at the last reference, has its counterpart in England. According to Mr. W. Fairley's 'Epitaphiana,' the following lines are found in Marn-hall Churchyard:—

Remember me as you pass by;
As you are now so once was I.
As I am now so you must be,
Therefore prepare to follow me.

I remember many years ago reading an inscription in Babblerholme Church, or churchyard (I am not quite certain which), in Wharfedale, almost identical with the above lines.

F. C. BIRKBECK TERRY.

MAYOR OF THE PIG MARKET: BURLESQUE ORIGINALS (7th S. xii. 25).—The incident to which *BURLESQUE* alludes appears to be merely one form of a social custom very much in vogue with our forefathers, and not confined to any one district or neighbourhood. When I first perused it, it recalled to my memory several occurrences of a similar nature, which, however, have long since fallen into disuse, and are scarcely remembered even in the places where they were once so popular.

Probably one of the most renowned of these burlesque elections was that of the Mayor of Garrat, who, with his clerk and recorder, and other officers, must have formed an important and imposing spectacle, though rather ludicrous in our eyes. I say important, for it was a source of considerable revenue to the innkeepers and the publicans of Garrat. An account of this is given in Hens's 'Every-Day Book,' and also in Chambers's 'Book of Days.'

The election of King of Dalkey furnishes us with another sample of these old-time customs. A very full description of these proceedings is given in a small book, 'Ireland Ninety Years Ago.'

In old Dublin there was a quaint practice, which is best described in the words of an Elizabethan writer quoted by Gilbert in his 'History of Dublin':—

"For the better training of their youth in martial exploits, the citizens use to muster four times by the year: on 'Blacke Mondaie,' which is the morrow of Maie daie, on Maie daie, Saint John baptist, his eve, and Saint Peter his eve, Whereof two are ascribed to his maior and shiriffs: the other two, to wit, the muster on Maie daie, and Saint peter his eve, are assigned to the maior and shiriffs of the Bull-ring. The maior of the Bull-ring is an officer elected by the citizens to be as it were captaine or gardian of the batchelers and the unwedded youth of the civitie. And for the more he hath authoritie to chastise and punish such as frequent brothel-houses and the like unchaste places. He is termed the Maier of the Bull-ring, of an iron ring that sticketh in the Corne Market, to which the more that are yearly bated he usuallie tied: which ring is had by him and his companie in so great price, as if

any citizen batcheler hap to marrie, the maior of the Bull-ring and his cruse conduct the bridegroom upon his returne from church to the market place and there with a solemne kisse for his *ultimum vale* he dooth homage unto the Bull-ring."

Gilbert further states this Mayor of the Bull-ring frequently accompanied the mayor and sheriffs of the city on their military expeditions.

The "Aldermen of Skinners Alley" were originally members of the Dublin Corporation, and subsequently developed into a party club. A curious account of this body occurs in Barrington's 'Personal Sketches and Recollections' (1876 edition, p. 129, &c.).

A work treating on these old social gatherings of our ancestors would be equally interesting to the historical student, the antiquary, and the general reader, and would, in my opinion, prove an invaluable book of reference. I might mention that Dr. Brewer, in his two recent works, 'The Reader's Handbook' and 'The Historic Notebook,' does not make the least allusion to the King of Dalkey.

Dublin.

T. O'C.

TENNYSON'S 'IN MEMORIAM' (7th S. x. 506; xi. 94).—The question has been asked when Lord Tennyson wrote his great elegiac poem, and has not been authoritatively answered in 'N. & Q.' I can do so in the poet's own words. Arthur Hallam died in 1833, and the poem was published in 1850. Being acquainted with the Laureate, I submitted my small work, 'A Key to "In Memoriam,"' for his revision. One valuable note which he added was as follows:—

"It is a fact that the poem was written at both various times and places—through a course of years, and where their author happened to be, in Lincolnshire, London, Essex, Gloucestershire, Wales, anywhere, as the spirit moved him."

ALFRED GATTY, D.D.

GILBERT DE GAND (7th S. xi. 468; xii. 32).—MR. MOOR is mistaken in thinking that Queen Matilda's brother died without legitimate issue. Baldwin VI., Count of Flanders, was married to Richilde de Mons, daughter and heir of Raynier IV., Count of Hainault, and became, *jure uxoris*, Baldwin I., Count of Hainault. Two sons are mentioned as issue of this marriage. The elder, Ernulph, or Arnoul, III., Count of Flanders, died *s.p.* (killed at the battle of Ranchover, near Cassel), Feb. 22, 1071. Baldwin, the other son, became Baldwin II., Count of Hainault, Valenciennes, Ostrevant, and Douai, and was father of Baldwin III., Count of Hainault, whose great-grandson, Baldwin VI. of Hainault (Baldwin IX. of Flanders), was Emperor of Constantinople.

C. W. S.

JOHN, LORD BELASTSE (7th S. xii. 27).—In the description of the church of St. Giles in the Fields which is to be found in Hatton's 'New

View of London' (1708), there is given a long inscription from a "black and white Marble Monument, with Columns and Entablature, of the Ionick Order." The inscription as printed says that "this Monument was erected, Anno 1670, in memory of the Honourable John Lord Belasysehis Wives and Children." (Vol. i. p. 262.) There is an evident mistake in the date, although it is repeated in Maitland's 'History of London,' where the inscription—taken from the 'New View'—is also printed in full.

Liverpool.

The inscriptions on the monument erected to his memory and that of his three wives are given in full in the 'New View of London,' 1708, p. 263; also in Maitland's 'History and Survey of London,' 1757, p. 1362. Should these works be inaccessible to your correspondent, I will gladly send him a MS. copy from the volumes in my possession.

EVERARD HOME COLEMAN.

71, Brecknock Road.

BOURBON (7th S. x. 147).—When this question appeared I was seeking for information about Bourbon del Monte. In the archives at Naples and Florence I found nothing. A friend, learned in Italian genealogy, now tells me that the first of the family on record was Azzimberto, a Lombard follower of Charlemagne, created by him Marchese del Monte di Sta. Maria. This is a hilly district near the lake of Trasimene, containing several villages; the principal one, Sta. Maria, became the capital of the fief. There were also the villages of Sorbelli and Petrella. In course of time the family divided into three branches, from which there were many offshoots. The branch settling at Cortona took the title of Petrella, at Perugia of Sorbelli, whilst the Roman and Florentine families kept to the original title of del Monte di Sta. Maria. The head of the Roman branch now styles himself Principe di San Faustino. The Florentine branch is represented by the brothers Guido and Andrea, Marchesi di Bourbon del Monte, who live in their old palace in the Borgo dei Greci. About the year 1000 the Capet family conceded to the descendant of Azzimberto (for what reason I cannot at present state) the right to assume the name of Bourbon; this was also recognized by a diploma from the Emperor Leopold in 1690. By permission from Louis XIV. they place *fleur de lis* on their shield. They enjoyed the right of coining money at Sta. Maria. A specimen may be seen in the British Museum.

F. N. R.

BERCEAUNETTE (7th S. xii. 22).—Surely 'N.E.D.' is right! It is a matter of contemporary history, not of probability one way or the other. First came the cradle, built of stout oak or other hard wood on *rockers*; then the stout wicker-work cradle, also on

wooden rockers, which we see in old Stafford toys; then, about fifty years ago, the basket or bassinet, such as we see in Latimer's picture of the royal baby, and as may still be seen in reality at Windsor; and lastly, the advent of the baby-linen warehouse fanciful alteration, the *ceunette*. I remember this perfectly, and think that there are ladies and agents who can name the firm that first used the baby name.

J. C.

I have been familiar with the word "bassinet" for nearly fifty years. All my younger brothers and sisters slept in a bassinet until they were promoted to a cot. In shape it was quite different from a cradle. It was a long, oval receptacle of basket-work, without rockers, having at one end a hood, which could be elevated or depressed at pleasure, like the hood of a carriage. When a new baby appeared the bassinet descended from the box-room to the nursery, and was duly furnished with white dimity furniture. My earliest recollection of it is in 1841.

C. W. P.

Wellington College.

NOTES ON THE PINDAR FAMILY (7th S. xii. 22).—The family name of Lord Beauchamp Lygon, is by male descent Pindar, or rather Pindar.

C. F. S. WARREN,

Longford, Coventry.

AUTHOR OF BOOK WANTED (7th S. xii. 22).—It is probable that the book mentioned by K. A. LINDERFELT is one of the numerous folio histories of England which, together with other works, were compiled for, and published by, the "number trade," such as Hogg, Harrison, &c. These folio histories were in weekly numbers, and embellished with plate engravings, but are rapidly disappearing from the face of the earth. I fancy that some of them are noticed in bibliographical works like Sydney's 'History of England' (1774) and 'History,' both published in folio by J. K. L. Lowndes.

J. F. MANSERGH.

Liverpool.

At this reference MR. LINDERFELT is respecting a 'History of England' by Alfred Ashburton, which he remarks is in the 1841 Catalogue of the British Museum. In the present catalogue there are two editions of the work. The first book gives the old legend of Geoffrey of Monmouth, of the history of England commencing with the mythical story of Brutus, for which the author asks credence on the ground that it was accepted by "so wise a prince as king Edward I. and all his successors." The date of the work is not given on the title, but can be inferred from the fact that the event mentioned is the approaching marriage of

nce of Wales (afterwards George IV.) in which Ashburton (little suspecting, of course, the meaning of the combination in one name) loyally hopes will, like the appearance of peace in Ireland, "terminate in peace."
W. T. LYNN.

WANTS OF QUOTATIONS WANTED (7th S. xi.)

dem potest vi et metu extortum honorarium
Write the sentence correctly, and its apparent disappearance. "Si quidem," with the other part, Cicero, 'In L. Pison,' c. xxxv.

ED. MARSHALL.

(7th S. xii. 9.)

Quanto minus.

Every familiar quotation to the contributors to 'N. & Q.' is correctly quoted as "Heu quanto" by Mr. H. E. H., who gives the sentence (p. 73) as *quanto minus est cum reliquis verari quam tui se.* It is the subject of a query in 2nd S. ii. 11, who says that it was also "placed on the wall of his wife, in 1782, by Sir G. Shuckburgh, known papers in the *Philosophical Transactions*." It has more attention in the Sixth Series. At 6th S. G. L. G. repeats the query, with the variant *is* for "reliquis." A valued correspondent, M. PLATT, at p. 346, states that it was part of the inscription on an ornamental urn to the memory of his cousin, Miss Maria Dolman, who died at the age of twenty-one. J. W. BBSWORTH also refers to the inscription of another contributor, Dr. Crauford Tait, in "Beautiful Thoughts from Latin Authors," 1869, where there is the note, "This is Shenstone's inscription on Miss Dolman at the Leasowes," with a reference to Moore, 1869, p. 154, where he confesses his ignorance of Shenstone's inscription. At vol. viii. p. 329, ED. LEE repeats the query. So far there is no authority than Shenstone's epitaph. The inscription appears in its complete form at 6th S. i. 346.

ED. MARSHALL.

inserted a query in 6th S. i. 297 as to these words, which appeared in 6th S. i. 346 and viii. 329. These carry them beyond Shenstone's epitaph on Miss Dolman at the Leasowes, although they certainly have a bearing about them. They occur on a tablet to the Ellen Twisleton in Broughton Church, Oxfordshire, dated 1862:—

Vale! pulcherrima, amantissima,
in cuius animi dotibus ornatissima,
"Heu quanto minus est cum reliquis
Verari quam tui meminisse."

Edmund Twisleton, her husband, who wrote the inscription, was so accurate a scholar that the above is the correct version of the lines, from what source he took them.

G. L. G.

Miscellaneous.

NOTES ON BOOKS, &c.

Coucher Book of Selby. Edited by the Rev. J. T. Wier. (Yorkshire Archaeological Association.) The great Benedictine Abbey of Selby was surrendered to the Crown by Abbot Rogers, who also delivered up the Coucher Book, a vellum MS., mostly written in the fourteenth century hand, but containing entries as

late as 1434. This MS., after many vicissitudes, was bought in 1868 by Mr. Thomas Brooke, and by his munificence is now being printed in the "Record Series" of the Yorkshire Archaeological Association. The first volume, containing about half the charters, has just appeared under the able editorship of Mr. Fowler, of Durham. A few of these charters are given by Dugdale, but the greater number are now printed for the first time. In a short introduction Mr. Fowler has traced the history of the abbey and the fabric from the foundation in 1069 to the Dissolution, and he has reprinted the anonymous legendary history written in 1174. In the first half of the volume the usual abbreviations are extended; in the second half the *formulae* are contracted, all abbreviations being uniformly denoted by the fullpoint. It would, we think, have been better to have followed the example set in the 'Sessions Rolls,' printed by the same society, and use the conventional and appropriate signs of abbreviation, such as the circumflex, semicolon, and the proper symbols for such syllables as *per*, *pro*, *quod*, *quid*, *qui*, *-bus*. Mr. Fowler's notes, as far as they go, are so excellent as to make us wish that he had added a few more. These, perhaps, may be given in the second volume, which should also include a list of abbreviated *formulae* and a glossary of unusual words, which would be useful to the philologist, more especially as several documents relate to the great engineering works undertaken by the abbots in the fourteenth century for the drainage of the marsh-lands—works which were opposed and destroyed by the farmers as interfering with their means of livelihood. The charters abound with interesting matter. Before the expulsion of the Jews in 1290 leases forbid mortgages, or putting the land "in Judaismo," as it is termed. But in 1320, when the Jews had been expelled, resort had to be had to the Lombard bankers of Lucca, "mercatoribus de societate Ballardorum de Luka." A lame man who walked with crutches is described as "Adam cum baculis," which Mr. Bardsley may add to his surnames Laymaman and Todeler. Besides the usual pepper rents and glove rents there is an instance of a ginger rent—"clavum zinziberi." Among other words either noted or to be noted are *quavera*, *talentum*, *sterlingum*, *cottum*, *hoga*, and *gula Augusti*.

Prayers of the Orthodox Eastern Church. Translated by Katharine, Lady Lechmere. (Gilbert & Rivington.)

When so much is being done for the comparative study of religions and liturgies, it was time that the Prayer Book of the Orthodox Eastern Church should be made accessible to the English reader. "The Synopsis" which Lady Lechmere has translated, and to which Mr. J. Gennadius has prefixed a necessary introduction, is the breviary of the Greek Church, containing its daily prayers, liturgy or communion office, and other services. As might be expected, there is much in the style of these devotions, with their mystical rhapsodies, florid declamations, and rhetorical ejaculations, which stands in direct contrast to the more reserved and statuesque formulas of the Western Churches. The frequency of the apostrophes addressed to the virgin Theotokos shows a wide departure from the use of primitive Christianity.

The History of Human Marriage. By Edward Westermarck. (Macmillan & Co.)

To Mr. Westermarck, who is a lecturer on sociology at the University of Finland, Helsingfors, is owing one of the most thoughtful and philosophic contributions to anthropology to which we can point. How serious a student and how advanced in knowledge is our hyperborean professor is proved by the fact that his book is no translation, but is written in admirably terse and vigorous English. It is set before the public with a

short and eminently eulogistic preface by Mr. Alfred R. Wallace. In the views now put forward the opinions of men so eminent as Darwin, Herbert Spencer, Tylor, Morgan, and Sir John Lubbock are not seldom disputed, and in some cases theories which have met with general acceptance are adroitly and fiercely contested.

In spite of the eminence of the names mentioned, sociology is as yet in its infancy as a science. Few students more patient, enlightened, diligent, and clear sighted than Mr. Westermarck have investigated its problems, and his views when they most startle or challenge most opposition will command attention and respect. To the, so to speak, complete knowledge of the literature of the subject which is indispensable to the due execution of a work of this class Mr. Westermarck adds philosophic grasp and great power of condensation and co-ordination. A mere list of authorities quoted occupies near thirty closely printed pages. As regards the authority of these Mr. Westermarck is, of course, in the same boat with other thinkers. Between the researches of a Humboldt and those of a Romilly a couple of generations elapse, and the materials collected are not always trustworthy. One of the first duties of the sociologist is to grasp the relative value of testimony. The power to do this is, in the present case, unflinching.

So wide is the ground covered it is impossible to indicate its extent or to convey an idea of the subjects that come under discussion. It may briefly be said that, putting on one side juridical and ethical definitions of marriage, our author, approaching it from a definitely scientific standpoint, characterizes as marriage all human alliance lasting until after the birth of an infant. He starts with the bold theory that the spring pairing influences concerning which the Laureate, in some of his best remembered verses, has sung, constitute, probably, a survival of "an ancient pairing season, depending upon the same law that rules in the rest of the animal kingdom." The gauntlet is thus thrown down *in limine*. In the history of marriage from the earliest times, and, indeed, in the historical portion generally of the work, little discussion is challenged. Darwinian processes are followed. Current notions of promiscuity are combated, as are the theories of communal marriages, in favour of which Sir John Lubbock writes. Though of deepest interest to the majority of our readers, the problems raised would be distasteful to a minority. Some of them, indeed, can only be dealt with in scientific quarters. The most interesting theory raised by Mr. Westermarck, and that likely to provoke most discussion, is concerning the objections everywhere existing to marriages between persons of too close consanguinity, a subject obviously unfitted for our columns. All we can do is to say that questions of enduring interest and vitality are discussed in a philosophical spirit, and that the book, while leaving no aspect unexamined, has not a phrase or syllable from which a reader need shrink. Few works of the class broader in grasp, more philosophic in view, more ample in illustration, and in every way more remunerative have seen the light.

English Writers. By Henry Morley. Vol. VII.—*From Caxton to Coverdale.* (Cassell & Co.)

We gladly welcome another instalment of Prof. Morley's courageous attempt towards a history of English literature. In this volume he pleasantly and discursively treats of Geoffrey Chaucer, John Gower, John Lydgate, André and Polydore Vergil, Stephen Hawes and John Skelton, Alexander Barclay and 'The Ship of Fools,' William Dunbar and Gavin Douglas, Lord Berners and Sir Thomas Eliot, Tyndal and Coverdale, and a host of other minor worthies. In the "last leaves" at the conclusion of the volume he prints the "balade" which

Prof. Skeat found in the Bodleian Library a long ago on the last leaf of a fifteenth-century copy of 'Troilus.' We cordially join with Prof. Morley that "the same eyes may light next on a new dozen" more of the lost songs with which enlivened his contemporaries, for no one, as he observes, "has earned more fully than Prof. Skeat honour and joy of such discoveries."

MR. ARCHER S. E. MARTIN, barrister-at-law, in a privately-printed form, from Winnipeg (U.S.A.), a full pedigree of the well-known Martin of Ballinahinch Castle. It consists of the original emblazoned parchment in the Office of the Dublin Castle.

THE catalogue of Mr. A. Iredale, of Torquay, many books on family history, heraldry, brasses, &c., of special interest to our readers.

Notices to Correspondents.

We must call special attention to the following. On all communications must be written the address of the sender, not necessarily for publication as a guarantee of good faith.

We cannot undertake to answer queries privately. To secure insertion of communications correspondence must observe the following rule. Let each note or reply be written on a separate slip of paper, signed by the writer and such address as he desires to appear. Correspondents who repeat queries are to head the second communication "Duplicate."

JONATHAN BOUCHIER ("Caleb Quotem").—Character first appears in 'Throw Physic to the Musical Farce in two acts, by Henry Lee, manager of the theatres at Taunton, Barnstable, &c., first played at Haymarket July 6, 1798, with Fawcett as Caleb Quotem, Sir Nathan Nervous, Trueman as Capt. Caulfield as Brookly, Wathen as Johnny, Mrs. Hannah, Mrs. Davenport as Mrs. Tidy, Mrs. Augusta, and Mrs. Hale as Mrs. Quotem. It was originally called 'Caleb Quotem and his Wife,' and only were printed under this name. It was twice. In September, 1800, at the same house, the character of Caleb Quotem was introduced into view; or, the Wags of Windsor, a musical farce by Arthur Griffinhoof, otherwise George Colman the Younger. When Colman published 'The Rattle of the Bones' in 1808, it contained an advertisement to the effect that the character of Caleb was founded on that of the crow in a farce by Thomas Dibdin, entitled 'after Rain,' and that in using it without the permission of Lee, but with that of Dibdin, Colman was not to its rightful owner. Lee answered by publishing in 1809 'Caleb Quotem and his Wife; or, Putty and Putty,' in the preface to which he said, "as things, that the play in three acts was given to the public previously in the country. The whole dispute is read in Genest's 'Account of the Stage,' vol. v. p. 390.

CORRIGENDA.—P. 35, col. 2, l. 3, for "Leice Leinster"; p. 78, col. 1, penultimate line, for "read Dunleer."

NOTICE.

Editorial Communications should be addressed to the Editor of 'Notes and Queries.'—Advertisers' Business Letters to "The Publisher"—at the "Book Court, Chancery Street, Chancery Lane, London."

We beg leave to state that we decline to receive communications which, for any reason, we do not think fit to publish. To this rule we can make no exception.

LONDON, SATURDAY, AUGUST 8, 1891.

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Notices to Correspondents.

Notes.

THE UNION JACK.

A correspondent writing *ante*, p. 22, under the head of 'Naval Exhibition,' calls attention to the abuse of this Jack committed by its introduction into fancy pictures of events which took place before it existed. George Chambers, painting in 1838 the taking of Portobello in 1749, paid little attention to historical detail. The painter in 1891 of a panorama of the battle of Trafalgar in 1805 has paid attention, but with result as unsatisfactory to some people as an attempt made this year to depict an incident in the life of St. Elizabeth of Hungary is to others. However, in the case of Trafalgar the artist had not the opportunity of antedating the Union on Jack or ensign. I would ask the same permission as that granted to your correspondent to notice, though from another point of view, "the treatment our renowned Union Jack in this present year of interest in our naval business receives, or the light in which it is heraldically regarded by some of its pictorial exponents."

With regard to the latter, it is hardly too much to say that any jumble of red and white stripes on a blue ground is considered to answer the purpose. In the Royal Academy exhibition of this year was a picture called 'The Flag that braved a Thousand Years.' The flag has the semblance of a blue ensign undergoing repair, which, after a thousand

years' service, it might well require. Accepting a thousand years as a poetical expression for the highest possible maximum of ninety, during which the blue ensign or any predecessor of the present pattern can have displayed its bravery, we still have an heraldic difficulty to contend with. The flag is in folds; but I can detect no fold which would account for the stripes of a real Union appearing as they do in the picture. In another picture, called 'The Flagmaker,' a woman is displaying a flag which never was on sea or land, but which she is evidently intending to pass off as a white ensign. Further observation, however, may reveal the intention of the artist. It will be seen that a troublesome small boy, who knows all about it, is pointing out the egregious errors that have been committed to an elderly boatman, who is preparing to look seriously into the matter. I do not think that in either of these cases there can have been an artistic wish to improve upon the work of the herald. Certainly in the designs of the colours of regiments of foot, shown in their published historical records, there can have been no attempt to secure pictorial effect at the expense of heraldic accuracy. Yet there are numerous instances in which heraldic accuracy has been completely disregarded. Observe, again, the illustration of the English Jack in Webster's 'Dictionary.'

Leaving pictorial for actual flags, it will generally be found that the flagmaker of real life will provide you with a Jack or ensign correctly put together; though I must admit that during the early days of the Kaiser's visit an opulent firm within a stone's throw of the United Service Club and the Junior ditto displayed an arrangement of red, white, and blue which could not have been got right without taking the flag to pieces and putting it together again. But as a rule, when you have once caught your Jack, you may confidently proceed to hoist him, the responsibility for further error resting with yourself. With an ensign it is difficult for you to go wrong without speedily becoming aware of it. Not so with the Jack. A study of the Jacks flying on public-houses and public grounds on gala days will show that in a large number of instances the obstacles that stood in the way of bending on the flag wrong have been successfully surmounted, and that it is flying reversed. The London Road Car Company when they started their flags were great sinners in this respect; but I have not seen one wrong this year. The good example thus set, and continually on view all through London, ought to keep other Londoners from going wrong. But the same disrespect to the flag sometimes occurs in high places. I have seen the Jack flying reversed from one of our first-class fortresses, and it was thus flown for many days on a building in the grounds at Chelsea during the Military Exhibition of last year.

Is it superfluous to state in unheraldic language

the general features of the flag and the reasons for their arrangement? The old red cross of St. George, for England, on a white ground had received, at the time of the union with Scotland, the cross of St. Andrew, for that country—a cross which naturally fell into a diagonal position on the flag. It was shown white on a blue ground. The cross of St. George remained over all in its old position, separated from the new blue ground by a strip of white. With the union with Ireland came the invention of the cross of St. Patrick, a diagonal cross like St. Andrew's, but red on a white ground. These two diagonal crosses take precedence alternately, which brings the white above the red at the hoist, or parts next the staff, the red above the white at the fly, or parts furthest from the flagstaff. The new red cross has, like the old one, to be separated from the blue ground by a strip of white. All of which is concisely expressed in the Order of Council quoted in 'N. & Q.' 7th S. iv. 486:—

"The Union Flag shall be Azure, the Crosses Saltire of St. Andrew and St. Patrick quarterly per Saltire, counterchanged, argent and gules, the latter fimbriated of the second, Surmounted by the Cross of St. George of the third, fimbriated as the Saltire."

The acute observer of the flags of the omnibuses aforesaid may detect an anomaly which is pointed out by Mr. McGeorge in his book on 'Flags,' and which when once pointed out is obvious. The cross of St. George, instead of being fimbriated as the saltire, is fimbriated with a fimbriation just twice as broad, as though St. George were trying to regain some of the white ground which he lost on the occasion of the first union. This anomaly is not due to the omnibus company, who perform their missionary work for the existing flag in the best way open to them. Wherever the official flag flies, at home or abroad, it will be found in this respect to be flying in defiance of the Order in Council. Mr. McGeorge, in his interesting book, points out another official heraldic error, so curious as to deserve on its own account a record in 'N. & Q.' Any one taking up a bronze coin of the present year will see that the saltire on the shield of Britannia is single. Does it belong to Scotland or to Ireland? Clearly to Ireland, for it is fimbriated. The argent of St. Andrew's saltire would need no fimbriation to separate it from the azure field, but the gules of St. Patrick's saltire does. It is Scotland, therefore, that is unrepresented on the shield.

Following the lead of your correspondent, as well as common custom, I have, in writing of the Union flag, not hesitated to use the popular equivalent "Jack." Mr. McGeorge defines the Union Jack as a diminutive of the Union, and exclusively a ship flag, which ought never to be called the Union Jack except when it is flown from a jack-staff, a staff on the bowsprit or forepart of a ship. But

Mr. McGeorge certainly does not look for the origin of the term "Jack" on the bowsprit or any other part of a ship, but in the *jaque*, or surcoat, which was worn over body armour, and on which heraldic bearings were displayed. There would seem no ground for restricting the term to a particular purpose in a particular service. Nor, whatever ship usage may be, is this, so far as I know, a matter in which naval supremacy is claimed.

KILLIGREW.

'DICTIONARY OF NATIONAL BIOGRAPHY':
NOTES AND CORRECTIONS.

(See 6th S. xi. 105, 443; xii. 321; 7th S. i. 25, 82, 361, 376; ii. 102, 324, 355; iii. 101, 382; iv. 123, 325, 422; v. 3, 43, 130, 362, 463, 506; vii. 22, 123, 202, 402; viii. 123, 382; ix. 182, 402; x. 102; xi. 162, 242, 342.)

Vol. XXVII.

P. 3 b. Bishop Hinds sympathized with Colenso, and was chairman of a committee to support the Rev. C. Voysey in 1871. For his hymns see Miller, 'Singers and Songs.'

P. 5. James Hinton. See *Spectator*, September 13, 20, 1884. 'Man and his Dwelling-place' was 1857, not 1859; a second edition, modified, 1872.

P. 7. J. H. Hinton. See Miller, 'Singers and Songs.'

Pp. 16-21. Hoadly had to abscond for fear of his life in some of the London riots. His books and effigies were often burnt, e.g., at Exeter. (See a curious passage in J. Withers, 'Whigs Vindicated,' second edition, 1715, p. 18.) Oxford opinion of him, Amburst, 'Terræ Filius,' 1726, i. 60, 157, 178, "Malus logicus, pejor politicus, pessimus theologus"; wide influence of his teaching, *Forth Arch. Jour.*, vii. 54. On his reply to Fleetwood's 'Miracles,' see Church, 'Mirac. Powers,' 1730, p. 337, n. One of the replies to his 'Essay on Government' was ordered by Parliament to be burnt ('Tryal of Sacheverell,' 1710, p. 496). Hoadly also published 'Submission to the Civil Magistrate,' fourth edition; Sermon, Queen's Accession, March 8, 1704/5; Sermon, November 5, 1715, fourth edition; Sermon, before a king, May 29, 1716, second edition; Sermon on public spirit, at St. James's, Westminster, on St. David's Day, March 1, 1716, before the Society of Antient Britons, in honour of Her R.H.'s birthday and the Principality of Wales; Sermon on martyrdom of King Charles I., Westminster, January 30, 1720/1. His Sermon on the nature of the kingdom or Church of Christ, March 31, 1717, reached at least a fifteenth edition in the same year.

Pp. 16-19. "St. Peter Poor." Hoadly called "St. Peter's Poor." On pp. 124-5, "St. Peter the Poor."

P. 24 b. Byron ridiculed Hoare's *Seaton's Prize Poem* in 'Engl. Bards and Sc. Rev.'

P. 26 b. In 1715 Henry Hoar, goldsmith, Fleet street, was treasurer of a Society for Distributing the Book of Common Prayer in Scotland (Wells, *Rich Man's Duty*).

P. 45. Hobbes. Sheffield, Duke of Buckingham, a disciple of his, has a poem in his praise. Morrell, *Hist. Mod. Phil.*, 1846, i. 86-90; Wilson and Fowler, *Principles of Morals*, 1886, i. 24-35; Edgwick, *Hist. Ethics*, 1886; Tennemann, *Manual Hist. Philos.*

P. 54 b. Sir Philip Hoby. See *Archæologia*, vol. II. pp. 241-262.

P. 57 b. Hodder's 'Arithmetic' is commended by *Edgwick*, 'Satires' (Boileau 8).

P. 65 b. G. C. Hodgkinson became head of the Hall College in 1840. He wrote 'Lays of Early Life', 1841; 'Appeal to Common Sense in Behalf of the Rubric', 1845; and contributed a sermon to a collection edited by Alex. Watson, 1846.

P. 77. Dr. Hody's 'Wish' in Wrangham's *Touch*, vol. i. p. lxxi.

Pp. 78-9. Barbara Hofland. See 'N. & Q.', 7th S. vi. 409, 557; 7th S. iii. 155, 364, 502; *Illustrated London News*, April 29, 1848, p. 274; 'Life of Mary Howitt.'

P. 83 b. Burke says that Hogarth's idea of the line of beauty is extremely just ('Sublime and Beautiful,' part iii. § 15). V. Bourne addressed in him a *Parainetikon* in Latin verse, describing and praising his engravings ('*Poemata*,' third edition, 1743, pp. 134-5).

P. 97 b. For the brother of Bishop Hogarth, see *Gen. Mag.*, March, 1868.

P. 102 b. Sir J. W. Hogg prosecuted the notorious Gregory for libelling him in the *Satirist*.

P. 107. Bishop Burnet gives a curious account of Holbein's paintings at Basle ('Letters from Switzerland,' 1686, pp. 264-5).

P. 116. Holcroft was ridiculed by Gifford in 'The Baviad.' See Mathias, 'Purs. of Lit.,' p. 372.

P. 121 b. Holder. Locke, who seems to have known the circumstances, says there were two *last-mutes*, one taught by Wallis, the other by Holder ('Letters,' 1708, p. 333).

P. 124 a. For "Winchester School" read *Winchester Scholars*.

P. 129. The best account of Holgate is in Wilkins's 'Worthies of Barnsley,' 1883, pp. 268-308. *Arden* wrote two letters to him (1602, pp. 121, 124).

P. 147 b. For "house of St. John" read *church of St. John*.

P. 152. Owen, in an epigram, says that Philemon Holland wrote "plenior" and "planior" than Pliny (*ist Coll.*, ii. 162).

P. 161 a. Flowers, plants, and animals, "W. Hollar, inven., John Dunstall, fecit, P. Stent, excu." "A New and Perfect Book of Beasts, &c., drawn by Wenceslaus Hollar; in lucem editus a

Petro Stent, Londini, 1663, sold by John Overton, White-horse without Newgate, 1674."

Pp. 164 b, 165 b, 169 a, 170 b. Ifield, Isfield.

P. 171. Holles. See Garth's poem 'Claremont.'

Pp. 174 b, 331 b. For "Catholic" read *Roman Catholic*.

P. 175 b, l. 20 from foot. Correct the press.

Pp. 192, 196. Holmes. "Had haughty Holmes but call'd in Spragg," &c. (Rochester's 'Poems,' 1707, p. 92).

P. 204 b. William Broome addressed his poem on the war in Flanders, 1710, to John Holt, Esq., of Redgrave Hall, in Suffolk. See Patrick's 'Autob.,' 169-170.

P. 226 a. D. D. Home. See T. A. Trollope's 'What I Remember.' For "Monby" read *Manby* (xiii. 335).

P. 245 a, l. 11 from foot. For "1833" read *1853* (247 a).

P. 249 b. Some error or omission about Sir G. E. Honyman's death.

P. 250 a, l. 23. For "286" read *256*.

P. 251 a, l. 6. For "Crackenthorpe" read *Crakanthorpe* (xiii. 2).

Pp. 258-261. Robin Hood. See *Assoc. Archit. Soc. Papers*, vii. 157-174; 'N. & Q.,' 7th S. ix. 226; Prof. Skeat's notes on 'Piers Plowman'; Brand, 'Pop. Ant.' (Bohn); Ingledew, 'Yks. Ballads,' 1860; Black's 'Guide to Yks.,' 1858, p. 143. Bishop Lewis Bayly condemns the "Fooleries of Robin Hood" ('Practice of Piety,' 1605). Robin Hood and his men at Nottingham, and Robin Hood in the May games at Wakefield, are mentioned by R. Brathwait in 'Drunken Barnaby' and 'Strappado for the Diuell.' The Rev. Thomas Smallwood, Nonconformist, who died near Wakefield in 1667, mentions Maid Marian in a MS. controversial treatise. Robin Hood's well near Doncaster is mentioned by Brathwait and by Evelyn.

P. 258 b. Robin of Redesdale is said to have been Sir Robert Hildyard (Poulson, 'Holderness,' ii. 469); more likely than Sir William Conyers.

P. 260 b, last line. For "Leodensis" read *Leodiensis*.

P. 270. An account of Hood's cross-staff in Blundevile's 'Exercises,' third edition, 1606. His transl. of Ramus is recommended in Peacham's 'Compl. Gent.,' 1622, p. 77.

P. 286. Hooke. See Coleridge, 'Friend,' ess. ii. 8; Ray's 'Three Discourses'; Dryden's 'Virgil,' pref. to 'Pastorals'; Leibnitz, 'Theodicée,' 1760, i. 112, n.

Pp. 295-6. Tho. Hooker. See Baxter, 'Reform'd Pastor,' 1656, pp. 157, 322.

P. 299. Hoole's 'Visible World' was repr. so late as 1778.

P. 303 a, l. 16. For "Hooker" read *Hooper*.

P. 331 b, l. 19 from foot. For "brother-in-law" read *brother*.

P. 338 b. George Hopkins signed the Worcester address at the end of Baxter's 'Reform'd Pastor,' 1656.

P. 343. There is a long account of Hoppner in the later editions of Gifford's 'Mæviad,' which was dedicated to him.

P. 348 a. Sir Ralph Hopton. See Denham's poem 'A Western Wonder.'

P. 353 a. Andrew Horn. See Fortescue, 'De Laudibus Legum Angl.,' 1616, notes, pp. 3, 4.

P. 356. Bishop Horne. See Miller, 'Singers and Songs'; 'N. & Q.'

P. 358 a. For "over the signature" read *under the signature*.

P. 362 b. Komensky. He is called Comenius on the title-page of the book mentioned (see 299 b), and "Rowbotham" appears as *Robotham*. There were many editions of this translation.

P. 365 b, l. 6. "There." Where?

P. 368. Horneck. 'Fire of the Altar,' fourteenth edition before 1728; versified by N. Munn, 1735. 'Crucified Jesus,' repr. 1759, 1831, 1839; early editions had a frontispiece by W. Faithorne. He also published 'Honesty of the Protestant and Dishonesty of the Popish Divinity,' 1681; four tracts: (1) 'Revenge,' (2) 'England and Rome,' (3) 'Conference with a Jesuit,' (4) 'Dissuasive from Popery,' 1697; 'Whole Concern of a Christian,' 1703; 'Sermon on the Mount,' 16mo., 1706; 'True Interest of Families,' pref. by H., 1692; James Kirkwood's 'Family Book,' pref. by H., 1693; Sermon on martyrdom of Charles I., 1682; Sermon on Easter Day, March 27, 1687 (repr. by H. Hills, 1708); Sermon on consecration of Bishop Burnet, Fulham, 1689; Funeral Sermon for Lady Arabella Lacy, Shipton, Oxon., 1695. There is an 'Epistola Gratulatoria' to him by Samuel Andreas, 4to., Marburg, 1690. See Evelyn's 'Diary,' March 18, 1683; November 19, 1699. "Young Mr. Horneck" issued a Funeral Sermon for Lady Guildford, Wroxton Abbey, Oxon., 1699; possibly some of the above may also be his.

P. 369. Horner. See Pryme's 'Autob.,' 65, 66; Coleridge, 'Table-Talk.'

Pp. 384-5. Some curious criticisms of Bishop Horsley's sermons and speeches in Mathias, 'P. of L.,' 183, 315, 397, 430.

P. 389 b. Epilogue to 'Lucius,' spoken by Mrs. Horton, in Prior's 'Poems,' fol., 1718, pp. 276-7.

P. 392. Dr. Tho. Horton. Patrick's 'Autob.,' 14.

P. 394. John Hosier, of London, and his ship "cui Domine nomen," 1656, see 'Literæ Cromwellii,' 1676, p. 189.

P. 407 a. For "Cottenham" read *Cottingham*.

P. 418. Bishop Hough. Shenstone speaks of the time when "pious Hough Vigornia's mitre wore" (Elegy xv.). See 'Worcester' in "Diocesan Histories," S.P.C.K.; Amhurst, 'Terra Filius,' 1726, i. 15.

P. 422. Garth ridicules Houghton the apothecary.

Pp. 427-8. Hoveden. The *v* represents *u*, and in modern writing ought to have been Hoveden, i. e., Howden. So Varvicensis, Warwick.

W. C. B.

Vol. XXVI.

P. 39 b, ll. 23 and 30. The dictionary writers seem determined to turn Bishopthorpe into Bishopsthorpe. The *Daily News*, in its obituary notice of Archbishop Magee, shares their error.

P. 100 a, l. 48. For "1328" read *1308*.

P. 140 b, l. 5 from bottom. For "fifth Earl of Bothwell" read *first Earl of Bothwell of the second creation*.

P. 145 b, l. 19. For "titles were" read *title was*. The writer seems to imagine that the barony of Hailes would naturally have descended to Francis Stewart Hepburn, a bastard.

P. 193 a, l. 2. For "are" read *is*.

P. 206 b. The ruins of Houghton House may still be seen. The lands are surely not to be confounded with Amptill Park, where there is a house once tenanted by Lord Wensleydale, and now let by the Duke of Bedford to Mr. William Lowther.

P. 207 a, l. 4. What is the true version of this epitaph? Many editions give "sable" as the third word of the first line, and "learn'd" as the first word of the fifth.

P. 403 b, l. 3, *sqq.* This account is inconsistent with that given in Trevelyan's 'Life of Macaulay.' Clearly Macaulay's refusal to disclose what passed in private conversation was the reason why Hill withdrew his charge. That the charge was true is indicated by Macaulay's letter to Lord Lansdowne, in which he speaks of "all the foolish, shabby things that I had heard Sheil say at Brooks's." See 'Life,' vol. i. pp. 358-9.

J. S.

Westminster.

P. 35. Ravenspur or Ravenspurn (both of which are correct, and W. C. B. is wrong) is the old name of our modern Spurn Head. Has Prof. Tout ever heard of one William de la Pole, a wealthy merchant of the *town* (and not "village") of Ravenser? It sent two members to Parliament. Cf. 'The Parliamentary Representation of Yorkshire,' by G. R. Park (Hull, 1886). L. L. K.

ERRORS OF AUTHORS IN ROMAN RITUAL.—English (Protestant, of course) novelists are great delinquents in the matter of Roman ritual, and a list of their misrepresentations would form amusing *addenda* to the 'Curiosities of Literature.' Complete historical accuracy is not, of course, to be expected from writers of fiction, but one looks for truthfulness of detail when the rites and ceremonies of any particular cult are described with an air of erudition. I am led to indulge in these remarks

by the following passage from 'The Tower of London,' descriptive of Underhill's examination in St. John's Chapel in the White Tower: "As he entered the sacred structure, a priest advanced with holy water, but he turned aside with a scornful look. Another, more officious, placed a consecrated wafer to his lips, but he spat it out."

My surprise is all the greater at the crass ignorance exhibited in the second sentence of the quotation, as Ainsworth was noted for the trouble to which he put himself to ensure veracity of assertion. I have heard that when engaged on the work under discussion, he made more than one journey to the Tower to verify his data. Had he been as careful in this case, he would have learned that no priest could administer "a consecrated wafer" to any unreconciled heretic, still less to such a one as the "Hot Gospeller." Nor does the qualification of officiousness take the edge off the blundering imputation. No Roman priest, either then or now, would be guilty of such a desecration. I am not holding a brief for the Roman clergy, to whose communion I do not belong, but I am contending for what I may term similarity of incident even in fiction. Novels ought to hold up the mirror to facts as well as to Nature. J. B. S.

Manchester.

THE HEIRS OF MONTEZUMA.—This cutting is sufficiently interesting to be preserved in "Captain Cuttle's journal":—

"The American correspondent of the *Manchester Examiner* writes:—'It is a curious fact, and one not generally known, that for 365 years past, the various Governments of Mexico, no matter whether Colonial, Imperial, or Republican, have continued paying large pensions to the heirs of Montezuma. Several of the family reside on this side of the Atlantic, while others live in Spain. The principal member of the Spanish branch of the house was the old Duke of Montezuma, who died a few months ago, and arrangements have just been completed through the Spanish Legation at Mexico for the continuance of his pension to his children. In addition to the latter the Spanish descendants of the Aztec monarchy include the Marquis of Aguila Furete, the Marquis of Castellanos, and the Count of Miravalle. It is noted as a remarkable fact that in 365 years there has only been one instance of a marriage uniting any two branches of the Montezuma family, this being the union of Don Luis Sierre y Hocastias with Maria Dolores Abadiano, which took place last winter.'"

J. J. S.

THRONGED.—I do not imagine a writer or reader of the present time would think there was anything to remark upon in this word. One constantly meets with sentences such as the following in the newspapers: "As it was bank holiday the railway stations were thronged." It would seem that sixty years ago this good old word had not gained a sure footing in society. Ralph Thoresby, writing in his diary in 1677, said, "At the Glasshouse Lecture, forenoon, though it was thronged." To this passage the learned editor has attached the

following note: "Thoresby affected to use the uncouth but forcible expressions of his native tongue." See 'Diary of Ralph Thoresby, F.R.S., Author of the "Topography of Leeds,"' edited by Rev. Joseph Hunter, F.S.A., vol. i. p. 4.

EDWARD PEACOCK.

STONE COFFINS.—The following is a cutting from the *Wilts and Gloucestershire Standard* of June 27:—

"A discovery of great interest to archaeologists has just been made at Malmesbury. In order to enlarge his premises, Mr. J. Moore, of the Bell Hotel, has pulled down two adjoining cottages, and the labourers in the employ of the builders while excavating underneath the foundation discovered two stone coffins, the lid of each of which weighed from seven to nine cwt. In these were found from sixteen to seventeen perfect skeletons with remarkably fine sets of teeth, scarcely one being missing, although it is supposed the bodies must have been buried over a thousand years. The dividing wall between the hotel and the cottages was six feet thick, and on this being removed underneath the centre of it was found a shaft, fourteen inches by twelve, beautifully walled up, leading, it is supposed, to a chamber or subterranean passage. We understand that the Vicar, who is very interested in the discovery, has expressed his opinion that this is the site of the Malmesbury Castle which was built by Roger, Bishop of Salisbury, for the purpose of defending the Abbey, and that it will help the Archaeological Society to trace a more correct history of the western part of that grand old building. On the skeletons being found they were carefully collected by Mr. Moore, and the Rev. G. Windsor Tucker at once visited the spot and gave orders for a grave to be dug near the Russian gun in the churchyard for their interment. Subsequently more skeletons were found and a second grave had to be dug. The discovery altogether has excited great interest."

CELER ET AUDAX.

"TRUST" RHYMES.—In a riverside inn, up the "Back Water" at Norwich, known as the "Gate House," is the following versified rendering of the familiar "Old Trust is Dead: Bad Pay killed him":—

In Blissful Memory.

The sun shone bright in the glorious sky,
When I found that my barrels were perfectly dry.
They were emptied by Trust; but he's dead and gone home,
And I've used all my chalk to erect him a tomb.

H. H. S.

THOMAS BRAY, D.D. (1656-1730).—It may be of interest to note, as an addition to the account of him appearing in 'Dict. Nat. Biog.' vol. vi. p. 239, that Thomas Bray, of St. Martin in the Fields, D.D., married in Lincoln's Inn Chapel, on Nov. 3, 1698, Agnes Sayers, of St. James's, Clerkenwell, co. Middlesex.

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

GARTH'S 'DISPENSARY.'—In Mr. Courthope's 'Life of Alexander Pope,' we read (p. 106) that "it [i.e., Garth's 'Dispensary'] can only claim to be remembered to-day through a few hints

that it appears to have given to the author of the 'Dunciad.' Surely we may add to this, "and the line adopted from it (third canto) in Cowper's exquisite little poem, 'On the receipt of my Mother's Picture.'" W. T. LYNN.

Blackheath.

PARALLEL PASSAGES. — In Henri Murger's 'Scènes de la vie de Bohème' there are several passages which recall parts of Musset's poems. Here is one of the most striking:—

"Mais à cette petite table où ils étaient assis.....vint s'asseoir et s'attabler convive mélancolique le fantôme du passé disparu."—'Scènes de la vie de Bohème,' xxi. 2.

And—

A l'âge où l'on est libertin,
Pour boire un toast en un festin,
Un jour je soulevai mon verre.
En face de moi vint s'asseoir
Un convive vêtu de noir,
Qui me ressemblait comme un frère.

'La Nuit de Décembre.'

Later in the same chapter the lovers, like the poet, burn the relics of their past amours.

T. P. ARMSTRONG.

EPITAPH ON A SILENT MAN.—At Finchfield, Essex, is the following inscription:—

"Here lies William Kempe, Esq., pious, just, hospitable, master of himself, so much that what others scarce do by force and penalties he did by a voluntary constancy, hold his peace for seven yeares, who was interred June 10, 1628, aged 73."

ALBERT HARTSHORNE.

ST. SWITHIN: LONDON STONE.—This church, facing Cannon Street Station, is rendered famous by its outer wall containing the celebrated "Saxum Londiniense," or London Stone, which has above it two inscriptions for the information of the passing traveller. I send annexed the English one, leaving the Latin for the benefit of your learned readers, who may go and read the same at their pleasure:—

"London Stone. Commonly believed to be a Roman work long placed about xxxv feet hence towards the South West and afterwards built into the wall of this Church was for more careful protection and transmission to future ages better secured by the Churchwardens in the year of OUR LORD. MDCCCLXIX."

The extra security took the shape of a substantial iron railing. The church is open daily, and is well worthy of a careful inspection. The chancel windows illustrate 'Abraham and Isaac,' 'Moses and the Brazen Serpent,' and 'The Crucifixion,' and were dedicated to the memory of the parents of the Rev. H. G. Watkins, M.A., for forty-four years rector of the parish. The south windows are also beautiful specimens of stained glass, and represent 'The Adoration of the Magi.' They were the gift of a prominent parishioner, Mr. John Land, of Cannon Street, and are in loving memory

of his wife Prudence. The ceiling is a splendid example of the "golden starred" decoration, with circular portraits of the Evangelists. There are various monumental tablets of the customary kind, that perhaps most remarkable for its workmanship being the memorial to "Michael Godfrey, elected the first Deputy-Governour of the Bank of England," who met with an untimely end by means of a cannon ball in Flanders, whither he had gone on the service of His Majesty, A.D. 1691.

D. HARRISON.

EWE=PERFECT OF "OWE."—This is the form used by one of our servants, who is a Norfolk woman. It is not given in Forby's 'Vocabulary of East Anglia.' Is it peculiar to East Anglia, or in use elsewhere? F. O. BIRKBECK TERRY.

SQUAB PIE.—

Cornwall squab pie, and Devon whitepot brings.

King, 'Art of Cookery' (quoted in Richardson's 'Dictionary,' s.v. "Squab").

"Fat was the feasting, and loud was the harping, in the halls of Alef, King of Gweek. Savoury was the smell of fried pilchard and hake; more savoury still, that of roast porpoise; most savoury of all, that of fifty huge squab pies, built up of layers of apples, bacon, onions, and mutton, and at the bottom of each a squab, or young cormorant, which diffused both through the pie and through the ambient air a delicate odour of mingled guano and polecat."—Charles Kingsley, 'Hereward the Wake,' chap. v.

If squab pies are still "to the fore" in Cornwall, I presume the "young cormorant," which, according to Kingsley, originally gave its name to the pie, is no longer one of the ingredients.

JONATHAN BOUCHIER.

STYED=ADVANCED. (See 7th S. xi. 461.)—I noticed lately that Mr. S. ARNOTT, in the article on 'Taverner's "Postils,"' quotes Taverner thus:

"Thargument.—Of the commission that Chryste gave to his Apostles.....And how Chryste styed up to heaven.' Sty, a ladder; Halliwell's 'A. and P. Dictionary.'"

Surely the suggestion of a "ladder" in connexion with the Ascension has never before been mooted. Is not the word *styed* rather the modern survival of the A.-S. verb *stigan*, to ascend? The word has peculiar interest for myself, as I have been long vainly in search of late representatives of this once widely-used verb, and wondered over its seemingly utter extinction. I say "seemingly utter extinction," but, like so many other good English words, it probably lives on, disguised and unsuspected, in the phrase "well stricken in years," where the *r* is intrusive. Compare the Swedish parallel "Alderstigen"—sticken in eld=advanced in age. The latest instance I know of is in Spenser's 'Faerie Queene,' bk. i. canto xi. verse 25:—

The beast.....

Thought with his winges to sty above the ground.

Prof. Skeat allows the meaning of "advanced

in years" to the above phrase, but derives *stricken* from an A.-S. verb *strican*, to advance, &c.; but in view of the fact that none of the other Teutonic tongues has this verb, surely it is more reasonable to conclude that there is here a popular (or scribe's) confusion of this word with *strike* even so early as A.-S. times, if the quoted *strican* goes so far back.

F. T. NORRIS.

Queries.

We must request correspondents desiring information on literary matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

NAME OF WRITER WANTED.—In the *Edinburgh Review* of October, 1813, vol. xxii. No. xliii. article xii. p. 226, occurs the following, in a review of Madame de Staël's 'De l'Allemagne':—

"There is a writer now alive in England, who has published doctrines not dissimilar to those which Madame de Staël ascribes to Schelling. Notwithstanding the allurements of a singular character, and an unintelligible style, his paradoxes are probably not known to a dozen persons in this busy country of industry and ambition. In a bigotted age, he might have suffered the martyrdom of Vanini or Bruno. In a metaphysical country, where a publication was the most interesting event, and where twenty Universities, unfettered by Church or State, were hotbeds of speculation, he might have acquired celebrity as the founder of a sect."

To whom does this refer?

T. A. H.

EMMANUEL GEIBEL.—Has an English edition of this German poet's collected works been issued, or a volume of selections?

A. W.

THE ELY PORTRAIT OF SHAKESPEARE.—This portrait was given to the museum of Shakespeare's birthplace at Stratford by Mr. Henry Graves, one of the trustees. He bought it at the Bishop of Ely's sale as a contemporary and probably a genuine portrait of Shakespeare. How long was it in the collection of the bishop? When and how did he secure it? Is anything known of its history and date? How was it described at the sale? It seems to have been known about 1846-7, and to have been sold about 1864.

ESTR.

TENNISON'S POEMS: TRANSLATIONS.—Which of Lord Tennyson's poems have been translated into any foreign language other than 'St. Agnes' Eve' into German by Prof. Delius, of Bonn (see 'N. & Q.' 4th S. xii. 386), and 'Enoch Arden' into Norwegian by Andreas Munch (see Mr. Edmund Gosse's 'Northern Studies,' ed. 1890, p. 26)? I do not speak of translations into Greek and Latin.

JONATHAN BOUCHIER.

COL. BURLEIGH.—I should be glad of information about a certain Col. Burleigh, who was hung either in the rebellion of 1715 or in that of 1745.

M. C. OWEN.

"COOKE'S POCKET EDITIONS."—I should be glad to know how many of these charming little volumes were published by C. Cooke, both those of "Select British Poets" and others. They are embellished with engravings by T. Kirke (a pupil of Cosway), by R. Corbould, E. Burney, &c.

HAROLD MALET, Colonel.

RHYMED CHRONICLE OF ENGLISH SOVEREIGNS.—Copies of Leigh Hunt's early publications are not so common as they were half a century ago; but perhaps some reader of 'N. & Q.' may have ready access to the *Companion*, and will kindly copy out for the behoof of other readers, myself for one, a rhyming chronicle of the sovereigns of England, whereof I remember only a few tersely characteristic lines of description. These isolated verses are "Stephen, who everything but virtue knew," "The British Bluebeard, fat, and full of ire," "Anna, made great by conquering Marlborough," and so, coming down to the Georges, with the last of whom it stops:—

George, vulgar soul, a woman-hated name:

A second, fonder of his fee than fame:

A third, too weak, instead of strong, to swerve:

And fourth, whom Canning and Sir Will preserve!

If I ever read again these rhymes of my boyhood through the kindly agency of 'N. & Q.' I shall indeed be delighted.

G. T.

MARY HEWITT.—Information sought as to the parentage and pedigree of Mary Hewitt, said to have been the belle of the Isle of Wight at the end of last century, who made a runaway marriage with a captain (naval) John Campbell, brother of Campbell of Carradale, Argyllshire. She had a brother Jacob. Kindly address A. C. BLAIR, Whalley House, Manchester.

BRODIE.—I am tracing out the pedigree of a branch of this family, and I particularly want information about the Irish Brodies. Can any of your correspondents who take an interest in genealogy help me? I suppose they are a branch of the great Scotch clan of Brodie. Was it during the Jacobite disturbances that they settled in Ireland?

G. T. BRODIE.

17, Wellesley Grove, Croydon.

FROG LANE.—Whereabouts was Frog Lane, leading to Hampstead, in which John Everett, the highwayman, stopped two horsemen, who delivered their watches and about a pound in silver, in the early part of the year 1729?

C. A. WHITE.

Preston on the Wild Moors, Salop.

'POETIC ESSAYS ON NATURE, MEN, AND MORALS.'—A quarto tract of twenty-eight pages, bearing this title, with the addition of "Essay I. To Dr. Askew of Newcastle. Printed for R. Akenhead, jun., in Newcastle upon Tyne, and C. Hitch, in London. MDCCL," has come into my possession. On the title-page is a copper-plate

engraving, with the signatures "F. Hayman im. et del.," and "C. Grignon sculp." Name of author desired. RICHARD WELFORD.
Gosforth, Newcastle-on-Tyne.

THOMAS READ KEMP AND THE REV. GEORGE BARING.—What were the peculiar tenets of the short-lived sect which they founded in the second or third decade of this century? G. F. R. B.

SNOW CRYSTALS.—Where are these first depicted in any European book, and what is the date of the first use of their forms in decorative art? In the decoration of a Japanese sword-guard of the last century in my possession there are some ten forms of them most minutely copied in silver upon an iron ground, representing the sky with moon and stars. MARCUS B. HUISE.

NICHOLAS VANAKER, ARTIST.—Particulars are requested concerning the life and productions of this artist, whose name appears at the back of an excellent oil portrait of the Stuart period which was purchased many years ago at the sale of the late Baron Dickinson, of Ware, Hertfordshire. C. K.

Torquay.

EARLY JEWS IN IRELAND.—I shall feel much obliged to any literary Irish correspondent able to cast some further light on the following scrap, which I quote from Chas. O'Connor's 'Annales Innisfalenses,' vol. ii. p. 81, anno 1062:—"Five Jews came to Ireland from over the sea, offering handsome presents to Tordelbach O'Brian, but were again expelled over the sea." What truth is there in this statement; and are there any other references to early Jews in Ireland? M. D. DAVIS.

JETHRO TULL.—Dr. Johnson, speaking of Tull, says:—

"His grave is undetermined. If he died at Shalborne, there is no trace of his burial in the parish register. The tradition of the neighbourhood is that he died and was buried in Italy. His deeds, his triumphs, were of the peaceful kind, with which the world in general is little enamoured; but their results were momentous to his native land. His drill has saved to it in seed alone the food of millions, and his horse-hoe system, by which he attempted to cultivate without manure, taught the farmer that deep ploughing and pulverization of the soil render a much smaller application of fertilizers necessary."

Do any of your readers know where and when this experimental agriculturist was born; and has any trace of his burial been discovered? W. LOVELL.

Temple Chambers.

BARONETS' WIDOWS.—The question as to whether a baronet's widow who marries for her second husband an untitled gentleman is at liberty to retain her title of "Lady A—," has been referred to

me. My reply was that "whatever a woman gains by her first marriage she loses by a second." In reply, however, the husband of a baronet's widow quotes the following extract from Kelly's 'Hand-book':—

"The widow of a peer or a knight may retain her title, notwithstanding her second marriage, but she does so only by courtesy. The widow of a baronet, however, enjoys her precedence for life by right."

Is this so? I own that I doubt the assertion.

E. WELFORD, M.A.

'Windsor Peerage' Office, 214, Piccadilly.

ORIGIN OF BUHL.—Mr. Felix Joseph, writing in *Truth* of June 18 (p. 1268), remarks

"that the word *Buhl* is a mere corruption of *Boule*, the world-renowned manufacturer of marqueterie in tortoiseshell and brass, whose productions were always known by his name."

Mr. Sala, on the contrary, states in 'Echoes of the Week' (June 20),

"that it is not unlikely that he (*Boule*) or his family may have come from the hamlet of *Buhl* in Alsace, or from *Buhl* in the Grand Duchy of Baden, and that hence his father chose to Gallicize the Teutonic *Buhl* into *Boule*."

Perhaps some reader of 'N. & Q.' may be able to say which of these statements is correct. T. O'U

Dublin.

SERMONS BY MARTIN LUTHER.—Can any of your readers inform me as to the value of a volume of sermons by Martin Luther, published, in the original, from the Heidelberg Press in 1545? DONALD MUIR.

KANAPE.—In the will of John Den, of Leyestoft, "To St. Margaret's in Leyestofte a clothe for the kanape price 4*l*, or more if need be." What is the "kanape"? H. A. W.

[Is not this an eccentric spelling of *canopy*?]

STEEL ENGRAVINGS, 1799-1801.—Published by R. Ackermann, 101, Strand, London. Six plates, about 21 in. by 15 in. The subjects represent cavalry charges, &c., and illustrate uniforms, arms and all accoutrements. The horses are splendidly drawn. The steel plates appear to have been coloured brown, and represent coloured prints. The artists include Bluck, Ziegler, and Merke, and the painter is Gessner. I note that the letters "R.A." have been stamped in after the engravers' names later than the date of publication. Can you give me any information as to the artists? I have some twenty different pictures. JOHN THOMPSON, JUN.

57, New Bridge, Newcastle-on-Tyne.

WHITSUN DAY. (See 7th S. xi. 506.)—May I ask what authority there is for thus printing *Whitsunday*? I know it is becoming fashionable to pronounce the name as if this were its correct

form; but why? *Whitsunday* is *White Sunday*, not *Whitesun Day*, and the derivative *Whitsun week* (to which the above form seems due) is but an abbreviation of *Whitsunday's week*. On this point Prof. Skeat speaks with even unusual emphasis. *Whitsun Day*, therefore, is *Whitsunday's Day*, which (as Euclid says) is absurd.

C. C. B.

ADKINSON FAMILY.—In the churchyard of St. James, Great Grimsby, lying flat on the ground, though formerly, I am informed, resting on stone pillars, is a large stone slab bearing the following inscription:—

In Memory of
Thomas Adkinson
Esq. Dean Street, St. Ann's
Westminster. He died
13th April 1807
aged 62 years.

Can any of your readers kindly give me any information respecting this family; also how it was that the interment took place at Grimsby?—as I cannot discover any connexion of the family with the borough, without a marriage which took place in the parish church of St. James on Jan. 24, 1638/9, between Gregory Adkinson and Dorcas Haward relates to the said family.

WM. MOORE.

1, Cavendish Street, Grimsby.

BATH-CHAP: BATH-BRICK.—Why is a pig's face called a bath-chap, and a brick manufactured from mud and sand taken from the shore at Bridge-water a bath-brick? There are also many other articles which are or were in common use with the prefix *Bath*; for instance, bath-buns, bath-chairs, bath-post, &c. Can any reason be assigned? These articles, and some others, unlike *Bath-stone*, have, so far as I can ascertain, no particular connexion with the city whence they take their name.

EVERARD HOME COLEMAN.

71, Brecknock Road.

WRITINGS ON MEAT.—In one of the Whitechapel private slaughter-houses a coloured costumed native may be seen marking in black ink the sides of recently killed beef. I am informed that the *Feinlanlar* and Oriental steamers use such marked & lettered meat for some of their Oriental crews or passengers. It is rumoured that this language is *Arabi*, stating that this marked meat has been used by a Mahometan. Others profess that these writings mean "bread," or food generally. I am anxious for full explanations of these customs and writings. J. LAWRENCE-HAMILTON, M.R.C.S.
20, Sussex Square, Brighton.

AN OLD SUNDIAL.—In front of Bemersyde House (a venerable keep situated close to Dryburgh Abbey) there stands a sundial. In shape it is octagonal, and on the lower side it gradually tapers in the form of an inverted octagonal pyramid.

On each side of the base and of the pyramid there is a sundial, and on the top, placed in a slanting position, there is another, thus making seventeen dials in all. Is this a common form of construction; and was any special benefit derived from this multitude of dials? I may add that the numerals on each face are differently placed, and do not seem to have any intelligible relationship. W. E. WILSON.
Hawick.

PORTRAIT OF SIR THOMAS HANKEY WANTED.

—At Bourton House, Gloucester, are portraits of Sir Henry Hankey (1668–1733), Sir Joseph Hankey (1696–1769), and at Fetcham Park, Leatherhead, is a portrait of Thomas Hankey (1740–1793). I should be much obliged if any of your readers could inform me of any portrait of Sir Thomas Hankey (1703–1770), or of Sarah his wife, who died 1762, elder daughter of Sir John Barnard (1685–1764); also if any reader can say who Sir John Barnard married.

HENRY ALERS HANKEY.

Replies.

CHAUCER AND EWELINE, NEAR WOODSTOCK
(7th S. xii. 47.)

Chaucer died Oct. 25, 1400, in a house of which the site is now covered by Henry VII.'s Chapel; he was buried at the entrance of St. Benedict's Chapel, in the Abbey. In 1555 Nicholas Brigham set up a monument to Chaucer's memory of a style of an intermediate period, probably of about the date of 1475, and not, as might have been expected, of the time of Brigham.

From the 'Chronicle of the Grey Friars of London,' edited for the Camden Society by J. G. Nichols in 1852, we learn that in 1547 "all the tomes" were "pullyed up" "in the church that was some tyme the Gray Freeres, and solde." Among the "raised tomes" were at least three to the memory of distinguished men who died respectively in 1470, 1477, and 1485, either of which may be the very one set up in Chaucer's memory. The tomes and gravestones turned out from the famous Carthusian church, amounting to a hundred and fifty in number, were sold for fifty pounds. The late Mr. M. H. Bloxam contributed an interesting paper on Chaucer's monument to the *Archæological Journal*, vol. xxxviii. p. 361, from which I have gathered some of these particulars.

Now with regard to "Chaucer and Eweline, near Woodstock." There is no such place as Eweline, but there is Ewelme, which is twenty-five miles as the crow flies from Woodstock. In Ewelme Church is the brass of Thomas Chaucer, son of the poet, lord of the manor, and patron of the church. He is represented in a complete suit of plate. He died in 1434, having married Matilda, daughter

and coheir of John Burgherst, of Ewelme. By his wife Matilda, who died about 1436, Thomas Chaucer left a daughter Alice, who married William de la Pole, Duke of Suffolk, and with him founded the hospital at Ewelme.

ALBERT HARTSHORNE.

Sir W. Scott was a novelist; to such

Pictoribus atque poetis

Quidlibet audendi semper fuit æqua potestas—

of which licence he has availed himself in 'Woodstock.' He was not at Woodstock before writing that work. MR. BOUCHIER will find it impossible to reconcile the statements in the book with general or local history or with the topography of the county. It has been shown that there is a confusion in it of two generations of the Lees; that the incumbent of the church of the name given has no existence, nor his title either; that there is no tomb of Chaucer at Woodstock, or near it; that Ewelme, where Chaucer the poet was not buried, is twenty miles off; that Chaucer has no connexion with Woodstock except as a possible, or probable, visitor to the court at the ancient manor.

The Chaucer who was connected with Woodstock first was Thomas Chaucer, of Ewelme, who obtained a grant of the manor in 1411. He was possessed of Ewelme, where he was buried, with some generations of the De la Poles, his descendants. Their tombs exist in the parish church. On Thomas Chaucer's tomb are the (qy.) Chaucer arms, which have been brought into connexion with the question of relationship between him and the poet, which is, I think, now not accepted commonly.

All this has been brought out, partly by Sir N. H. Nicolas, more completely by Dr. Furnivall and others. No attention is to be given to the illustrators of or commentators on the novels, nor to mere popular writers, whose persistency is sometimes a fair measure of their error.

ED. MARSHALL.

AUSTRIAN PUNISHMENTS (7th S. xi. 469).—Running the gauntlet was essentially a military punishment in Austria. The German name by which I have always heard it mentioned was *Spießruten-laufen*. It must have been abolished soon after 1850. An old man in Austria once showed me his back, which, after the lapse of many years, still bore the marks, and testified to the severity of the punishment.

Blows with the stick (*Stock streiche*) were meted out in certain round numbers. The favourite figure was twenty-five, smaller offences were punished by twelve blows; in more serious cases, however, fifty, nay, even seventy-five blows were administered. The latter figure I always understood was considered equivalent to a sentence of death. The punishment was administered both

by military and civil authorities. In the army the executioner *ex officio* was the corporal, who in olden times always appeared on parade with the emblem of his office, the hazel-nut stick. I witnessed the carrying out of the sentence on several occasions. The victim had to lie down on a low bench or gabion, or, if on march, and nothing else could be found, on a drum, and two corporals soon got through their task. In serious cases a surgeon was always present. This corporal punishment was abolished more than twenty years ago.

The third method of punishment to which your correspondent refers must have been the flogging of women, as practised on Hungarian and Italian ladies by that fiend in human disguise General Haynau.

L. L. K.

REGINALD HEBER (7th S. xi. 229, 310).—It is not a little curious that so many wrong dates are given in the various accounts of the Heber family. In the 'Landed Gentry,' ed. 1879, it is stated that the Rev. Reginald Heber was born in 1729, and married first in 1733. That strange error is repeated in the last edition; and now your correspondent asks a question about the date of his second marriage. In the 'Landed Gentry,' ed. 1879, it is said that his first wife died in 1774, that he married secondly in 1882, and that his son Reginald, the bishop, was born in 1785. 15 years only are given.

Y. S. M.

ISSUES OF EARLY VENETIAN PRESS (7th S. xi. 407, 471).—ERROLL might consult De Visser's 'Invention of Printing,' published by Trübner & Co. (1877), for the information which he requires.

J. F. MANSERGH.

Liverpool.

THUNDERSTORM IN WINTER (7th S. xii. 87).—Nearly all snowstorms are thunderstorms, and thunder may usually be heard in the course of them; but in England it is seldom loud, though in the mountains of Provence and of Corsica thunder is almost of daily occurrence in December and January, and is often loud.

D.

TALPACK: INDAMIRA: JERE: SEYES: PATONEE JOWRING (7th S. xii. 89).—The good *gere*, more properly *gougère*, is explained in a note by Sir T. Hanmer, 'Lear,' V. iii. The force of it is the same as in 'Henry IV.,' where Falstaff says, "What a plague have I to do with a buff jerkin!" and the Prince answers, "And what a pox have I to do with my hostess of the tavern?"

J. CARRICK MOORE.

MARY BRETON (7th S. xii. 28).—ERROLL is incorrect in stating that Mary Hope, née Breton, was buried in Westminster Abbey. It is true that a tablet to her memory exists on the west wall of the south transept, or Poets' Corner, close by the entrance to the Chapel of St. Faith; but, as will be

seen from a copy of the inscription which I give below, her remains are interred, with others of the Breton family, in Norton Church, Northamptonshire. The tablet in question is perfectly plain, and is inscribed as follows:—

To the memory of Mary Hope, who died | at Brockhall, in the County of Northampton, | on the 25th of June, 1767, aged 25, and whose | Remains unnotic'd lie in the Neighbouring | Church at Norton, this stone, an unavailing Tribute of Affliction, is by her Hus | band erected and inscribed.

She was the only Daughter of Eliab | Breton, of Fortyhall, Middlesex, Esq^r, and | was Married to John Hope, of London, merchant, | to whom she left three infant sons, Charles, | John, and William.

Tho' low in earth, her beauteous form decay'd,
My faithful wife, my lov'd Maria's laid.
In sad remembrance, the Afflicted raise
No pompous tomb inscrib'd with vernal praise:
To Statesmen, Warriors, and to Kings belong
The trophied Sculpture, and the Poet's Song,
And these the Proud, expiring often claim;
Their Wealth bequeathing to record their Name.
But humble Virtue, stealing to the Dust,
Heeds not our Lays or monumental Bust.

To name her Virtues ill befits my grief,
What was my bliss can now give no relief,
A husband mourns, the rest let friendship tell,
Fame, spread her worth, a husband knew it well!

There is a short pedigree of the Breton family in Baker's 'History of Northamptonshire,' vol. ii. pp. 416, 417; but I think this will in no way be useful in connecting John Hope with Baring Brothers.

A short time since I was permitted by a friend to look through a copy of an indenture of four parts, dated September 5, 1802, in which the infant son Charles spoken of in the above inscription is alluded to as the Right Hon. Charles Hope, Lord Advocate of Scotland.

I hope the "true story of Mary Breton" will soon be forthcoming. I am, like ERROLL, very curious to know more about her, for it seems to me that a fair share of romance must have been woven into her life.

JOHN T. PAGE.

Was Mary Hope, the only daughter of Eliab Breton, of Forty Hall, Middlesex, buried in Westminster Abbey, as alleged by your correspondent? By the tablet affixed to the wall of the south transept,

"she died at Brockhall, in the county of Northampton, on the 25th of June, 1767, aged twenty-five, and whose remains lie in the neighbouring church at Norton..... She left three infant sons, Charles, John, and William."

EVERARD HOME COLEMAN.

71, Brecknock Road.

HENRY JENKINS (7th S. xi. 484).—Your correspondent M. mentions bows and arrows being used at the battle of Pinkie, 1547, and seems to think this a late example. They were used in England for hard upon a century after this. The following quotation bearing on this subject may be of interest to him and others:—

"Though bows and arrows appear no more in the muster papers after the year 1599, there is an entry of a presentment of a jury at Lyme in 1648, which will be more extraordinary as that town stood a dreadful siege in 1644 for seven weeks, and was defended by Admiral Blake against Prince Maurice: 'Item we present that the generalitie of the town is without boes and arrows.' We must deem this jury to have been behind their age. A few years before they presented the mayor for not repairing the 'butts,' and 'the town faultie for not using artillery,' i. e., bows and arrows."—'Diary of Walter Yonge' (Camden Society), ed. by George Roberts, p. xviii.

Mr. Roberts does not seem to have known that evidence exists of their being in use in many quarters during the earlier years of the great struggle between Charles I. and the Parliament.

In the issue book of the Parliamentary Ordnance Department, 1643–1644, a manuscript in my own possession, the following entry occurs:—

"xxvj Aprilis 1644. Delivered ye day and yeere abovesaid out of his Ma^{ties} Storehouse in ye office of ye ordnance unto M^r W^m Molins Comptroller of ye ordnance for ye Militia of London These arrows &c. hereafter mencioned to be employed in the Service of ye State By warrant from the Lord gen^l ye Earle of Essex. dat. ye day & yeere aboue said vizt.

Longe bow Arrowes	...	xij ^m	ciiij ^{xx}	xij
Muskett Arrowes	...	vij	ix ^c	lx
Shooting Gloues	...	v ^r		xxvj
Bracers	...		vj ^c	
Bowstrings	...	x ^m	gross	
Quivers of leather	...			lxij
Bow Cases	...			xxviij bundles.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

WOMEN BARBERS (7th S. xi. 327, 385, 438).—Having the privilege of reading in a good reference library, where that storehouse of information 'N. & Q.' is taken, and being a member of the ancient craft of barbers, I notice that under the heading 'Something New' there appear interesting notices of women barbers. I find on reference that women barbers are not "something new."

The following notice is copied from Hone's 'Every-Day Book,' London, 1826, vol. i. p. 1271:

"Mr. Smith's inquiries concerning barbers have been extensive and curious. He says: 'On one occasion, that I might indulge the humour of being shaved by a woman, I repaired to the Seven Dials, where, in Great St. Andrew Street, a slender female performed the operation, whilst her husband, a strapping soldier in the Horse Guards, sat smoking his pipe. There was a famous woman in Swallow Street who shaved; and I recollect a black woman in Butcher Row, a street formerly standing by the side of St. Clement's Church, near Temple Bar, who is said to have shaved with ease and dexterity.' His friend Mr. Batrich informed him that he read of the five barberesses of Drury Lane, who shamefully maltreated a woman in the reign of Charles II. Mr. Batrich died while Mr. Smith's 'Ancient Topography of London' was passing through the press."

The following is copied from Sir Charles A. Cameron's 'History of the Royal College of Surgeons,' Dublin, 1886, p. 60:—

"The charter of King Henry VI. [1446] cannot be found. Perhaps it was surrendered, a practice not unusual on receiving a new charter. It is, however, somewhat fully recited in Queen Elizabeth's charter, granted in 1572. It enabled women to be admitted to the freedom of the guild, a proof that even in those early days women aspired to be disciples of Esculapius."

It is, therefore, not too much to assume, if women were admitted to be surgeons, that they also shaved and cut hair.

Dublin.

J. COLE.

RASTELL (7th S. xi. 366, 514).—I believe there has never been any doubt that John Rastell, sen., a printer, married Elizabeth More, daughter to the judge, and his sons rose in life. Had he a daughter who married John Heywood, the epigrammatist; or who was wife to the latter, also named Rastell?

A. H.

John Rastell, the nephew of Sir Thomas More, left two daughters (according to my notes, with "so said" attached). Anne married Dr. Griffith Lloyd, Principal of Jesus College, Oxford, who died in 1586. (According to others this Anne was daughter of Dr. Lougher, but improbable.) Elizabeth married Dr. Lougher, who died 1585 (as in 'N. & Q.', 7th S. xi. 514). My notes say she after married — Powell, Principal of Jesus College.

THOMAS WILLIAMS.

MYSTERY PLAYS OR MIRACLE PLAYS (7th S. xi. 64).—William Stephanides or FitzStephen, in his 'Descriptio Nobilissimæ Civitatis Londoniæ,' writes thus:—

"London, instead of common interludes belonging to the Theatre, hath plays of a more holy subject: Representations of those Miracles which the holy Confessors wrought, or by the sufferings wherein the glorious Constancy of the Martyrs did appear."

The whole sentence is preserved in Stow, and is very curious. This author was a monk of Canterbury, who wrote in the reign of Henry II., and died in the reign of Richard I., A.D. 1191.

W. LOVELL.

Temple Avenue, E.C.

SIR PETER DENIS, BART., VICE-ADMIRAL (7th S. xii. 43).—This gallant commander of the Centurion, Anson's famous ship, which "rounded the world," and afterwards fought gloriously off Cape Finisterre, May 3, 1747, had for his sister, probably, the Elizabeth who is mentioned by Mr. HIPWELL, the proprietress of a once highly select academy for young ladies which was established in Queen Square, Bloomsbury, and is occasionally mentioned with reverence in memoirs of the middle of the last century, and, I think, was distinguished by Dr. Johnson, that absolute judge of young ladies' schools. The Centurion not only attended Anson in his voyage, and, single-handed, captured the great Acapulco galleon and fought off Finisterre, but she, April 25, 1749, conveyed to the

Mediterranean no less important personage than Commodore Keppel and his friend Reynolds, afterwards well known as President of the Royal Academy. It is the Centurion's crew who, bundle and bludgeon in hand, lounges on the roof of the "Country Inn Yard," 1747.

THOMAS GRIFFITHS WAINEWRIGHT (7th S. xi. 41).—Mr. Oscar Wilde's sketch of Wainewright appears under the title of 'Pen, Poison, and Poisoner,' in the volume of 'Intentions' published by James R. Osgood, Melville, London. There is also a memoir of him by W. C. Hazlitt, prefixed to a volume of his poems, which may be bought from "remaindersellers" for about eightpence. Surprised enough and to spare of such an unsavory drel.

DR. NUTTALL may, perhaps, like to know the account of 'Thomas Griffiths Wainewright (the Weathercock) the Poisoner' appeared in Thornbury's 'Old Stories Retold,' published by Messrs. Chatto & Windus, and forming volumes of "The Mayfair Library."

G. F.

In Walter Thornbury's 'Old Stories Retold,' pp. 256-273 are devoted to the story of the "specious monster."

ST. S.

THE "FALL" (7th S. xi. 228, 395).—The term "fall" for the "back-end" or "back" of the year is common here. Other forms of the word in use in season are the fall of the year, the sap, the fall of the leaf. The belief is widely spread that physic should be taken in the fall, and some brew a decoction of herbs for the purpose, which have been heard called "fall-medsen." The decoction is made once or twice, and there is the end of the matter of form only—this is "fall-medsen." I remember my good mother regularly every year at "spring" and "fall" and make a household drink of various herbs, fermented, sweetened, and bottled. The decoction is good, and to the last drop the brew was for that reason. I have no doubt but that the rest derived benefit from it, and I do since those days I have never tasted which I liked better. There was no ice in it, but nevertheless it was, when at it, heady.

THOS. RA.

CANON VENABLES is entirely right in his attention that "fall" for autumn "is not used to any particular districts, but is common to a large part of England"—I should say a large part of England. But I think that it is commonly used in my youth than it is

phrase is an eminently poetical one, and may, therefore, in accordance with the law of progress, be expected to die out. It is, perhaps, as is the case with many other old English expressions, more commonly used at the present day in the United States than among us. Many readers will probably be reminded of Fanny Kemble's charming lines, beginning "How call ye this the Season's fall, that is the glorious pageant of the year!" I quote from memory, and am not sure of the last words.

T. ADOLPHUS TROLLOPE.

Budleigh Salterton.

The following example of fall=autumn may be added to those already cited:—

"Physicke is either curative or preventive; Preventive we call that which by purging noxious humors, and the causes of diseases preventeth sickness in the healthy, or the recourse thereof in the valetudinary; and this is of common use but at the Spring and Fall."—Sir Thomas Browne, 'Pseudodoxia Epidemica' (1646, p. 230).

C. C. B.

SKELLUM (7th S. xii. 43).—This is one of the names Tam o' Shanter was called by his wife:—

She tould thee weel thou wast a skellum,
A blethering, blustering, drunken blellum.

R. D. W.

MERCHANTS' MARKS (7th S. xi. 466; xii. 52).—What I have been in the habit of describing as "the figure 4 flory," answering pretty closely to some of the descriptions given at the last reference, occurs again and again in the churchyard of Dunblane, Perthshire. It is represented on tombstones of various age. Speaking from recollection of a brief inspection made in the spring of last year, these marks are found on tombs of the seventeenth, eighteenth, and I rather think of the nineteenth century also. In one particular example I remember that the figure was almost as long as the stone—indeed I am sure it was three feet in length. I was greatly puzzled, and not knowing anybody to ask at the time, was fain to come away with my thirst for knowledge unslaked. Dunblane is very rich in mural inscriptions and carvings over doorways. One house in the main street, probably not more recent than the middle of the seventeenth century, has this identical "4 flory." Its foot divides into three roots, as it were. I have since been told that it is a masonic emblem. Is it so?

GEO. NEILSON.

These marks were not unfrequently used as seals. Thus, Abraham Gibbs, Steward of the City of Exeter, seals his will with his mark, viz., in an heraldic shield a line pale-wise between the letters A and G, having a small circle at either end, and crossed near the top by a short line with a loop at its dexter end. The seal of his nephew, John Gibbs, of Exeter, is much like it, except that the line opens at the top and is closed by a horizontal line, forming a small triangle, base upwards, and

the lower end of the perpendicular line branches right and left into two, which form loops, and are brought over and joined in a point below. The letters are I G.

HENRY H. GIBBS.

St. Dunstan's.

CRADLE-LAND (7th S. xii. 49).—

"TAUNTON.—By the custom of this manor, if any tenant die seized of any customary lands or tenements of inheritance within the same, having a wife at the time of his death, then his wife inherits the same lands as next heir to her husband, and is admitted tenant thereto, to hold the same to her and her heirs for ever, in as ample a manner as any other customary tenant there holds his lands, under the rents, fines, heriots, customs, duties, suits and services, for the same due and accustomed. And if any tenant die seized of any customary lands or tenements of inheritance within the said manor, having no wife at the time of his death, and having but one son, then that son inherits the same land as heir to his father; but if he has more sons than one, then the youngest son inherits the same as sole heir to his father. And so likewise of daughters: if he have more than one and die without issue male, then the youngest daughter inherits the same as sole heir to her father. But if such tenant have neither wife, son, nor daughter, then the youngest brother of the whole blood inherits the same lands; and if he have no brother of the whole blood, then the youngest sister of the whole blood; and if he have neither brother nor sister, then the youngest next of kin of the whole and worthiest blood inherits and holds the lands to him and his heirs, or to her and her heirs for ever, under the fines, rents, heriots, customs, duties, suits and services for the same, by the custom of the said manor."—Collinson's 'Somerset,' vol. iii. p. 233.

THOMAS HENRY BAKER.

Mere Down, Mere, Wilts.

This custom, which is better known by the name of "borough English," prevails in the manors of Lambeth, Hackney, and St. John of Jerusalem in Islington, and also at Heston, Edmonton, and other places in England.

G. F. R. B.

Cradle-land is evidently the custom called "borough English," which holds in many manors, and under which lands descend to the youngest son. By special custom it extends to collaterals. In Kent (unless there is a special custom proved to the contrary) all lands are subject to the custom of "gavelkind," and pass to sons equally. This custom also extends to collaterals. Full information as to both these customs can be found in most law works on the subject of real property, and in other encyclopedias and works of general reference.

A. COLLINGWOOD LEE.

Waltham Abbey.

The tenure of *cradle-land* or *cradle-hold* is not unknown even in metropolitan parishes. Thus, Hammersmith Terrace, whence I write, a part of the manor of Fulham, is held in this way. The youngest son succeeds. It is a tenure of quite another sort which obtains in Kent and seems to be alluded to by J. F. W. The latter is known as

gavelkind, and under it, as the term indicates, all the children of a family inherit. O.

WILLIS'S ROOMS (7th S. xi. 144, 213, 373, 418, 458, 513; xii. 77).—I am obliged to Mr. WHEATLEY for his courteous acknowledgment that the "insertions" were not mine, but apparently those of Mr. Peter Cunningham.

With respect to "Brooks's," I doubt whether Mr. WHEATLEY is correct in stating that the club was originally called "Almack's." The fact is that it arose from a company of gentlemen who met at Almack's, and it was taken over by Brooks long before he built the club-house in St. James's Street. It was, in point of fact, "one of the clubs at Almack's" alluded to by Boscawen in his letter to Delany. Again, as to "Almack's" as a gambling club apart from "Almack's" proper, it would seem that this inner circle for very deep play was not opened until after 1773, for Topham Beauclerk, writing to Lord Charlemont, November 20, 1773, says, referring to it, "that den is not yet opened." It follows, therefore, that when Rigby wrote to Selwyn, March 12, 1785, "all the deep play had been removed to 'Almack's,'" he could not have referred to any gambling club apart from the rooms opened in the previous month of that year.

MR. WHEATLEY says nothing about the connexion between Marlborough Chambers and Almack's. I cannot imagine how the "Marlborough Club" became associated with "Willis's Rooms"; but I think that when Mrs. Harris wrote to her son, April 5, 1764, "Almack is going to build most magnificent rooms *behind* his house" (*vide* Malmesbury correspondence), she could only have referred to Marlborough Chambers.

J. STANDISH HALY.

Temple.

REFUSAL OF KNIGHTHOOD BY A JUDGE (7th S. xi. 305, 396, 418, 477; xii. 77).—According to a table of precedence given in Boutell's 'Heraldry,' p. 298, judges take precedence of younger sons of barons, but not of younger sons of earls, whilst younger sons of barons take precedence of knights. But supposing the younger son of a baron to be created a judge, and not to have received the honour of knighthood, he would, I suppose, be addressed as "My Lord" on the bench and as plain "Mr." in private life. Here the knight would have the advantage, and his wife would be, of course, addressed as "lady."

My friend Mr. E. H. MARSHALL is quite right in his remarks as to many sons of nobility having accepted knighthood; but how few would remember, until he reminded us, that the great Duke of Wellington was the son of an earl, and therefore an "honourable." He owed little to his aristocratic connexions. Another "honourable" knight was *his old comrade in arms* in the Peninsular War, Sir

Edward Paget, a son of the Earl of Uxbridge, brother of the Marquess of Anglesey.

JOHN PICKFORD,
Newbourne Rectory, Woodbridge.

MR. E. H. MARSHALL, in challenging PICKFORD's accuracy, is himself to a certain extent inaccurate. He makes what is a very confusion between a Knight Bachelor and a Knight of an Order. The Hon. Sir Arthur Wellesley and other knighted "honourables" were Knights of Orders. True, such knights receive knighthoods, but Bachelors to qualify for the Order; but at the moment, and is practically considered part of the investiture. I shall be sure Mr. MARSHALL can find an "honourable" whose knighthood was only that of a bachelor, but do not say there never were any, but it is very exceptional; and at this moment the only ones are none. C. F. S. WARREN,
Longford, Coventry.

LIST OF OFFICERS WANTED (7th S. xi. 144). The Queen's Regiment was no doubt known as Lord Inchiquin's between 1680 and 1685, in which years it was commanded by O'Brien, Earl of Inchiquin, who was at the time Governor of Tangier, where the regiment was in garrison, and who was afterwards Governor of Jamaica. The regiment is mentioned as Lord Inchiquin's when, on Oct. 24, 1680, it took part in a severe action under the command of its predecessor Sir Palmes Fairborne, whose appointment to the command of the Queen's bears date a fortnight after his death from his wounds. I shall be happy, should your correspondence be nearer to the subject of his inquiry, to send a list of the officers of the Queen's in 1680. By this time the regiment had become Colonel Kirke's, it had quitted Tangier, and was engaged on Putney Heath. KILLICK.

Some particulars of the officers serving in the Queen's (Royal West Surrey) or Regiment of Foot, then known as the Tangier Governor's Regiment, will be found in the history of that regiment by Lieut.-Col. John Darnley, commanding the 3rd Battalion. Of this work vol. i., published by R. Bentley & Son, 1880, has as yet been issued. Other volumes are now being prepared, and in vol. iv. is promised a Complete Roll of Officers and their services from 1661 to 1880. On application to Colonel Mr. A. SAWAL would, no doubt, obtain the information desired.

"BLOOD IS THICKER THAN WATER" (7th S. xi. 487; xii. 53, 78).—The statement in E. B. 'Words, Facts and Phrases,' that this proverb is to be found in the early editions of Ray's *rector*. Nor is it to be found in the late reprint of Ray, 1860, until you come to the

tish Proverbs,' p. 226—not, be it observed, those of David Ferguson appended to Ray, though not first printed there—but an *omnium gatherum* made by Mr. Bohn from many sources besides Ferguson. I am inclined to agree with him that it is a Scottish proverb, as I find in Allen Ramsay's 'Collection,' first published in 1737, "Blude's thicker than water." The earliest edition in the British Museum (which I have seen) is 1797.

VINCENT S. LEAN.

Windham Club.

In the entail published at Edinburgh, 1822, i. 12: "Ye ken his was sib to mine by the father's side, and blood's thicker than water ony day."

W. E. BUCKLEY.

GEORGE CLARKE, M.P. (7th S. xii. 24).—In the 'Official List of Members' there is an entire absence of returns at bye-elections to the Parliament of 1685. George Clarke was elected for Oxford University on November 23, 1685, in the place of Sir Leoline Jenkins, deceased (see Wood's 'Fasti'). He afterwards represented Winchelsea, 1702-5; East Looe, 1705-8; Launceston, May, 1711-13; and finally, Oxford University from December, 1717, till his decease in October, 1736. Might I add that I shall be greatly obliged to any correspondent who can direct me to a list of the Parliament of 1685-87 containing the returns at bye-elections?

W. D. PINK.

Hardy's 'Le Neve's Fasti' (iii. 506, 507) gives the return for Oxford University, in 1685, 1717, 1721-2, and 1734, of George Clarke, Fellow of All Souls' College, described in the first case as M.A., in the others as D.C.L.

C. F. S. WARREN, M.A.

Longford, Coventry.

THE WASHINGTON ANCESTRY (7th S. xii. 23).—All Mr. Waters's labours fall short of proof that "Laurent. Washington. Northampt. Gen. fil. an. nat. 19" of 1621 is the same as the "Surrogate pro hac vice at Whethampstead, 1649-50." I admit the general probability, but the evidence falls short of certainty. Then, again, why should an M.A., beneficed clergyman, rector of Purleigh since 1632-3, be described as Mr. Layanance Washington at Tring in 1635? He was not ejected till 1643. Was he really unfrocked and incapacitated for clerical duties at such early date? If so, why reappear in 1649-50 as Surrogate? But tradition says he held still one small living; perhaps it only means that he had a private estate. The above three phases of life are all proved; but such a character part in real life, such a *tria juncta in uno*, does seem incredible.

A. HALL.

The wife of Sir Richard Anderson is called daughter of "Robert Spencer Baro de Wormeley" on the stone which lies over her remains within the communion rails of Tring Church, and at the

foot of the stone the shield of Spencer: Quarterly, 1 and 4, blank; 2 and 3, a fret, over all bend charged with five escallops; with seven other quarters.

THOMAS WILLIAMS.

Aston Clinton Rectory, Tring.

HUSSAR (7th S. xi. 406; xii. 13).—MISS MACLAGAN's Magyar friend simply repeats the old tale about *hussár* being derived from *husz* and *ár*, without furnishing a tittle of historical proof of where and when he found it recorded that the magnates "compelled each twenty householders to turn out" a cavalry soldier. It is quite correct that *husz* means twenty and *ár* the price; but the price of twenty is *husz ára*, and not *hussár*, in Magyar. My notes on this subject have been destroyed and I am writing from memory; but MISS MACLAGAN's friend can easily satisfy himself about the correctness of my statements by a reference to the *Magyar Nyelvőr*, the Hungarian philological journal, wherein he will find that the word *hussar* is pure Slavonic, that it is older than the reign of Matthias Corvinus, and that long before the year 1458 *hussar* was the name—or shall I say *sobriquet*?—of a tribe of wild horsemen, who, like the Cossacks and the Uscocchi in historic times, and like the Kurds and Bashi Bozuks in our own days, lived by raids made upon the homes of their fellow-countrymen, until King Matthias Corvinus, with the consent of his Parliament held at Szeged, took them into his pay, organized them, and formed them into regular troops. I do not believe the "etymology" *hussár* is much older than the beginning of the present or the end of the last century, and may, in all probability, be traced to Stephen Horváth, the greater part of whose "etymologies" are founded upon mere punning. The proper meaning of *hussar* or *gussar* in Slavonic is goose-herd. Cf. Prof. Skeat's 'Etymological Dictionary,' second edition.

L. L. K.

Bailey's 'Dictionary' (1782) contains the following curious item:—"Hussars = Hungarian Horsemen, so called from the Huzza or Shout they give at the first Charge." The above appears to be a good example of etymology made easy.

J. F. MANSEGH.

Liverpool.

Before MISS MACLAGAN adopts the suggestion of her Magyar friend as to the derivation of this word, I hope she will consider the following. Maily, in his 'Esprit des Croissades' (i. 256), describing the ships of the Crusaders, says:—

"The largest of these transports was called the Vissier or Huissier—in the Latinity of the day Huissieria or Usseria or Usaria (Ducange). It was used for the transport of horses. Fifty such ships, according to the monk Godefroi, could carry 2,000 cavalry with their horses and 10,000 soldiers with their arms. The word is said to be derived from *huia*, signifying a door. This was in fact the entryport for the horses, and was submerged when

(1) should not this be 'The Entail'?

the ship was at her headline. When all were embarked the boats were carefully caulked.....just as one would caulk a wine cask," says Joinville, "because when the ship is at sea the entryport is entirely under water."

I would suggest, therefore, that *hunar* is the contraction of *hunar-soldier*, or soldier landed from a *Ussaria*, "*hunar*," or transport-ship. J. C. Essex Court, Temple.

BYRON'S TOWN HOUSE (7th S. xii. 28).—I have read a number of books relating to Byron, but I cannot find out anything in reference to the house mentioned by your correspondent. Possibly the following may be interesting. It tells of several houses in London where Byron really did live. I extract it from 'Literary Landmarks of London,' by Laurence Hutton:—

"Byron was born at No. 16, Holles Street, Cavendish Square, in a house since numbered 24, and marked by the tablet of the Society of Arts.....In August, 1806, he wrote to a college friend from No. 16, Piccadilly, but he does not appear to have remained then long in London. No. 16, Piccadilly was on the site of Piccadilly Circus, and the house disappeared when Regent Street was formed. In the winter of the same year Byron was for a short time at Dorant's Hotel, which stood in Jermyn Street.....Byron occupied lodgings at No. 8, St. James's Street at various times from 1808 to 1814. While living in this house, in 1812, and shortly after the publication of 'Childe Harold,' he woke up on that historic morning to find himself famous."

RALPH CLANCEY.

King's Cross.

MR. JEAKES may be glad of the following paragraph, which I extract from 'Old and New London,' vol. iv. p. 311:—

"The house, No. 24 [not 20], at the north-west corner, now a shop below and a private hotel above, is ambitiously styled 'Byron House,' on account of a tradition—which, however, lacks verification—that the poet lived here about the time of his ill-starred marriage with Miss Milbanke."

MUS IN URBE.

NASH'S 'MENAPHON': "ETERNISHT" (7th S. xii. 28).—The "tale of John a Brainford's will" is an evident reference to Jill, or "Gillian," or Joane of Brainford's will, to which there are numerous references in the Elizabethan dramatists, including Webster, 'Westward Ho!' also Shakspeare in the quarto edition, Haz., 'Shakspeare Lib.,' vol. vi. p. 183. From the reference in 'Westward Ho!' it seems she was credited with the powers of witchcraft. The "will" referred to is a black-letter poem, written by Robert and published by Wm. Copland, n.d., 4to. (Dyce's 'Webster,' 1857, 238). What she bequeathed in such will can be seen by reference to Nash's 'Summers last Will and Testament' (Hazlitt's 'Dodsley,' vol. viii. p. 19); it is, perhaps, hardly suitable for the pages of 'N. & Q.' In the note on such page the passage from 'Menaphon' is quoted as "Joane a Brainford's will." "Eternisht" is obviously "eternized," and not a misprint for "furnished." By the way, is not the

heading to MR. FOARD'S note, 'Nash's "Menaphon,"' a misnomer—the "address to the gentlemen students" being by Nash, 'Menaphon' being by Robert Greene? If MR. FOARD desires more reference to Gill a Brainford I shall be pleased to communicate with him.

A. COLLINGWOOD LEE

Waltham Abbey.

'OF THE TREWNES OF THE CHRISTIAN RELIGION' (7th S. xii. 27).—This formerly much esteemed "Worke Concerning the trunessa of Christian Religion" was originally

"Written in French, by Philip of Mornay, Lord of Plessis and Marly. Begunne to be translated into English, by that honourable and worthy Gentleman, Sir Philip Sidney, Knight, and at his request finished by Arthur Golding."

I quote the above, *verb. et lit.*, from the title-page of the fourth edition, 1617. The earlier editions are said by Lowndes, s.v. "Mornay," to have been published in 1587, 1592, and 1604. The third and fourth editions have an "Epistle Dedicatorie" from Thomas Wilcocks—who revised the translation—to Henry Frederick, Prince of Wales. The fourth edition is in black letter, but the spelling "Trewnes" occurs in one of the earlier ones.

J. F. MANSER

Liverpool.

This is a translation from Philippe de Mornay, Seigneur de Plessis-Mornay, by Sir Philip Sidney and Arthur Golding. There were editions in 1587, 1592, 1604, and 1617.

WILLIAM E. A. AIGN.

Manchester.

THOMAS HOOD AND THE LUTE (7th S. xii. 27).—I can give MR. BOUCHIER a curious parallel to his quotation. In Edward Irving's 'Orations,' 1823, where he speaks of the former condition of Scotland, the following passage occurs: "The pastoral vales and upland heaths, which of old were made melodious to the shepherd's lute" (p. 238). On first reading this I concluded that "lute" was merely a misprint for *flute*, so utterly absurd seemed the notion of a Scotch shepherd twanging any kind of guitar. But a few pages further on (p. 364) I came to "a shepherd's lovesick lute." What Irving imagined a lute to be is difficult to say; but evidently he did not know that it was a stringed instrument, a thing as unknown to Scotch shepherds as it would have been unfitted for their use. The lines MR. BOUCHIER quotes are not in my copy of Hood's poems.

J. DIXON.

It is probable that MR. BOUCHIER does not often fail in poetical apprehension; but I venture to think he has not been successful in catching the thought of Hood in the lines to which he has called the attention of the readers of 'N. & Q.' Mellow lute-like tones may sound in a lover's ear

from the lips of his mistress without his being under any delusion as to the nature of the instrument which produces notes of comparable timbre; and if Hood had written,

The mellow flute upon those lips,
as MR. BOUCHIER suspects he may have done, we should have lost a melodious line, and have instead of it one which suggests, at least to me, a ridiculous image of the fair subject of the song.

ST. SWITHIN.

THE ROYAL MAUNDY (7th S. xi. 447; xii. 12, 53).—May I add as a postscript to my previous reply on this subject the further extract which follows, and with which I have just met? It shows that Edward III.'s neglect of fasts, and the penance inflicted for it, increased as years advanced:

"1337-8. For feeding 1,500 poor men for '12 dier', 4 tempor', et 10 vigillis' when the King did not fast; for 31 Fridays between 31 August and 12 April, 3,100 poor fed, 19l. 7s. 6d.; for feeding 1,600 poor for eleven Fridays between 12 April and 11 July, when the King did not fast, 10l. 6s. 3d." (Wardrobe Account, 61/17, Q.R., 11-12 Edw. III.).

HERMENTRUDE.

PLANT-LORE (7th S. xii. 47).—The botanical name of the plant which is said to have sprung from Helen's tears is *Inula helenium*. Under the name of elecampane it had formerly a great reputation in medicine. A drink made of it is said by Culpeper to "quicken the sight of the eyes wonderfully." Gerard writes: "Some report that this plant tooke the name of *Helenium* from Helena, wife to Menelaus, who had her hands full of it when Paris stole her away into Phrygia." C. C. B.

The botanical name of the plant which is said to have sprung from Helen's tears is *Inula helenium*, belonging to Asteraceæ, commonly known as elecampane.

A.

SOLUTION OF ENIGMA (7th S. xii. 48).—One solution is *bedfellow*, another may better be left to the imagination. In a MS. copy, circa 1810, *penis me*, the verses begin thus:—

If it be true, as Welchmen say,
Honour depends on Pedigree,
Then stand by—clear the way—
Retire ye sons of old Glendower,
And you ye sons of haughty Gower,
And let me have fair play.

DRUMMOND-MILLIKEN.

HATS (7th S. xii. 48).—The definition of the term "pot-hat" I must leave to wiser heads than mine; but I should like to ask whether it is not an historical fact that a white hat was originally the sign that its wearer was a Radical in politics? And I seem to remember that the famous Alderman Wood, who was a strong supporter of Queen Caroline, was the first man who wore a white hat. This may be a dream, but is deeply impressed on my mind. The alderman was created a

baronet, his son was the Lord Chancellor Hatherley, and his grandson is the distinguished soldier General Sir Evelyn Wood, V.C.

ALFRED GATTY, D.D.

'The Hats of Humanity, Historically, Humorously, and Aesthetically considered: a Homily,' by George Augustus Sala, a tiny quarto of sixty pages, contains many curious facts and dates about all sorts of hats. There was also a correspondence in the *Mainzer Journal*, about May, 1890, showing that the high silk hat, or "cylinder," was much more than a century old. The *Newcastle Weekly Chronicle*, May 17, 1890, gave the following quotation:—

"Among the marginal illustrations by Albrecht Dürer, of the famous Prayer Book of the Emperor Maximilian, there is a man wearing a high hat: and in a book of crests and escutcheons of Jost Ammann, published in 1589, a high hat forms the crest of a nobleman."

ESTE.

I have always understood a "billycock" to mean a low-crowned soft hat with a wide brim, and, of late years, a "pot-hat" to be a low-crowned hard felt hat with an ordinary narrow brim, while a "top-hat" = a chimney-pot. Annandale's 'Concise Dictionary' (1890) has, "Billycock = a low-crowned felt hat."

J. F. MANSERGH.

Liverpool.

REGISTER OF DUNSTABLE PRIORY, CO. BEDFORD (7th S. xii. 68).—May I be permitted to add that this volume found a place in the library of books and MSS. of Walter Clavell, of the Inner Temple, Esq., F.R.S. and antiquary, dispersed by auction on March 29, 1742? It was again sold (for 4l. 7s. 6d.) in the sale of Mr. James West's curiosities in February and March, 1773 (Nichols's 'Bibliotheca Topographica Britannica,' 1784, vol. iv. No. xxvi. pp. 238, 252). DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

A FEW: SEVERAL (7th S. xi. 107, 317; xii. 16, 74).—I was once in court when a tramway accident case was being tried. The road was up, paving-stones were scattered about, and it was sought to establish negligence. A cockney witness, who had seen these stones, was closely cross-examined as to the exact number. Badgered and brow-beaten into a profuse perspiration, he at last exclaimed, "Well, there was more many than there was few!" Not another question was asked.

ANDREW W. TIER.

The Leadenhall Press, E.C.

BARBADOES RECORDS (7th S. xii. 44).—About two years ago I wrote to the Secretary's Office in Barbadoes for the will of a relative. It was promptly forwarded to me, but in such an extraordinarily imperfect state that I had to ask for an explanation. The part of the will that I wanted was not there. The explanation was that the book containing the

copy had been bound the previous year, and that "some leaves had probably been lost"! A perfect copy was forwarded to me, and the Secretary (not Mr. King-Harman) was good enough further to inform me that it had been made at very great trouble from the original will, which was "falling to pieces." The will was proved in 1828. In what state are "records dating from the earlier part of the seventeenth century" likely to be? The will I refer to was, of course, certified by the Colonial Secretary, and yet as it reached me at first it was simply nonsense, and the cost was twenty-seven shillings.

VERNON.

THE WHITE HARVEST (7th S. xii. 49).—Surely this expression must have been derived from John iv. 35, "They are white already to harvest"; and we are told that "the whiteness of the ripening corn in the East has often been remarked by travellers." It turns more yellow with us, but this is far nearer white than the green colour which it loses.

ALFRED GATTY, D.D.

What is a summer of distant date? Is not the white harvest that cap of snow that frosts the poll of Christmas? Hoary winter, like the noon of night, is that elderly sort of summer that stands as far away from itself as is its own opposite.

O. A. WARD.

"CLOTHES MADE OUT OF WAX": "TUTTIES" (7th S. x. 408, 456; xi. 33, 98).—To what Mr. BULLEN wrote at the second reference may be added the following quotation from Ben Jonson's 'The Gipsies Metamorphosed':—

Nor need you be once ashamed of it, madam,
He's as handsome a man as ever was Adam.

A man out of wax,
As a lady would ask.

Tutty=nosegay is used in the Isle of Wight. Mr. W. H. LONG, in his 'Glossary,' quotes—

And Primula, she takes the tutty there.
'Caltha Poetarum,' 1559.

Of. also "Tyte, tust, or tusmose of flowrys or other herbys (tytetuate or tussemose, s.), *olfactorium*" ('Promp. Parv.'). F. C. BIRKBECK TERRY.

The late Rev. William Barnes ("the Dorset poet") supports Mr. BULLEN's rendering of this word. In his 'Grammar and Glossary of the Dorset Dialect,' published for the Philological Society (Berlin, 1863), he gives "tutty, a nosegay, a bunch of flowers," and quotes from Curterdie's 'Caltha Poetarum,' 1559:—

And Primula, she takes the tutty there.

Mr. BOUCHIER will see that the word may be considered, perhaps, both "an archaism and a provincialism."

J. S. UDAL.

FJL

OLD ENGLISH BISHOPRICS (7th S. xii. 48).—There is a convenient little map for common use in

Churton's 'Early English Church,' at p. "England at the time of the Saxon King showing the number of Royal Cities and B Sees, with the early Monasteries, from Ang to the time of Alfred and Edward the Elder

ED. MABESS

Consult the 'Atlas Classica,' published in by Robert Wilkinson, 58, Cornhill, which contains a map of "The Dioceses of England, with alterations to the [then] present time," together with a chart of the succession of bishops.

W. D. P.

"THE MANCHESTER SCHOOL" (7th S. x. —Speaking on the income tax in the House of Commons on March 10, 1848, Mr. Disraeli said:—

"The great leaders of the school of Manchester pretended for a moment that they advocated the principles of regulated competition or reciprocal interference. On the contrary, they brought forward new principles expressed in peculiar language."

Again, in the same year, summarizing on the work of the session, he observed:—

"One of the most popular causes which is assailing this unsatisfactory state of affairs, and for the removal of this great evil, is that there is too much discussion in the House of Commons, too many speeches, too much talk.....I think it was urged as an obstacle to the conduct of public business by the members of the Manchester school."

These are the earliest instances of the Disraeli use of the phrase I have yet found; and it is noted, in addition, that Cobden, "their distinguished leader," as Disraeli had called him in his speech last quoted, accepted the designation of Manchester school, on April 28, 1853, Mr. Gladstone's Budget, Cobden said:—

"The hon. member for North Warwickshire (Newdegate) said that the Manchester school was to ruin the aristocracy.....Do not let the hon. member blame the Manchester school for the increase of taxation."

But speaking at Manchester itself four years later (March 18, 1857), and a fortnight after Palmerston had been defeated on the China question, Cobden did not accept the term placently. "Well, now," he asked, "what after all, that the so-much-abused Manchester school wants?" And later, "I am told that the Manchester school, as it is called, do not pay sufficient attention to the interests of Manchester."

Malmesbury, in his 'Memoirs,' describes a scene in the House of Commons on the occasion of Lord Palmerston's defeat on February 11, 1858, upon the Conspiracy to Murder Bill, remarking that the noble lord "actually shook his fist at the Manchester clique." But this variant does not seem to have been elsewhere used, and the original phrase had almost dropped from political memory, when—and, curiously enough—a few days after you published the query on its earliest employment—Lord Salisbury re-

speaking at the dinner of the United Club James's Hall on July 15 :—

There was a time when what was called the Manchester School trampled upon us and treated us as uneducated and ignorant persons, whose prejudices could be despised..... Those times have happily passed. The doctrines of the Manchester school in their entirety are as much repudiated and disavowed as in Imperial opinions fifty years ago."

ALFRED F. ROBBINS.

THESPEAKS (7th S. xii. 8).—It would seem necessary to call in a philologist here. Is the meaning evident? "Thy evil fruit speaks beforehand not to be a good tree." Compare *thy v. 24*: "Some men's sins are open and, going before to judgment."

C. C. B.

Miscellaneous.

NOTES ON BOOKS, &c.

Documents relating to the Hostages of John, King of France, and the Treaty of Brétigny, in 1360, with Historical Notices, by Sir G. F. Duckett, (Printed for the Author.)

One of English annals is more splendid than which, from recondite sources, inaccessible to the general reader, Sir George Duckett has thrown new light. The question in question covers the fifteen years immediately succeeding the battle of Poitiers, and includes the story of the treaty of Brétigny, in virtue of which John, King of France, taken prisoner at Poitiers, obtained his freedom. In the list of those who acted as hostages for the fulfilment of the treaty are the most noted names in France,—John, Earl of Arundel; afterwards Duc de Berri; Louis, Earl of Anjou, the king; Philip of Orleans, his brother; the Bourbons; the Counts of Ponthieu and de la Marche; of Eu, Longueville, Alençon, Blois, Porcien, Comte, Etampes, St. Pol, Harcourt, Vendôme, and others; the Sires de Coucy, Montmorency, Maulevert, &c.; the whole reconciling the 'Chronicles' of Froissart with the pages of the elder Dumas. How often and other processes the list melted away in the hands of more than one reader. The new edition published consists of the remonstrance of the Duke of Arundel when called upon by Charles V. to go to England to replace Guy, Count of Blois, and unmonks of the king. They are copied from the originals of the Duc de la Tremoille, some of which have recently been obtained by the Bibliothèque Nationale. More than common justification for the selection of a new hostage existed in this case and Amboise, as every traveller down that valley of the Loire knows, are close together. The remonstrance the Sire d'Amboise shows, his neighbour has been anything but amicable to recover, the Sire d'Amboise (sic) had himself been prisoner at the battle of Poitiers, and "mis à prison" that he has had to sell his land of Amboise and is still notably indebted. These and others are put forward in what is a very curious and important document. Other records of scarcely less value are preserved, and the whole is enshrined in a historical and genealogical information which adds to its value. Sir George's book supplies a striking picture of life in England and on the border of what has since become France, and adds itself especially to the student of Froissart,

and will be welcomed by all occupied with the study of mediævalism.

Hanging in Chains. By Albert Hartshorne, F.S.A. (Fisher Unwin.)

It is a not very consoling reflection of Mr. Hartshorne's that while "the gallows and the gibbet are the most ancient instruments of capital punishment in the world," the custom "of exposing human bodies in irons and chains is almost peculiar to this country." The archaeological value and interest of the somewhat grim subject selected are, of course, indisputable. With its numerous illustrations from 'La Cosmographie Universelle de Munster,' 1552, from Viollet-le-Duc, and from other sources, the book exercises a ghastly fascination over the reader. To students of 'N. & Q.' it especially commends itself, dealing as it does with questions more than one of which has been threshed out in its pages. So early as 1381, at Easthamstead, bodies which had once been hanged were at royal command hanged afresh in chains, the townsmen, who could hire no one for the purpose, being themselves condemned to discharge the repulsive duties. A strangely uncanny joke was played on five gentlemen attached to the Duke of Gloucester, who in 1447 were condemned for treason. "They were hung and immediately cut down alive, stripped naked, their bodies marked for quartering, and then, no doubt very much to their surprise, pardoned." England has no monopoly of horrors. So late as 1786 a prisoner was burnt at the stake in Berlin, and the same year a second was broken on the wheel in Vienna. The forms of punishment invented at a still more recent date in France are too well known to need mention. Spain and Holland, in which last country a dog was hanged in 1595, and its assets confiscated, supply their share of horror. The last case of hanging in chains in England took place in 1834, in Saffron Lane, Leicester. The disgraceful scene then witnessed probably led to the abolition by statute of the custom. We are indebted to Mr. Hartshorne for a curious and valuable contribution to archaeological knowledge.

Dictionary of Political Economy. Edited by R. H. Inglis Palgrave, F.R.S. Part I. (Macmillan & Co.)

This first part of the 'Dictionary of Political Economy' carries the alphabet from "Abatement" to "Bede." It has many important papers on "Adventurers," "Agricultural Communities," "Annuity," "Balance Sheet," and other similar subjects. The object of the work is to depict the position of political economy at the present day, to furnish explanations of legal and business terms, to supply short biographies of eminent economists of various nationalities, and so forth. In the case of disputed questions both sides will be given. No work precisely corresponding to this exists in the English language, though France and Germany can boast such. It is sure of a welcome.

Memorials of Edinburgh in the Olden Time. By Sir Daniel Wilson, LL.D. Part IX. (Black.)

BEGINNING with the Canongate and Abbey Sanctuary, this instalment of Sir Daniel's admirable book ends at St. Leonard's, St. Mary's Wynd, and the Cowgate, and has capital pictures of former houses of nobility now devoted to bourgeois or operative use. We are naturally in the track of Sir Walter Scott, as, indeed, where in Edinburgh can it be avoided?

Part II. of the *Journal of the Ex-Libris Society* is an improvement upon the first part. It has an excellent paper by Mr. Arthur Vickers upon 'Library Interior Book-plates,' and a second by Mr. Robert Day on 'Book-plates Engraved by Cork Artists.'

THE *Library* for August contains some papers of especial interest to our readers. First in importance is Mr. Sorax's learned dissertation on 'Beard the Fox.' Mr. Gauding's article on 'Reading Charters' is also of much value.

PROF. DOWDEN contributes to the *Fortnightly* a brilliant paper on 'Goethe's Friendship with Schiller,' a friendship preceded by coldness, but outlasting Schiller's life and prodigal of noble work. As Prof. Dowden observes, "The approach of mind to mind is very grave and noble." Mr. Grant Allen, constituting himself a herald, proclaims with "no uncertain breath the advent of a new poet." Painter's 'Palace of Pleasure' is discussed by Mr. J. A. Symonds, who shows the indebtedness of the great English dramatists to the translations from the Italian novella, which are the chief feature of the book. Under the title of 'The New Yachting,' Sir Morell Mackenzie describes a pleasure cruise in the Mediterranean and other midland seas. Part IV. of Madame Darmesteter's 'Private Life in France in the Fourteenth Century' is given in what constitutes an eminently readable number.—In the *Nineteenth Century*, 'A War Correspondent's Reminiscences,' by Archibald Forbes, conveys a striking picture of the hardships and dangers a war correspondent has, under present conditions, to undergo. Some very touching stories are told of the sufferings of the professional classes in Paris during the siege, and one incident, at least, is absolutely pathetic. 'The Drama of the Moment,' by Mr. H. A. Kennedy, deals largely with Ibsen and to a certain extent with Mr. H. A. Jones. Mr. Reginald E. Prothero gives a well-written and an appreciative account of Théodore de Banville. 'Identification by Finger Tips,' by Francis Galton, F.R.S., opens out a quite novel study.—The *Century Magazine* is a holiday number, and has pleasantly varied contents. Of these the most interesting and the best illustrated is Mr. Farwell's paper on 'Cape Horn and Co-operative Mining in '49.' Mr. Pennell depicts with pen and pencil 'Play in Provence.' There is a long study of Tennyson, by Henry Van Dyck, and a fairly interesting life of the German Emperor.—In the *New Review* appear 'Love and Fiction,' by Paul Bourget, 'Nathan Brown,' by Prof. Max Müller, and 'Theatre Fires,' by Capt. Eyre M. Shaw, all important articles. M. Bourget decides that love is not indispensable to fiction, and Prof. Müller deals with the life of the famous American missionary and linguist. Prof. Marshall Ward, in 'A Model City; or, Reformed London,' inquires into the trees and flowers that will face the conditions of London life.—Under the title of 'The Dutchman at Home,' Mr. Charles Edwardes gives, in *Macmillan's*, an appetizing account of skating in Holland. Mr. A. E. Street writes on Westminster Abbey, and Mr. A. S. Bradley gives a saddening comparison between the 'East Lothian of Twenty Years Ago' and that of to-day.—To *Temple Bar* Mr. C. A. Ward contributes an excellent paper on 'Irish Bulls and Bulls not Irish.' We are a little startled to find ranked among "bold contradictions" in association with bulls Milton's "palpable obscure" and "darkness visible." What is Mr. Ward's authority for assigning to Killigrew the joke that the king is no subject? 'Wayfaring in the Quercy' and 'The Congress of Vienna' are among the contents.—In 'Some English Expletives,' in the *Gentleman's*, we find the Maid of Orleans speaking of the English as *godons*, the first form of a name still sneeringly applied. Much curious information is given, but the writer attributes to Sheridan what belongs to Colley Cibber. 'Vernon and the Jenkins Ear War' and 'Summer Beverages' may be read with interest and advantage.—The Rev. H. C. Beeching writes in *Murray's* on the poems of Robert Bridges, and Mr. Morley Roberts,

in his 'Great Steamship Lines,' on 'East through the Suez Canal.' Miss Ralston's 'Two Visits to the West Coast of Connaught' has attracted much attention.—*Belgravia* has a paper on 'Torquemada' and 'A Fox for Sussex.'—Some Pagan Epitaphs repay attention in the *Cornhill*, and 'The Strange Instincts of Cattle's Longman's', in which 'At the Sign of the Ship' is also excellent.—An admirable number of the *English Illustrated* contains finely illustrated articles on 'Gow Wilson,' 'Tewkesbury Abbey,' and 'Dickens and Punt.'—Among articles to be commended in the *Forum* are 'Literature in the Market Place,' 'Does Public Life go Long Careers?' and 'A New Route to the North Pole.'

PART XLII. of Naumann's *History of Music*, translated by F. Praeger (Cassell & Co.), completes the work, supplying title-page, &c., to the two volumes, the author's preface, and a full index. It gives, in addition, a history of English music from Wallace and Barnett to Dr. John Hullah, who is held mainly responsible for the improvement in church music that the last half-century has witnessed. Lovers of music are to be congratulated on the completion of this valuable work.—Part XLVII. of *Old and New London*, by Walter Thornbury and I. Walford, begins at Knightsbridge, gives some striking pictures of the rustic scenes visible during the previous century, and an account, with ample illustrations, of the Exhibition of 1851, then proceeds by Pimlico to Chelsea.—In Part XXXIV. of *Picturesque Australasia* a spirited account of bushranging, and of the death of Kelly, Morgan, and other similar scoundrels, is given. Some New Zealand ports are then depicted.—Ruins of the City of Samana, and views of Nabius, Safet, Jem, &c., are in Part XXIII. of the *Holy Land and the Bible*.—Part VII. of the *Life and Times of Queen Victoria* is occupied with the years 1849 and 1850, and includes the death of Queen Adelaide and the royal visit to Ireland. It is profusely illustrated.—*Cassell's Storehouse of General Information*, Part VII., "Beast" to "Bill," has a coloured plate of poisonous fungi.

DR. EWALD FLÜGEL is preparing for early publication, at the Clarendon Press, 'The Life and Correspondence of Sir Philip Sidney.' He will be greatly obliged if any librarians or private collectors who possess undated letters of Sidney will communicate with him, and, if possible, furnish him with transcripts. His address is Sidonienstrasse 39, Leipzig.

Notes to Correspondents.

We must call special attention to the following notice:—On all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

We cannot undertake to answer queries privately. To secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

F. B.—The author of the 'Election: a Poem,' 1841, is John Sterling.

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'."—Advertisements and Business Letters to "The Publisher"—at the Office, 22, Took's Court, Cursitor Street, Chancery Lane, E.C.4.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

DUNFRIES, SATURDAY, AUGUST 15, 1891.

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Notes.

PROBABILITY OF DESCENDANTS OF
JOHN THE SCOTTISH REFORMER.
(See 4th S. ii. 277, 542; iii. 445.)

I was allowed to ask in these columns
as Welsh of Templepatrick, who died
as buried, who his wife was, and if he
other children besides John Welsh of
who died in London in 1681. These
son and grandson of Elizabeth Knox, the
youngest daughter, and her husband,
b, minister of Ayr. Martha and Mar-
c, the Reformer's two elder daughters,
ed to Alexander Fairlie of Braid, near
and Zachary Pont; but though both
en, nothing is known of their descen-

ation produced a reply by T. G., who
his hope that the result of my inquiries
given in 'N. & Q.,' as I seemed to be
ing the validity of an unproved link, on
said, depended the question whether any
endants of Knox exist. Finally Mr.
CUNNINGHAM of St. Petersburg replied (at
reference), giving a short pedigree of
son John Welsh of Ayr, still through the
estian. The other steps are verified by

's Works,' by David Laing, 1846-64, vol. vi.

records. A correspondence ensued with T. G.
(the late Rev. Thomas Gordon of Newbattle, near
Edinburgh), Mr. CUNNINGHAM, the Rev. Classon
Porter, an Ulster clergyman, and others, and I
spent some money and much time and trouble,
searching for information in the Edinburgh and
other commissariat records. The result is that,
provided it can be legally established that Walter
Welsh of Lochquarret (a small estate near Borth-
wick Castle) was a son of Josias Welsh of Temple-
patrick, there are undoubtedly many lineal de-
scendants of Knox's youngest daughter in existence.
But this is just the point awaiting proof. There
are no records extant for the parish of Temple-
patrick during the seventeenth century, where
Walter Welsh is said to have been born, and thus
one unquestionable class of evidence is wanting.
His tombstone in Newbattle churchyard says
nothing of his father, but it names a son Josias
(probably his eldest), who predeceased him in
1696; and from the well-known custom in Scot-
land of naming an eldest son after his grandfather,
this affords a strong presumption that Walter's
father was also Josias, which is not a common
baptismal name in Scotland. Here for the present
the question must rest, leaving a strong presump-
tion in favour of the *female* descendants of Walter
Welsh of Lochquarret—for his male issue failed
soon after his own death in 1707.

These researches, however, show clearly that all
claims of *male* descent from these three ministers,
John Welsh of Ayr, Josias Welsh of Temple-
patrick, and John Welsh of Irongray, by any
persons surnamed Welsh, are baseless. The most
prominent of these futile claims is to be found
freely stated as a fact beyond question, in the lives
of Thomas Carlyle and his wife, and has been
recalled to notice in the late book on Mrs. Carlyle
by Mrs. Ireland. It is there repeated, and re-
ference made to what are called proofs, in a paper
by Mr. J. C. Aitken on the Welshes.* This, on
being examined, is merely an account from local
records, &c., of the numerous Welshes who appear
during the sixteenth and seventeenth centuries
as small proprietors in the parish of Dunscore and
thereabouts, and proves (what no one doubted) that
John Welsh, the son-in-law of the Reformer, was
from that district. But there is a complete failure
to show the remotest connexion, much less descent,
of any other Welsh, with or from Knox. Dr. John
Welsh of Haddington, born in 1774, the father of
Mrs. Carlyle, was probably of this stock, though
the steps are not given further back than his
father; but this does not warrant the assumption
in the Carlyle lives, &c., that because he was of
the same stock that produced John Welsh of Ayr,
therefore the doctor was a descendant of John
Knox too—as Josias of Templepatrick and John

* Read before the Natural History and Antiquarian
Society of Dumfries on Jan. 9, 1889.

of Irongray were. The records cited in Mr. Aitken's paper distinctly show the contrary, viz., that all these Dumfriesshire Welshes during the seventeenth century were but collateral relatives of John Welsh of Irongray, not, like him, descended from Knox. In fact, the branch of Welsh of Colliston, which produced Knox's son-in-law, ended in a Mary Welsh, served heir to her brother John, February 20, 1659, and then wife of a William Gordon (Retours).

Mr. Laing, editor of Knox's works, who had given much attention to the subject, told me twenty-five years ago that Mrs. Carlyle's claim was baseless, which is sufficiently evident now.

Mrs. Ireland, in the work referred to, has some speculations, when analyzing Mrs. Carlyle's remarkable character, as to the relative proportions in the lady of Knox and Wallace blood. These, as regards Knox, may be summarily dismissed; not a drop of his blood, whatever its value, ran in Mrs. Carlyle. The Wallace descent is equally fanciful, traced vaguely through a gipsy, named Mathew Baillie, said to have been hanged at Lanark, assumed to have been of the Baillies of Lamington, who, tradition says, descend from the patriot. The honourable family of Lamington can show no evidence, except "Blind Harry the Minstrel," that Wallace had a wife, and he certainly was never owner of Lamington, which came to them long after his death in another way. There is nothing to show that the gipsy was related to them. Since 1581 the Baillies of Lamington have been Maxwells by male descent, till a comparatively late period, when they acquired the name of Cochrane. Like Faa and Gordon, Baillie is one of the recognized gipsy surnames in Scotland, and Mathew most likely hailed from Yetholm, the headquarters of these people on the East Borders. While one is sorry to disturb cherished beliefs, still truth is an indispensable element in genealogy, and no amount of imagination can supply its place.

JOSEPH BAIN.

"AS I AM SO SHALL YOU BE" EPITAPH.—Most of us will echo the regret expressed by Mr. TATE at the oblivion which all too soon overtakes the most generously supplied and accurate information. In very many instances where this occurs in 'N. & Q.' however, it is due to defective headings. 'N. & Q.' would be a very encyclopedia if all the stores of information into which replies branch out could but be indexed. If this would be too operose or too expensive, a vast deal that is habitually lost might easily be preserved if writers would more generally exercise a little common sense in the choice of headings. The group of epitaphs which turn on the idea "As I am so shall you be" is a very large one, containing many varieties. 'A Tobacco Epitaph' is an apt and a quaint title for it; but who, seeking to make

a collection, and coming for help to 'N' would think of looking for it under that venture, therefore, to replace under a self-what has been contributed by mentioning is to be traced back through *ante*, p. 16, and same time offer a few additional instances under my hand at the moment out of number I have met with in different parts of Europe, except in Denmark, where there almost entire forbearance from epitaphs.

Mundham Church, Sussex, monument Biggs:—

As I was so are ye
As I am so shall you be.

In same church, monument to John J. 1700:—

Who art thou that passest by
Stay, read and weep, for lately I
Was as thou art, and thou shalt be
Shortly laid in the dust like me.

In Norwich Cathedral there is now in the wall near the cloister door a *grave* skeleton. Above it is inscribed:—

Thomas Gooden here does stay
Waiting for God's judgment day.

And across the breast was written, the longer plain enough to be noticeable,

All ye that do this place pass by
Remember Death, for you must die,
As you are now, e'en so was I
And as I am so shall you lie.

William Maitland, 'Hist. of London' gives an epitaph of this class in exceeding form from St. Andrew Undershaft.

There was an old Tuscan *macabre* song sung in Florence in the year 1514, and very long before, of which one verse ran:—

Morti siamo come voi vedete
Così morti vedrem' voi;
Fummo già come voi siete
Voi sarete come noi—

with a good deal more in the same strain.

Rev. Benj. Webb, 'Sketches of Old Churches,' 1848, gives instances of con Latin variants.

In 'Spazierfahrt nach Venedig u. Leipzig, 1640, is—

Was Ihr seid, das waren wir;
Was wir sind, das werdet Ihr,

as in a churchyard near Nürnberg.

Since writing the above some very in additions have been contributed to this *ante*, p. 96, which deserve to be index A discussion on the Malherbe verse q Mr. HARTSHORNE is buried under the 'Coincidence or Plagiarism,' 7th S. v. 365

I have also from my own and my father collected the following further instances.

In St. Faith's Church, London, was:—

As I was: so are ye
As I am: you shall be

That I had: that I gave
That I gave: that I have
Thus I end all my cost
That I kept: that I lost.

In the church of St. Bartholomew the Great, a monument of 1568, "Percinallus Smalpage," his wife and children, under a Latin inscription two English lines:—

Behold yourselves in us, such once were we as yow,
And you in time shall be, even dust as we are now.

In St. Giles' in the Fields churchyard, a tombstone of James Hearnden, his wife and sons, date 1653:—

Reader let thy Reason know
We were once as thou art now
Whilst we lived we wrought in Stone
And now attend the Corner one.
And in health did this prepare
For us our Wife and Children here, &c.

In St. John's, Wapping, churchyard, tomb of Robt. Kingston, 1679:—

Draw near, and see this heap of Dust
Which once was active, wise and just

Prepare to follow; all to Death must bow
He fell in his full strength and so may'st thou.

In St. James's, Clerkenwell, churchyard, Nathl. Spencer, 1695:—

Pray think on me as you pass by
As you are now so once was I;
But now I lie dissolved to Dust
And hope to rise among the Just.

In St. Dunstan's, Stepney, churchyard, tomb of Mary Morley, 1700:—

Stand, Reader, stand, and spend a Tear
And think of me who now lie here;
And thinking on the state of me
Think on the Glass that runs for thee.

These same lines seem to have been at one time on a stone outside St. James's, Piccadilly, the name being Alexander Tinsley, but I cannot find them there now.

I gave an early specimen of this class from Padua among 'Canting Epitaphs,' 6th S. x. 406, the name, Lovati; and I remember there is another in S. Pietro in Montorio, Rome.

R. H. BUSK.

16, Montagu Street, Portman Square.

THE BEAUMONT FAMILY.—Col. Gervase Holles, a native of Grimby, who made careful notes of the heraldry and monumental inscriptions in the churches of Lincolnshire just before the Civil War, has left it on record that the large east window in the chancel of St. Mary's Church, Barton, contained four shields commemorating the descent and alliances of the Beaumont family, each shield having a motto underneath. The window is one of five lights, and Holles has not told us whether the heraldic devices were the only colour in it, or were subsidiary to other and more sacred subjects. The connexion of the Beaumonts with Barton lasted

exactly two centuries, i. e., from 1307 to 1507. In the former year Edward II., upon the death of Lora, widow of Gilbert de Gant, the last baron of that name, granted to Henry, Lord Beaumont, all Gilbert's Lincolnshire possessions, the manor of Barton among them. This first Lord Beaumont is believed to have been mainly instrumental in rebuilding the nave of St. Peter's Church, and there are two figures in stained glass in the east window of its chancel which are popularly supposed to represent himself and his son, though they are really more likely to be St. James and St. George.

The shields in St. Mary's chancel window are, I believe, described in Nichols's 'Leicestershire,' where some account of the mottoes may also be found. Gervase Holles thus speaks of them:—

"1. Quarterly, Argent, a crosse Patée, between four crosses humet, or (Jerusalem); Blew, semy of flowers de Lize, a Lyon rampant or (Beaumont). Underwritten, 'Rex Hierosolymice cum Bello Monte locatur.'

"2. Quarterly (Beaumont); Blew, three garbes or. Underwritten, 'Bellus Mons etiam cum Boghan sociatur.'

"3. Quarterly (Beaumont); England, on a labell nine flowers de Lize or. Underwritten, 'Bellus Mons iterum Longo Castro religatur.'

"4. Defaced. Underwritten, 'Bellus Mons.....Oxonie [titulatur].'"

Not having access at present to Nichols's 'Leicestershire,' I cannot quote thence; but it is not difficult to understand the family history that is contained in these shields and rhyming mottoes. Only it seems to me that there was not, in the days when the window was erected, such a clear distinction made by heralds between "quartering" and "impaling." Strictly speaking, in the third shield Lord Beaumont should not have "quartered," but "impaled" the arms of "England," &c. The fourth shield being defaced in Holles's day, we cannot tell whether it showed the arms of De Vere quartered or impaled. They should, however, have been impaled. At present none of the shields are in existence in St. Mary's Church.

Taking them, however, as they formerly existed, the first seems clearly to assert Lord Beaumont's descent from a king of Jerusalem, though the word "locatur" is somewhat ambiguous. This king of Jerusalem is usually said to have been John de Brienne, the last occupant of that somewhat insecure throne. That he was a scion of the French royal family may, perhaps, be denoted by the field of Lord Beaumont's shield, Az., semée of fleurs de lys or. Modern genealogists seem to hesitate about granting to the Beaumont family this royal origin; but if they were not descended from some "king of Jerusalem," I ask, Why did they quarter his arms? The main object, however, of my note is to elicit definite information upon this point.

The second shield of course commemorates the marriage of Henry, the first English Lord Beau-

mont, with Alice, daughter and eventually heiress of Alexander Comyn, Earl of Buchan or Boghan. It is Dugdale, I believe, who says that this Henry, "the great Lord Beaumont," was in 1307 styled "consanguineus regis." If he were of the old French stock he would be a third or fourth cousin of Isabella, Edward II.'s queen.

The third shield tells us that John, second Lord Beaumont, married Eleanor, daughter of Henry Plantagenet, Earl of Lancaster, a grandson of Henry III. She was not a co-heiress, her brother Henry having left numerous descendants, of whom the most illustrious were the three Lancastrian kings. Under ordinary rules, therefore, the Plantagenet shield should have been impaled, and not quartered.

The fourth shield was already defaced in the time of Gervase Holles, but a word in the motto tells us that it must have shown the marriage of Henry, the third lord, with Margaret, daughter of John de Vere, Earl of Oxford, whose arms were Quarterly, Gu. and or, in the first quarter a mullet arg. Whether these were quartered or impaled we cannot now tell; but they ought to have been impaled, Margaret not being an heiress.

The rhyming mottoes do not seem to require a fifth verse, being complete in themselves, so that we may conclude that the window was erected in the lifetime or soon after the death of the third lord, which occurred in 1368. The stonework of the window is of the geometrical period, and may, perhaps, be dated at about 1300 or 1310.

It may seem strange, but the literal translation of the mottoes has given me much more difficulty than the rendering them into the following verses, which may, perhaps, serve to express their meaning until some more poetical and more learned contributor to 'N. & Q.' has done justice to them:—

From Zion's king is Beaumont nobly sprung,
Flows blood of lordly Boghan in his veins,
Him Lancaster doth own his peers among,
And proud De Vere alliance not disdains.

C. Moor.

Barton-on-Humber.

THE CHAMBERLENS AND THE MIDWIFERY FORCEPS. —The names of members of the Chamberlen family are associated with the invention of the midwifery forceps. There are good notices of them (Peter, 1572-1626; Peter, d. 1631; Peter, 1601-1683; Paul, 1635-1717; Hugh, fl. 1720) in the 'Dictionary of National Biography.' It is supposed that Peter Chamberlen the eldest was the first of the family to use the midwifery forceps. Mr. George Foy, F.R.C.S., in the *Medical Press* (July 8, p. 30), has the following interesting note on the subject:—

"That the present midwifery forceps were invented by one of the Chamberlens and that the idea was suggested by the vectus is made clear by the late Dr. Churchill's

history of the invention. But it is the forceps was not long before introduced. Mr. Adams points out that 'in the house which has been excavated in Pompeii, an instrument of art bearing a considerable resemblance to the modern forceps.' The Arabians with the instrument, it is referred to by recommends the forceps to facilitate the child, and he distinctly states it will ease which the fillet has failed to effect deliver very closely the forceps of the Chamberlens most improved of their five instruments, Albucasis, a good representation of his is depicted by Guy de Chauliac, and may be seen in a splendid reprint of his book 'La Grande Chirurgie,' published by Baillière et Cie.

If this reference to Albucasis carries the invention back long a time when the refugee Huguenot Pet brought his skill to England.

WILLIAM E.

Manchester.

COMMENCE TO: PURIST. (See 7th S. XI. p. 123.) —A correspondent says it would give him to hear that this "modern refinement" is a warranty of more than forty years, and therefore probably strike him dumb as a humble historian of the language, only with its facts, to mention the warranty of *commence* to now extend to years, the first quotation in the *Century Dictionary* being from 1. 24 (c. 1320), "Thei it commenci to snow an = though it commence to snow an *commence* is one of our words of Norman origin, and *commencer* is the ordinary construction, found already in the *Etymologia* of the Norman Conquest, it is not precisely what one expects, this should have been the English construction beginning. Of course, it has never been as *begin* to, from the fact that the word was in English use a more formal than *begin*, with associations of law, tilt and tournament, divine service, monial, and has always kept up so state. But *commence* to (although used by Marsh in his 'English Language') has been used freely by modern writers and will be seen in the article referred to.

Purist, the Fr. *puriste*, It. *purista*, still used as French by Lord Chamberlain, written *puriste*, but it has been in English use for not merely a hundred and fifty years. All "men" who read their Disraeli, or Lytton, Emerson, or Blackwood, or the *Edinburgh Review*, have been familiar with it all their lives, and grandfathers were before them while for a single man to record it, he never heard it when a lad? If we publish confessions of our boyish ignorance

attention the record will be deplorable, and memories are so treacherous that half the confessions will be unintentionally false.

J. A. H. MURRAY.

WINDERMERE.—One of the oldest and most esteemed contributors to 'N. & Q.' sends me, in a delightful letter from the Lake country, the following description of a by no means deserted, though terribly metamorphosed village. "Windermere," she says,

"is a straggling, hideously-built town, the very name of which is a sham. There is no literary life, no intellectual craving whatever. There is an institute without books or readers, teachers or pupils. Every one seems intent on making hay, that is money, while the sun shines, out of the summer visitors. The very rocks by the wayside from Bowness to this place are pasted over with notices of coaches, excursions, &c. Every house lets lodgings; every second one announces tea, coffee, and hot water, after the fashion of those at the riverside entrance to Greenwich Park; and all proffer refreshments. Originally it was the village of Birthwaite, with a college, two good houses, and a few cottages. The railway came here, and forthwith it was rechristened Windermere, after the lake a mile and a half away, of which no house in the town has a peep. The only way of seeing it without going to Bowness, which valley is on the lake side, is to walk to Orrest Head, where you have a glorious view over the lake and of the hills beyond."

G. T.

JOHN ABERNETHY (1764-1831), SURGEON.—The monumental inscription in the parish church of St. Andrew, Enfield, co. Middlesex, makes the date of death April 20, 1831, thus differing from the statement appearing in 'Dict. Nat. Biog.' vol. i. p. 50, that he died eight days later. His wife Anne (died July 14, 1854, æt. 75) also lies buried at Enfield.

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

WOODPECKER.—The following piece of folk-lore occurs in the 'Letters and Literary Remains of Edward FitzGerald.' It ought to be transferred to the columns of 'N. & Q.'—

"A clergyman near here [Woodbridge] was telling our Bookseller, Loder, that in one of his Parishioners' Cottages, he observed a dried woodpecker hung up to the Ceiling indoors; and was told that it always pointed with its Bill to the Quarter whence the Wind blew."—Vol. i. p. 237.

N. M. & A.

MARY TUDOR, QUEEN OF FRANCE.—It may not be generally known that in the church of St. Mary, Bury St. Edmunds, Her Majesty in 1881 caused a fine historical window to be placed in memory of Mary Tudor, Queen of France, and afterwards Duchess of Suffolk. The design represents her embarkation, widowhood, second marriage, with other circumstances, ending with her funeral in the great Abbey of Bury. It appears from the tablet near her grave (this tablet is comparatively modern) that Henry treated

his sister's remains better than those of other persons, for at the Dissolution they were removed to St. Mary's Church, where they now lie. It would be interesting to know in what light this favourite sister of Henry regarded his contemplated divorce, that is to say, if her health (she died, I think, in 1533) did not preclude her taking part in family matters.

E. L. H. TEW, M.A.

Hornsea Vicarage, East Yorks.

'THE HERALD.'—The following lines, which appear under the above head in *Blackwood's Magazine*, vol. iii. p. 211, if they be not too long, seem especially worth transferring to the pages of 'N. & Q.' Though written over seventy years ago, they are yet not inapplicable to-day:—

I do remember a strange man—a Herald,
And hereabouts he dwells, whom late I noted,
In party-coloured coat, like a fool's jacket,
Or morris-dancer's dress. Musty his looks,
Like to a skin of ancient shrivelled parchment,
Or an old pair of leather brogues twice turned.
And round the dusky room he did inhabit,
Whose wainscot seem'd as old as Noah's Ark,
Were divers shapes of ugly ill-form'd monsters,
Hung up in scutcheons like an old church aisle;
A blue bear rampant, and a griffin gules,
A gaping tiger, and a cat-a-mountain,
What nature never form'd, nor madman thought,
"Gorgons, and hydras, and chimeras dire,"—
And right before him lay a dusty pile
Of ancient ledgers, books of evidence,
Torn parish registers, probates and testaments,
From whence, with cunning art and sly contrivance,
He fairly culled divers Pedigrees
(Which make, full oft, the son beget the father,
And give to maiden ladies fruitful issues);
And next, by dint of transmutation strange,
Did coin his musty vellum into gold.—
Anon comes in a gaudy city youth,
Whose father, for oppression and vile cunning,
Lies roaring now in limbo-lake [sic] the while;
And after some few words of mystic import,
Of Douglas, Mowbray, Steuart, Hamilton,
Most gravely uttered by the smoke-dried sage,
He takes in lieu of gold the vellum roll,
With arms emblazon'd and Lord Lyon's signet [sic],
And struts away a well born gentleman,*
Observing this, I to myself did say,
An' if a man did need a coat of arms,
Here lives a cuttiff that would sell him one.

The writer appends to the above the initial
"S." N. E. R.

BLIZZARD.—A correspondence has been going on in one of your contemporaries to prove that blizzard is an old English word, and not a recent importation from America. It may not generally be known that Blizard, with one z, is an English patronymic. There are three individuals of that

* CLOWN. Give me the lye, do, and try whether I am not now a gentleman born.

AUTOL. I know you are, now, sir, a gentleman born.
CLOWN. Aye, and have been so any time these four hours!

* Winter's Tale.

published by Mr. W. F. Hanley under the title of

their joints as to cripple them for life afterwards.

On my doubting the fact, my informant sent me a reference to his authority. I looked it up, and found the passage below, which, however strongly and misleadingly worded, is clearly metaphorical, its "rack" being no more real than its "canker" or "vulture." As Prof. S. R. Gardiner says, "It's bosh, rhetorical bosh, for rack-rents." Many of us have known farm and other tenants ruined for life by sticking too long to their over-rented holdings in the hope of better times or luck pulling them through:—

"Sometimes Extortion shall prey upon a needie Creditor, and that not only with the slower gnawings of the Canker, but with the more ravenous devourings of the Vulture. Sometimes the Rack is brought out, and a poor Tenant fastned on it, and there so strained and distorted that he can never knit again to any competent subsistence. Sometimes again a poor neighbouring Prodigal shall be spurred on to further riot, fed with money, that by a forfeited Mortgage he may seize on his Estate. In a word, 'twere endless to reckon up all the engines of rapine which this greedie Invader bath in his magazine."—'The Gentleman's Calling,' 1660, p. 74.

Prof. Gardiner says the last use of the rack by the Government was in 1648.

F. J. FURNIVALL.

Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

CHINESE SCEPTRE OF LONGEVITY.—This is the title attached to objects of which there are several both in the British Museum and in the South Kensington Museum. The objects are made of enamelled metal, red lacquer ware, and of other materials. They are flat-shaped and curved; one end is bent over and flattened into a broad disc, which carries one of the three inserted pieces of carved jade-stone, or other material, which decorate the sceptre. I should be glad to be informed as to the use of these sceptres. Are they still in use; are they borne by any particular grade of Chinese nobility; are they used by royalty; and are they used on any special occasions? W. H. P.

MRS. MANLEY.—In a list of names intended for insertion in the 'Dict. of Nat. Biog.' which is published in the *Athenæum* of April 18, the authoress of 'The New Atlantis' is described as "Mrs. Mary Manley." Is there any evidence that she was baptized by the name of Mary? I believe her only Christian name was Delarivière.

W. F. PRIDEAUX.

Kashmir Residency.

THORNTON=SENOKE.—Early in 1713 Henry Thornton, whose father is stated to have been a Russian merchant, and to have resided at Clapham Common, married Elizabeth Snooke, or

Senoke. She was the only daughter of Joshua Senoke, or Snooke, and Mary Purchase, his wife, and her only brother, Lawrence Senoke, or Snooke, lived in very easy circumstances, mixed in good society, and died unmarried in 1729. Henry Thornton by his wife Elizabeth had five daughters and a son Henry, *ob. s.p.* Believing that both families became extinct more than a century and a half ago, I do not hesitate to ask publicly for assistance in my endeavour to trace their origin. Aid will be very gratefully appreciated by

VENATOR.

JANSSEN: KEULEN.—Is Cornelius Janssen, the portrait painter, the same as Janson van Keulen? The dictionaries of painters do not say so, but the facts seem to point that way. In the Winter Exhibition at the Royal Academy, 1889, was a picture (No. 82) signed "Cornelius Janssen van Ceulen fecit 1655." Janssen is said to have been born at Amsterdam *cir.* 1590; and van Keulen to have been born in England of Dutch parents. Both are said to have been much employed previous to the arrival of Vandyck. Janssen is reported to have left England in 1648; van Keulen "during the civil war." Janssen is said to have died at Amsterdam in 1665, and van Keulen at the Hague in the same year. W. PALEY BAILDON.

Lincoln's Inn.

THE FROWYK FAMILY.—This family comprised members of much distinction in London during the reigns of Henry III. and Edward I. I am particularly interested in the fortunes of one Peter de Frowyk, who, in *Close Roll anno* 1254, is stated to have possessed thirteen shops in the metropolis, and to have abjured the Christian faith. The reason for this step is not given. Is anything known of this Peter? His shops passed into the hands of King Henry's surgeon.

M. D. DAVIS.

REV. WILLIAM MOORE.—I should be obliged for any information relative to the above, who was Rector of Kiltennell and Curate of Ballycanew, co. Wexford, in 1685. More particularly I seek information as to his ancestry and the university from which he derived his degree of M.A. He died intestate in 1705. Replies may be sent direct to F. A. BLAYDES, Bedford.

BARLINCH PRIORY, SOMERSET.—Information other than that contained in Collinson is desired concerning the last prior, John Norman (1524), and the priory itself, of which scarce a vestige remains on the river Barle. J. K.

ARMS ON A CHINA BOWL.—Sa., three salmon haurient ar., impaling, Arg., on each of three escutcheons gu., a bend vary of the first and sa. between two roses or. Crest, a dexter arm in armour embowed issuing from a cloud, and

brandishing a scimitar, all ppr. In Papworth's 'Armorial' I find that the arms might be Ord impaling Bridges; but I seek, through the courtesy of an expert for confirmation of the supposition and for the date of the marriage indicated.

SENEX.

OBINS FAMILY, PORTADOWN, ARMAUGH.—Prudence Obins, widow, and John Obins, Esq., were grantees of the manor of Ballywarren, or Ballyoran, in 1632. The property has passed from the Obins family; but information concerning its origin, French or otherwise, is desired by a descendant.

N. E. L.

Burlins, Newbury.

EASTER GLOVES.—These are mentioned in Hall's 'Satires,' 1597, bk. iv. s. 5:—

For certes no man of a low degree
May bid two guests,—or gout, or usury:
Unless some base hedge-creeper Collybist
Scatters his refuse scraps on whom he list
For Easter gloves, or for a Shrovetide hen,
Which bought to give, he takes to sell again.

Is it known when the fashion—if fashion it was—of giving Easter gloves first began, and when it ended? Perhaps some of your correspondents can quote illustrative passages from Elizabethan authors.

F. C. BIRKBECK TERRY.

HANASTER.—Among my Oxford notes I find the following: "Richard Hall, late apprentice, admitted Hanaster, 1560/1." Can Hanaster be explained, or is it a misreading of some common word, such as Easter?

A. H.

LINCOLN'S INN FIELDS.—Is there any possibility of identifying Sir Peter Temple's house here in 1649?

C. A. WARD.

Walthamstow.

WRECK OF THE ROYAL GEORGE.—Was any print (necessarily more or less imaginative) published of the wreck of this ship, which sank off Spithead on Aug. 29, 1782?

I. C. GOULD.

Loughton.

"THE LITTLE SMITH OF NOTTINGHAM."—When viewing, recently, the hammered iron-work of Huntingdon Shaw, of Nottingham, as exhibited in the gates from Hampton Court Palace, and now among the treasures of South Kensington Museum, a rhyme, which I heard for the first and only time some fifty years ago, recurred to me. It was this:

The little smith of Nottingham,
That doth the work that no man can.

Can its application to that *artifex* be verified?

TRISTIS.

ZOOTOMIST= BUTCHER.—A Norfolk butcher has this word inscribed upon his cart after his name. Can any of your correspondents inform me if the word is so used elsewhere? The usual meaning of *zootomist* is comparative anatomist, or dissector

of animals. To one ambitious of a Greek descriptive of his occupation *strepotes* or *cras* would have been more appropriate.

F. C. BIRKBECK TERRY.

ROUTE-HORS, AN OLD FRENCH GAME.—Was this? The name appears still to survive the phrase "jouer au route-hors," to endeavor supplant each other (Spiers).

JONATHAN BOUCHIE.

WANDERING JEW.—Can any information given about the legend of the Wandering Jew? Was his name Assuerus? What is the date of this legend? When was the French comedy calling him Isaac Laquedem written, and who wrote it? What writers, except Sue and Le Sage, mention this extraordinary person? Did Shakespeare ever put into execution his idea of writing a play on this subject?

M. PARI.

[See 1st S. vii. 261, 511; x. 458; xii. 503.]

PEYTO, PETTO, OR PETO FAMILY.—Saw Peyton, M.A., Rector of Sandcroft, other Elmham St. Cross, Suffolk, graduated at St. Catherine's Hall, Cambridge, and was ejected, 1662, Act of Uniformity. He is supposed to belong to the ancient family of Peyto, of Chesterton, Leamington, co. Warwick. Whose son was he? Was he brother of Edward Peyto, of Chesterton, who died about 1658? The male issue of the family would appear to have died out about 1700.

JOHN J. STOCKES.

3, Weltje Road, Ravenscourt Park, W.

SIR COLIN CAMPBELL, LORD CLYDE.—Information desired as to the maternal pedigree of Colin Campbell, Lord Clyde. Was his mother Agnes Campbell, of Ardnahow, Islay, directly descended from the chieftains of Cawdor; and, if so, how?

CAMPBELL BLAIR.

AUTHORSHIP AND DATE OF SCOTCH VERB WANTED.—

God made a garden and put Adam in,
The Deil drew the sneek and sac cam sin,
Eve pu'd an apple frae the Tree,
God said to Adam, "That belongs to me,"
Adam said to God, "My marrow stole it."
God said to Adam, "Baith o' ye shall thole it."
Adam rinn'd awa, fearing God's wrath;
God sent an angel to cae Adam forth
The angel tauld the Deil to wite Adam's sin,
The Deil made Hell and put Adam in.
God begat Christ, Christ went to Hell;
He hewket Adam out and a was well.

W. H.

MONMOUTH'S REBELLION.—Can any of your readers refer me to the book or official paper, which are printed the names of those who received rewards, or promises of rewards, for their loyal service during the rebellion of the Duke of Monmouth in 1685? The will of Christopher Penn

of Pilton, was proved at Wells (Dean's Court), in 1688. After disposing of the property that he actually died possessed of to his wife and children, he continues:—

"Whereas our Sovereign Lord the King that now is has been graciously pleased to grant unto me the said Christopher Penne an order from.....the King's treasury for the receipt of 1,300*l.* as a reward or gift for my loyalty in the late rebellion in the west of England.....I devise the same as followeth."

FRANK PENNY, LL.M., Madras Chaplain.

MASONIC WORD.—In the churchyard of All Saints', Hastings, is a tombstone erected (A.L. 5843) by a local masonic lodge to the memory of a brother. The following word occurs among the usual masonic symbols, ITNOTGATU, which, being unknown to me, may I ask some brother mason to explain it? C. TOMLINSON.

HERALDIC.—Will any of your readers kindly give me an answer to the following?—John Jones had arms granted to him, say in the sixteenth century. Thomas Jones is lineally descended from John Jones's grandfather (or any other ancestor). Is Thomas Jones entitled to "bear the arms" granted to John Jones? M.

THE HAYMARKET.—When was hay first sold there; in which king's reign? It has been stated that Addison in his early days lived there. George Morland, the artist, was born there, or in the locality. Lady Hamilton (Emma Harte) was in her youth a servant at a tavern ("The One Tun") in St. James's Market. A brother of John Thurtell kept a tavern in the Haymarket, "The Anglesea." It has still many fine old business houses. The street is interesting; but its history has never been fully written. BOOKWRIGHT.

PLAYDON FAMILY.—Can any of your readers give me any information as to the family of Playdon of Peopleton, Pershore, Worcestershire?

JAMES PLAYDON.

FAMILY OF EDWARD RUSHTON, THE POET, LIVERPOOL.—I should be glad to be in communication with any one who could give me some particulars in regard to this family.

CHARLES H. RUSHTON.

Queen Elizabeth's Walk, Stoke Newington.

AUTHORS OF QUOTATIONS WANTED.—

'Tis our time's curse
That under worship of that selfish idol
We deem the practical we set aside.

As if an art could be more practical
Than that which, showing us what men should be,

Describes the mental model of a world,
After which 'twere well that ours were fashioned.

E. E. DE Z.

Replies.

DRAWING, HANGING, AND QUARTERING.

(6th S. i. 371, 431, 476; ii. 269, 523; iii. 237; iv. 173; v. 9, 156; 7th S. xi. 344, 502.)

With NEMO's view about the meaning, ancient and modern, of "drawing," I heartily concur, though I am far from agreeing with him that the subject has been discussed exhaustively. So far as the debate has gone it is wholly on one side, for there is really not a tittle of relevant evidence to support the fancy advanced (6th S. i. 476) that the meaning of the word has changed—an idea which should now be brushed aside as utterly without foundation. I propose to amplify NEMO's conclusive arguments by older facts; and if by this means any correspondent should be induced to try to tell us how the strange atrocity of the treason-penalty arose, or to give us earlier examples, there is no doubt that the history of crime will be forwarded. That "drawing" preceded hanging is, however, a perfect certainty, in confirming which my examples reinforce NEMO's.

I shall begin with the case of Thomas de Turberville, a spy in the service of the French, who was detected and punished as a traitor in the year 1295:—

A Lundres par mie la citee
Treigner le fist en une coree
De une tor envelope,
Nul autrement ne fut arme
Haume nout ne habergun.
Cillante pierres a grant fusien
Avait il entour son flanc
Ke li raerent le sanc:
Après fu li traiture pendu
E le alme a Belzebu rendu.

So runs the passage in a contemporary Anglo-French poem, printed by Father Stevenson in the illustrations to the 'Chronicle of Lanercost,' App. No. xxv. See also the 'Flores Historiarum' and other chronicles *sub anno* 1295. There is a concurrence of evidence that, laid on an ox-hide, the traitor-spy was dragged at the tails of horses to the gallows.

Next I refer to an execution which touches the Scottish heart very nearly. Sir William Wallace was put to death with all the grim concomitants of a traitor's doom. His sentence was that "he should be drawn (*detrahatur*) from the palace of Westminster to the Tower, and from the Tower to Allegate, and so through the middle of the city to Elmes; and for his robberies, homicides, and felonies" he was to be hanged and thereafter disembowelled (*suspendatur et portea devaleatur*), and then beheaded (*decollatur et decapitur*) and quartered ("Annales Londonienses," in 'Chron. Edw. I. and II.,' Rolls Series, i. 141). For his vile burning of churches and

* I cannot find this word in the dictionary, but I suppose its meaning must be plain enough.

conspiracy, condemned to be drawn by horses, hung on the gallows, and beheaded ("de conspiratione convictum, ad equorum tractionem patibuli suspensionem et capitis detractionem condemnatum"). But King Robert allowed these shames to be dispensed with, and Roger of Mowbray had Christian burial ('Bower,' xiii. ch. i.). The companions of his treason paid the full penalty of proved guilt; they were drawn with horses (*equis tracti*) and finally executed. Barbour ('The Bruce,' xiii. 425) describes the scene at the death of one of them, and incidentally shows convincingly that "hang and draw" means "draw and hang":—

Jugyt till hang and draw wes he
And as they drew him for to hing
The pepill ferly fast gan thring
Him and his myscheyff for to se
That to behald wes gret pité.

This, then, was the law of Scotland in the fourteenth century. So was it in the sixteenth and for long later ('Hume on Crimes,' i. 537); indeed, I rather think it is still the law that a treason-convict is "drawn," or at least is sentenced to be "drawn," to his place of doom. This phrase was known in the vernacular in the form of "harlit." "He wes harlit throw the toun and thairefter hangit" ('Diurnal of Occurrents,' Maitland Club, p. 312); "wes harlit out of the castell of Edinburgh, quhair he confessit the said foirsaid word oppinlie: quha wes thairefter hangit and quarterit and his bodie brint" ('Diurnal,' 339); "wer harlit in tua cairtis backward fra the abbay to the croce of Edinburgh, quhair thai.....wer hangit" ('Diurnal,' 335).

There is much yet to say, but as 'N. & Q.' draws, hangs, and quarters tediousness, I halt.

GEO. NEILSON.

Glasgow.

There is conclusive evidence that "drawing" preceded hanging and quartering in the sequence of old punishments, at least in 1682, when Randolph Taylor published a print entitled 'A History of the New Plot,' which is No. 1123 in the 'Catalogue of Satirical Prints in the British Museum.' I compiled for the Trustees of that institution. Here, in the fifth of eight compartments, each containing a design, is a man drawn to the place of execution; hanging (three men suspended from the triple tree, or "Doctor Story's Cap"), and disembowelling with hideous circumstances, follow in other designs. In 'The Popish Damnable Plot,' No. 1088 of the same catalogue, the fourth of twelve divisions represents the execution of Coleman, Ireland, Grove, Pickering, and others. In this a man is drawn by a horse to the place of execution. He sits in a sort of hurdle, or frame, and is reading; behind a man is hanging from a gallows. In another place the corpse of a man lies naked upon a table, with the executioner leaning

over it, and holding in his right hand a heart, in his left hand a large knife. I could multiply these examples; but doubtless these will suffice. It seems strange any one should have doubts on this point.

F. G. STEPHENS.

Surely it is too late in the day to pretend that there is any ambiguity about the meaning of "drawing." Any one who has really read our Middle English writers with decent attention must know perfectly well that drawing preceded hanging. It ought not to be difficult to produce a vast number of quotations to prove this, but I do not mean to be at the trouble of looking for them. I will merely adduce the first instance that turns up:—

Edrik was hanged on the toure, for his trespas.
Than said the quene, that Edrik the giloure
Had not fully dome, that felle to traytoure.
Traytours with runcies [horses] suld men first drawe, &c.
'Rob. of Brunne,' tr. of Langtoft, ed. Hearne, p. 50.

WALTER W. SKEAT.

[Very many further replies are in hand.]

TAVERNER'S 'POSTILS' (7th S. xi. 461).—*Styed* = ascended is from the A.-S. *stigan*; *stea* = ladder is still used in North Yorkshire. Cf. "But go to my britheren, and seie to hem, Y stie to my fadir" (John xx. 17, Wycliffe and Purvey's version). *Hurded* is the same as *horded* = hoarded. *Overtwarte* = perverse. Cf. "With out benygnyte, traitouris, overthwert" (2 Timothy iii. 3). For *euenchristen* = fellow Christian cf. "euen disciplis" (John xi. 16). *Foyson* is used by Shakespeare in 'The Tempest': "Earth's increase and foison plenty." The word is common enough; it survives in *fizenless*. *Southfastnes* is equivalent to truth, and is derived from A.-S. *sōð*: "Therefor stonde ye, and be gird aboute youre leendis in sothfastnesse" (Ephesians vi. 14). *Disperpled* is derived from O. Fr. *deparpillier*, and means scattered or torn asunder. *Stoynnyng* is from O. Fr. *estoner*, and is used in the sense of being amazed. For the derivation of Whitsunday I would refer your correspondent to Prof. Skeat's 'Etymological Dictionary.'

F. C. BIRKBECK TERRY.

Southfastnes = soothfastness, i.e., truth. *Stoynnyng* = astonying, amazing. The use as quoted by Mr. ARNOTT is peculiar, for M.E. *astonien*, *astony*, *astoun* (all strengthened forms of A.-S. *stunian*, to stun) are all transitive, and in the quotation it seems to be intransitive.

HERBERT MAXWELL.

ANYMANDER: GERRYMANDER (6th S. xi. 246, 378, 518; 7th S. xi. 308; xii. 34).—However daring the attempt to correct the Editor of 'N. & Q.' it is plain from 7th S. xii. 34 that when such daring exists the Editor, as usual, allows no consideration to stand in the way of

the discussion of any subject which may prove of interest. I am prompted by no such ambition, but by a slight feeling of irritation caused by the failure of Mr. EMERY to make clear whether, before writing to 'N. & Q.,' he had observed the first of several rules to be observed, when practicable, in such a case—that of turning to the Indexes of 'N. & Q.' to see if the subject had been discussed before.

In 1884 a gentleman, anxious to enlighten the world as to the history, spelling, and pronunciation of an American word then coming into use in England, sent to 'N. & Q.' from Manchester a statement, made on the authority of Murray's 'Land of the Slave and the Free,' that *Gerymander* should be thus spelt, with one *r*, and that the *G* should be hard. Mr. HALM, writing from Boston, Mass., corrected the error of the single *r*, but confirmed the hard pronunciation of the *G*. On June 13, 1884, M. P. was "so horrified to hear so well-informed a politician as Lord George Hamilton talk of 'Mr. Jerry Mander,'" that he forthwith confided his troubles not to 'N. & Q.,' but to the broader bosom of the *Times*.

It would be a gratuitous assumption that, because Governor Gerry's name was not spelt with a *J*, the initial *G* should not be pronounced like *j*, as *g* before *e* generally is, but as a hard *g*, an instance of which one may even chance to forget. M. P., at all events, as if forgetting to forget and oblivious of *geld*, had recourse for illustration to *governor*, a word which, however, came in handy. But the question how the governor chose that his name should be pronounced, as well as the further one of the pronunciation of the name of his immortal godchild, is still uncertain. AMERICUS, writing in reply to the first note, and apparently without knowledge of the second, states that *Gerrymander* in the land where the word originated is pronounced *jerrymander*. Will he or some other "Americus" take the trouble to remark on the statement made as to the hardness of the *G* by Mr. EMERY at 7th S. xii. 34?

KILLIGREW.

SOPER FAMILY OF HAMPSHIRE (7th S. xi. 67, 278).—Patience Soper was the second wife of William Guidolt. He was only married twice; his first wife, Jane, was the sister of Child, the banker. I have much information respecting the Guidolt family, and should be happy to give any I possess to your correspondent.

FRANCES HEBBERT.

4, Blomfield Villa, Shepherd's Bush, W.

COUNTY OF BEDFORD (7th S. xii. 49).—No attempt has been made to publish a history of the county; but in Lysons's 'Magna Britannia,' vol. i., will be found a brief account of every parish. Mr. W. M. Harvey published in 1872-8 a 'History of the Willey Hundred,' comprising eighteen

parishes. In 1827 the Rev. J. D. Parry published 'Select Illustrations, Historical and Topographical, of Bedfordshire,' containing Bedford, Ampthill, Houghton-Conquest, Luton, and Chickens. There are also 'Luton, Past and Present,' by F. Davis, second edition, 4to., Luton, 1874; 'The History of Bedford,' by the Rev. T. A. Blyth, 1867 (1); 'Bedford and its Neighbourhood,' by D. G. Cary-Elwes, Bedford, 1881; 'Bedford and its Environs,' by J. H. Mathiason, Bedford, 1881; 'Woburn and its Abbey,' by J. D. Parry, 1831; 'Account of the Town of Woburn,' by S. Dodd, Newport, 1818, containing brief notices of parishes in the neighbourhood; 'Tourist's Guide to Bedfordshire,' by A. J. Foster, M.A., London, 1889; 'Dunstaplelogia,' Chas. Lamborn, Dunstable, 1859; and 'Chronicles of the Abbey of Elstow,' by S. R. Wigram, M.A., Oxford, 1885. In 'Bibliotheca Topographica Britannica' will be found brief accounts of the parishes of Dunstable, Luton, Odell, Puddington, and Wymington. These are about all the topographical works that I know of connected with the above county. F. A. B. Bedford.

NORWICH should consult Mr. J. P. Anderson's useful 'Book of British Topography,' 1881, pp. 43-4. G. F. R. R.

SIR-RAG (7th S. xii. 29).—Neither the meaning nor the origin of this "strange word" need be very far to seek. Every one knows that "Sir" was a handle to the name of a priest, especially if a domestic chaplain, in olden times, as Sir Troops, Sir Silas, Sir Hugh, the knightly prefix being conferred half in rustic or servile deference, half in jesting familiarity. From the humbler sort of chaplaincy to much lower grades was an easy step. I have often heard the term "Sir-Rag," and very near London, too, when I was a boy—my at Barnet Fair, for example, or hovering round the outskirts of gipsydom at Norwood, near which spoilt village the name Gipsy Hill survives as something more than a shadow. A dusty set of tatterdemalions, far beneath the companionship of the rom, constantly attend fairs and races, and these poor scarecrows used to be called in my young days "Sir-Rags." A respectable friend of the villain Thurtell, who was hanged for murder just before my time, used the term "Sir-Rag," the last time in my hearing, at a wrestling match (where I and the servant who took me ought both to have been flogged for being seen) in the grounds of Copenhagen House, about the year 1838. G. T.

"This strange word *Sir-Rag*" is common in the Midland Counties, and has been for very many years. I knew it, and very often heard it, when a boy. The chief of a band of servants or workers, a foreman or overseer, or any one in authority over others, is the "sir-rag." Sometimes he or she is

"or, as some put it, "head sir-
and bottle-washer"—an involved
means chief washer of corks and
it in one form or another nearly
THOS. RATCLIFFE.

BOURN FAMILY (7th S. xii. 49).—A
family of this name existed in Kent.
A. Furley's 'Weald of Kent,' Lyons's
of Dover, &c.; also 'Archæologia
vols. i., ii., and succeeding volumes.
p. 193 there is a pedigree commencing
de Leyburn (dead 1194), and including
William (died 1309), and ending with
de Leyburn, who, on account of her great
was termed the "Infanta of Kent"
(67). Furley states that

passed away the baronial and illustrious name
burn. Her princely manor house at Preston,
ham, which Mr. Larking designates a palace,
of time degenerated into a mere monastic
a fate which was soon afterwards shared by
al castle of Leyburn."—'Weald of Kent,'
i. p. 318; also 'Arch. Cant.' vol. i. p. 8.

de Leyburn was (according to Nicolas,
nopsis') summoned to Parliament from
6, 27 Edward I. (1299), to June 16,
II. (1311), though he is said to have
99, leaving Juliana, daughter and heir of
de Leyburn, his eldest son (*ob. v.p.*), his
hter and heir. She married first John,
on Hastings, and secondly William de
arl of Huntingdon, and her issue by her
nd failed in 1389, and having none by
marriage this barony then became ex-
colas also states that Roger Leyburn,
n of Durham, was consecrated Bishop
September 10, 1503; died Novem-
14.

R. J. FYNMORE.

er will find the information he requires
ander Croke's 'History of the Family
No. 20. Admiral Sir William de Ley-
appointed King's Admiral, Admiral of
ern Seas, and Constable of Pevensey
1295. From 27 Edward I. to 3 Ed-
he regularly received a summons to
as a baron of the realm. He died in
aving an only granddaughter and heiress,
so married John, Baron Hastings, and
67. INQUIRER will find information
ton's 'History of Shropshire,' vol. x.,
Leybourns are styled "Lords of Great
and in Foster's 'Visitation of York-
RALPH SEROCOLD.

BY'S EARLY DRAWINGS (7th S. xi. 202,
y I explain, in reply to Mr. E. G.
that my assumption that 'The Look-
did not at first sell well was not based
ity of the little book, but on the fact

that the cover of several copies bears a later date
than the title-page, which is sufficient to prove
that all the copies of the first issue were not sold
off within a year of publication? I may also add
that I obtained two of my copies from the same
booksellers, Messrs. Bailey Brothers, of Newington
Butts, from whom I have purchased many curious
volumes, and who were quite aware of the rarity
and value of the book. I forget how I came into
possession of the third copy; but in proof of the
general indifference of bookbuyers to little works
of interest that have not a high commercial value,
I may state that I purchased all the copies in
India, and that the booksellers could not have got
my order until at least six weeks after the issue of
their catalogues. I have, of course, a copy of Mr.
STEPHENS's reprint of the little book, to which the
notes lend much additional value.

W. F. PRIDEAUX.

Kashmir Residency.

MOBILE (7th S. xi. 245).—The following is from
Edwards's 'Words, Facts, and Phrases':—

"*Mob*. This word arose in the reign of Charles II. A
writer of that period, speaking of the 'Green Ribbon
Club,' says, 'I may note that the rabble first changed
their title, and were called "the mob" in the assemblies
of the club. It was their beast of burden, and called
first *mobile vulgus*, but fell naturally into the contrac-
tion of one syllable, and ever since it has been proper
English.'"

See 'N. & Q.,' 6th S. xii. 406, 434, 501, 'Mob :
when First Used.' CLEER ET AUDAX.

DOMETT AND BROWNING (7th S. xii. 28).—COL.
PRIDEAUX will learn with interest that Messrs.
Albert J. Myers & Co., 49, Booksellers' Row,
London, W.C., advertised in their list of (I think)
February last—

"200. Domett (Alfred), Poems. First edition, med.
8vo. bds., back broken, uncut, fine clean copy. Exces-
sively scarce, 2l. 2s., Leggatt, 1833."

Appended was a notice from Stedman's 'Victorian
Poets,' and then came the following appetizer:—

"The above volume contains two beautiful poems by
'a young friend of the author,' probably Browning him-
self. The book is of great rarity, and advertisers cannot
even trace the existence of another copy."

ST. SWITHIN.

PENLINGTON FAMILY (7th S. xi. 469).—Thomas
Penlington was a milk dealer, residing at 25,
Back Bridge Street, Manchester, for more than
three or four years last century. Your correspon-
dent states that he was connected with William,
who was probably his father. I cannot find any men-
tion of the elder William. The name of Thomas
occurs in Scholes's 'Manchester and Salford
Directory,' 1797; and Bancks's for 1800, p. 134:
"Penlington, Thomas, milk dealer, 25, Back
Bridge Street." In the latter year my grand-
father's name follows; "Tavaré, O., merchant, house

17, Bloom Street." Another Scholes's directory, for 1794, p. 102, contains "Penlington, John, hairdresser, Ardwick."

FREDERICK LAWRENCE TAVARÉ.
30, Rusholme Grove, Manchester.

"ON LIBERTÉ" (7th S. xii. 7).—Carlyle, "The French Revolution," pt. ii. bk. v. chap. iii., vol. ii. p. 289 (1868), reports the phrase with another variation: "O Liberty, what things are done in thy name!" In 5th S. xii. 74 H. A. B. remarks:—

"In vol. xiv. of the Philobiblon Society's 'Miscellanies,' which contains a few pages of an 'Unpublished Diary of Madam Roland,' is a discussion as to the circumstances of her death and last words."

The exclamation was spoken as she went by the statue of Liberty.

The "lay sermon" on Goethe's "Mehr Licht" was probably written on a misconception, for "On a ramené à sa simple expression le dernier cri de Goethe: 'De la lumière, encore plus de lumière,'" the explanation of which is: "Il dit en se tournant vers sa servante: 'Approchez la chandelle.'" (E. Fournier, 'L'Esprit dans l'Histoire,' chap. lvii. p. 379, Paris, 1883). ED. MARSHALL.

HARCOURT OF PENDLEY, HERTS (7th S. xi. 489; xii. 73).—Will JOHANNIDES kindly state the year in which the will of Maria Jane Johnson was dated and proved? This is omitted in his note. I find that T. J. Eyre is mentioned in the list of English millionaires published in the *Spectator* of November 16, 1872, as having died at Bath, leaving a personalty of 350,000*l.* The date opposite his name (of death or proof of will?) is November 3, 1866. This may be the John Thomas Eyre mentioned in the extract from Burke's 'Landed Gentry.' SIGMA.

There is a complete pedigree of the Harcourt family, of which the late Mr. George Simon Harcourt, of Ankerwyke, sometime M.P. for Bucks, was the head, in Lipscomb's 'History of Buckinghamshire.' F. D. H.

ST. CONSTANTINE (7th S. xi. 409).—Baronius has no mention of Constantine as a saint in his 'Roman Martyrology.' At August 18, in his notice of St. Helena, he merely has:—

"Matris Constantini Magni piissimi Imperatoris, qui primus ecclesie tuendae atque amplificandae exemplum ceteris principibus praeiulit";

and at December 31, in the notice of St. Silvester, "Qui Magnum Constantinum baptizavit." But in his 'Ecclesiastical Annals' he recognizes his place in the Greek calendar:—

"Constantinus relatus est apud Graecos inter sanctos, et ejus natalis dies anniversarius ab illis colitur. Menolog."—'Epitome Annalium,' a J. G. Basciola, t. i. p. 196, Lugd., 1602.

The reference to the 'Greek Menology' in this extract is: "Μαῖναι 21. Μνήμη τῶν εὐσεβεστάτων

μεγάλων βασιλέων Κωνσταντίνου, καὶ Ἑλένης" (Clement, 'Menolog. Graecorum,' pars iii. t. iii. p. 108, Urbini, 1728). There is also a notice of the estimation of Constantine as a saint in the 'Acta Sanctorum,' at May 21 (Mati tom. v., "Const," c. i. § 7, p. 14). This enumerates the localities in which his commemoration was kept, as Constantinople, England, Sicily, Calabria, Bohemia, Muscovy, Syria, with a further reference to an "Arabico-Egyptium Martyrologium." For England there is reference to Whytford's 'Martyrologie after the Use of the Chirche of Salisbury,' in a Latin translation, 1608. This is the English is, at May 21:—

"Addicyna. The feast also of Saynt Constantyn the emperour/ that endowed the Chirche wth large possessions & ordeyned y^t for ever the pope should be in honour above all prynces/ & all the worlde subject unto hym/ of whose co'versyon & noble actes is largely wryten in the lyfe of Saynt Sylvester."—Fol. lv. vers., Wynke de Worde, 1526.

In the copy from which this is taken it is observable that there is an obliteration by ink of "pope" wherever it occurs, though it is not illegible.

As respects the representation of Constantine as art, Mrs. Jameson states:—

"St. Constantine rarely stands alone in Christian art. I have seldom seen him figure in any situation where his Christian merits took precedence of his imperial greatness—not even in the 'Hall of Constantine' in the Vatican, where Raphael has done his best to glorify him. It is still the emperor, and not the saint."—Legends of the Monastic Orders, p. 170.

ED. MARSHALL.

Constantine, the first Christian emperor called the Great, though a nominal rather than a regenerated and holy Christian, is regarded throughout the Greek Oriental Church as a saint, his day, together with that of his mother Helen, falling on May 21 of the old style. Thus Prof. Vinogradoff, of Moscow—who during this summer term is giving the course of Ilchester Lectures at Oxford on the state of modern Russian culture and its relation to our Western civilization—was able kindly to inform me, and, be it noted, readily to tell me "by heart." His statement may be at once verified if ANON. will consult or refer to a synoptic calendar containing the complete index of all the canonized saints, both of Eastern and Western Christendom, such as, for instance, the *Almanach de Gotha* accurately prints from year to year.

H. KRESS.

Oxford.

D'ISRAELI: DISRAELI (7th S. xi. 346, 436; xii. 70).—It would appear, upon further investigation, that Disraeli himself dropped the apostrophe at an early period of his career. In the *Times* for Nov. 10, 1832, is a report of a speech made by Colonel Grey, his Whig opponent at Wycombe,

in which "Mr. D'Israeli" is frequently referred to. But on Nov. 13 appeared a letter, dated "Bradenham House," and signed "B. Disraeli" (the same spelling being used in the body of the letter), traversing some of Colonel Grey's statements. The *Times*, a month afterwards, adopted the later method of spelling the name, for it mentioned, on Dec. 14, that "Mr. Disraeli, having been beaten at High Wycombe, starts, or rather threatens to start, for the county [of Bucks]!"

ALFRED F. ROBBINS.

I have before me one of the printed copies of an address "To the Independent Electors of the Borough of Marylebone," dated from "Bradenham House, Bucks, April 9, 1833," at the foot of which is printed, in bold type, the signature "Benjamin Disraeli." From this it would appear that the alteration in the name must have taken place prior to 1841, the date at which Mr. ROBBINS and SILURIAN fix it.

In this address Disraeli advocates "triennial parliaments" and "election by ballot," and adds, "Unless these measures be conceded, I cannot comprehend how the conduct of the Government can ever be in harmony with the feelings of the people." C. M. P.

FOLK-LORE (7th S. xi. 268, 397, 478).—To Mr. YARDLEY's quotations may be added the following from 'The Pranks of Robin Good-Fellow,' which has been attributed to Ben Jonson:—

Sometimes I meet them like a man,
Sometimes, an ox, sometimes, a hound;
And to a horse I turn me can,
To trip and trot about them round;
But if to ride
My back they stride,
More swift than wind away I go;
O'er hedge and lands,
Through pools and ponds,
I whinny laughing, ho, ho, ho!

In the following passage not "colt-pixy," but *colle-pixie* is used:—

"To a felow that was exceeding superstitious, and sore subject to the terrors of bugges, and sprites, or goblins, that walken by night and in places solitarie, and yet manaced to slea Diogenes, sayng unto him, I will at one stroke all to crashe thy hedde to powther: In faithe quoth he againe, if thou so doe, I shall be ready at thine elbow to plaie the part of Hobgoblin or *Colle-pixie*, and make thee for feare to weene the deuill is at thy polle."—The *Apophthegmes* of Erasmus, pp. 124-5, reprint of edition 1564 by Robert Roberts, 1877.

F. C. BIRKBECK TERRY.

CHICKSAND PRIORY, BEDS (7th S. xii. 68).—Mr. F. A. BLAYDES says that the episcopal registers at Lincoln contain no institutions to this priory. I have not examined the registers relating to the Archdeaconry of Bedford preserved here, but in transcribing the Institution Rolls of the Archdeaconry of Lincoln, I find that at a meeting of the priors of Gilbertine houses, held in the year

1283, for the purpose of electing a master of the order of Sempringham, there was present Alan, Prior of Chicksand. Possibly this may be an additional name to Mr. BLAYDES's short list.

GEORGE T. HARVEY.

Lincoln.

GOUDGE: GOUDGE (7th S. xi. 408, 474).—A Dutchman to the core, I am surprised on reading, at the first reference, that our dear Prof. de Goeje at Leyden is a well-known German Orientalist, an erroneous notion which I kindly beg to rectify. Prof. De Goeje is a Dutchman, if ever there was any.

R. D. NAUTA.

Heerenveen, Holland.

RAKE (7th S. ix. 508; x. 54).—*Rake*, in 'Gawain and the Grene Knight,' l. 2144, clearly means horse-track, or road:—

Ryde me down this ilk *rake*, bi yon rokke-syde.

In 1886 I published, for the Early English Text Society, the 'Wars of Alexander.' The large glossary to that work is very helpful for Northern words. In l. 3383, the path of righteousness is called "the *rake* of rightwysnes"; and, in l. 5070, a man is advised, of two roads, to choose "the *rake* on the right hand." Cf. Swed. *rak*, straight; *raka*, to run.

WALTER W. SKEAT.

EARLDOM OF CARRICK (7th S. vi. 226, 331).—James Butler, who died 1337, on his marriage with Eleanor de Bohun, was styled Earl of Carrick. On his being created Earl of Ormonde in 1328 he discontinued the title of Earl of Carrick in favour of his relative Edmund, who had been created by Edward II., for his services against the Scots, Earl of Carrick MacGriffine.

ANTIQUARY.

ANCIENT WALLED TOWNS (7th S. xi. 488).—In Harrison's edition (1785) of Rapin's 'History of England' there are two plates containing small plans of several walled towns in Ireland.

J. F. MANSENGH.

Liverpool.

MAC DONELL OF GLENGARRY (7th S. xii. 9).—I knew well the late Col. A. Macdonell (a member of the clan of Glengarry), who married a sister of the late Lord Arundell of Wardour. He had a son Ignatius, who held till lately, and probably still holds, Her Majesty's commission. At all events, his name appears among the retired major-generals in the *Army List* of October, 1890.

E. WALFORD, M.A.

Hyde Park Mansions, N.W.

PARAPHRASE OF POEM WANTED (7th S. xii. 69).—I fear I am not able to supply a satisfactory paraphrase, though I think the singing-bird who has its nest in a "watered shoot" may be supposed to dwell in a place whereon the blessing of Heaven is shed, and to be made glad by the vigorous

vitality that is around it. The lines are probably very precious. I heard them first from the lips of a vocalist, who, being short-sighted, or something else, asserted that her heart was

Like a singing-bird
Whose nest is in a water-spout.

I was struck by the vulgarity of the image, and had the curiosity to refer to the text. I am told that *shoot* was introduced as a rhyme to *fruit*.

ST. SWITHIN.

The key to these similes is in the concluding lines of the first stanza:—

My heart is gladder than all these
Because my love is come to me.

The "watered shoot" is one in full freshness and vigour, thick with foliage, and thus sheltering the nest; like the description in Jeremiah xvii. 8, "He shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green." In a preceding poem, "Spring," Miss Rossetti writes:—

What shall make their sap ascend
That they may put forth shoots?

And again:—

Seeds, and roots, and stones of fruits
Swollen with sap put forth their shoots.

The other passage has been explained by the Editor's note.

W. E. BUCKLEY.

"Watered shoot" is probably Rossetian for lush young branch; but why a bird with a nest in such a branch should sing differently from one with a nest elsewhere I cannot say. The Editor's explanation of the "rainbow shell" is doubtless correct, though I believe the nautilus does not actually "paddle" any more than it "sails," but propels itself by the ejection of water.

C. C. B.

A "watered shoot" is nothing but a rain gutter.

C. F. S. WARREN, M.A.

Longford, Coventry.

WRIGHT'S 'RUTLAND,' 1788 (7th S. xii. 29).—If WINDHAM will send me his name and address, I will let him see my copy of this book.

JOS. PHILLIPS.

Stamford.

SOURCE OF VERSE WANTED (7th S. xii. 88).—

Be kind to babes, and beasts and birds:
Hearts may be hard though lips are coral,
And angry words are angry words—
And that's the moral.

'On the Brink,' by C. S. Calverley.

See 'Fly Leaves,' by C. S. C. (Bell & Sons).

WM. H. PEET.

AUTHOR AND SOURCE OF QUOTATION WANTED (7th S. xii. 47).—GLASTONBURY'S quotation should run, "For the man doth fear God, howsoever it

seems not in him by some large jests he will make," and comes from Shakespeare's 'Much Ado about Nothing,' II. iii.

G. MILNER GIBSON CULLEN.

COCO (7th S. xi. 506).—I have no doubt that the following quotation will be acceptable to your correspondent:—

"This frute was called *Cocus* for this cause, that when it is taken from the place where it cleaveth fast to the tree, there are scene two holes, and shew them two other naturall holes, which altogethyer, do represent the giesture and fygure of the catten caule *Mammone*, that is, munkeys, when they crye: which crye the Indians caule *Coca*."—The Decade of the Newe Worlde, &c., translated by R. Eden, 1555, p. 225. E. Arber's 'The First Three English Books on America,' 1835.

F. C. BIREBECK TERRY.

THE GAME OF TROCO (7th S. xii. 27).—This should be spelt *trocco*, or, rather, *trucco*. I do not know any book about it, but it is a thoroughly Italian game. There are, indeed, two forms of it. (1.) One played with small ivory balls on a baize table, something like our bagatelle, but with different rules. (2.) A game played on the ground with very large, heavy wooden balls, a foot or more in diameter. In the court where it is to be played there is a deep socket in the earth, armed into which is adjusted a stout metal pin, attached to which, by a movable pivot, is a ring, the interior diameter of which is very slightly larger than the diameter of the balls. The players—who are generally two or four—are stationed several feet from this ring; each is provided with a spoon-bill cue, by means of which he does not push, but lifts and launches his ball, with the intention of propelling it through the above-mentioned ring. Only the rarest expert can do this at the first go off, consequently the first player, unless an adept, is at great disadvantage, the aim of the succeeding players being to displace his ball and prevent him from going through the ring next time. Another element of complication in the game is that the ring, not being on a fixed, but a movable socket, each player tries, if he cannot get his own ball through, at least so to touch this ring with it that he places it at a bad angle for the trajectory of the ball of the player who succeeds him. As the game is generally played on the rule of the winner putting his ball four or six times through the ring, it can easily be conceived that success is extremely difficult, and that it is therefore not a popular game.

With regard to the etymology of the appellation there is the usual opportunity for choice. (1.) Some believe that it comes from the group of words which in various languages mean exchange or barter (expressed in English by "the truck system"), because so much of the "play" depends on displacing other players' balls. But it has also to be considered that this is, after all, by-play, however important, and that the main object is really to

get your own ball through the ring. (2.) Others try to get it out of the Latin *trudo*, I shove or push. But then, again, it has to be taken into account—even if *trucco* could be legitimately begotten of *trudo*—that in this game the ball is not really pushed or driven, as in billiards or bagatelle, but lifted and thrown forward by a movement peculiar to the game. So it will be seen there is, as in most cases, room for charming variety of opinion.

R. H. BUSK.

This ancient, manly, and graceful game was played vigorously at Nassau School for twenty years (1860–1880). The interest in it never flagged; and when the lawn was not available, asphalt was found an excellent substitute. After the rules of the game had been tested by some years' practice, the copyright in them was given to Messrs. Jaques, of Hatton Garden, of whom, I believe, they, as well as troco balls, cues, and rings, are still obtainable. If the game were revived, I believe it would be found second only to cricket, and, *me judice*, far superior to tennis.

HENRY ATTWELL.

Barnes.

This was an old English game, formerly known as "trucks," also as "lawn billiards," from which Strutt, in his 'Sports and Pastimes of the English People,' says the game of billiards originated. It was played on the lawn with wooden balls, driven with a battoon or mace through an iron arch towards a mark at a distance from it.

EVERARD HOME COLEMAN.

71, Brecknock Road.

ORR OF BARROWFIELD (7th S. xii. 49).—This was an old Glasgow family. John Orr of Barrowfield bought the estate from the magistrates of Glasgow on September 29, 1730, for 10,000*l*. It had formerly belonged to the Walkinshaws, one of whom, Clementina, was mistress of Charles Edward Stuart, and one of the most beautiful women of her time. William Orr the second of Barrowfield had the honour of entertaining Wolfe, the hero of Quebec, when he was stationed in Glasgow. John Orr the third of Barrowfield sold the estate in 1788 to Mr. Robert Scott of Meikle, Aitkenhead, and Mr. James Dunlop of Garnkirk for 16,000*l*. It is now the property of Sir William Hozier, Bart., of Newlands and Barrowfield, and I fancy the income is now more than the price was in 1788.

J. B. FLEMING.

Hew de Orr swore fealty to Edward I. in 1296. The Orrs of Barrowfield came from the parish of Camnethan, co. Lanark. William Orr of Barrowfield married, in 1743, Margaret, daughter (by Mary Douglas, his third wife) of Sir Archibald Stewart, first baronet of Blackball, and widow of Peter Murdoch, merchant in Glasgow, but by her had no issue. Helen, daughter of John Orr of Barrowfield, married Sir John Stuart, fourth baronet

of Castlemilk, who died April 1, 1781, and she died at Castlemilk May 17, 1782, leaving issue. A drawing of the arms of Orr of Barrowfield is given on plate iii. vol. ii. of Nisbet's 'System of Heraldry,' and may be thus described:—Gules, on a chief or, a torteau between two cross crosslets fitchée of the field, and depending therefrom three piles argent, conjoined in point. Crest, a cornucopia. Motto, "Bonis Omnia Bona." SIGMA.

MANNERS PEDIGREE (7th S. xii. 48).—Some years ago I was interested in this question in connexion with the painfully pathetic little story of the first marriage of Mrs. Lane's son, and though I did not work out her parentage, I did satisfy myself that she was not a sister of Sir Charles Manners. Unfortunately I have not kept my notes; but I remember that in one Harleian MS. she was described as "Theodosia, daughter of Vincent [if I read the name aright] and sister of Charles Manors."

VERNON.

Barnes.

A COIN (7th S. xii. 47).—This very probably was an ornament for a watch-chain in the form of a coin. It seems to have been wrought in other years as well. I have one in 1869, but with the slight variation of *Wales* for "Wales's," *sover.* for "sovereign," supposing that LEWIS TARKS copies exactly.

ED. MARSHALL.

I am no numismatist, and perhaps I err in thinking that I once acquired such a coin as this, a five-pound note on the Bank of Elegance, and some other valuables, as the result of investing one current penny in the promises of a Cheap Jack at a country fair.

ST. SWITHIN.

ALLHALLOWS BARKING CHURCH (7th S. xii. 65).—It may be mentioned that 'Berkyngechirche juxta Turrin,' 8vo., Lond., 1864, from the pen of the Rev. Joseph Maskell, a late well-known contributor to 'N. & Q.,' is a volume of exceptional value and interest in illustration of the parochial history and antiquities of the ancient parish of Allhallows Barking, in the City of London. An interleaved copy of this work, in quarto, containing copious MS. notes by the author, 1868–9, finds a place in the British Museum Library.

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

Apart from numerous details in every good history of London, the late Rev. J. Maskell, Master of Emmanuel Hospital and Curate of Allhallows Barking, published in 1864 'Collections in Illustration of the Parochial History and Antiquities of the Ancient Parish of Allhallows Barking' (Corcoran & Co.).

O.

For the history of this church, its parish registers from 1558, the more remarkable vicars, the chapels attached to the church, the principal

persons interred therein, its monuments and brasses, and many other interesting records of the past, see the *Transactions* of the London and Middlesex Archaeological Society, vol. ii.

EVERARD HOME COLEMAN.

71, Brecknock Road.

EARLY ENGLISH VOLUNTEERS (7th S. xii. 27).—If R. will search 'Accounts and Papers, 1801 to 1854,' in the newspaper room of the British Museum, under the heading of "Volunteers and Yeomanry," he will find many interesting returns of the period he mentions. In 1801 the population of England and Wales was only 9,343,578, yet the list of volunteers and yeomanry for Great Britain for 1803 presents a grand total of all ranks of no fewer than 379,943, a most creditable sign of the spirit of those days. I am afraid that nowadays we are all much too comfortable.

B. A. COCHRANE.

Common Room, Lincoln's Inn.

For the names of the volunteer officers in the county of Northampton in 1804, see *Northamptonshire Notes and Queries*, ii. 246.

EVERARD HOME COLEMAN.

71, Brecknock Road.

I have 'A List of the Officers of the Militia, the Gentlemen and Yeomanry Cavalry, and Volunteer Infantry of the United Kingdom, with an Index' (twelfth edition). War Office, March 31, 1807. Printed by C. Roworth, Bell Yard, Temple Bar.

R. J. FYNMORE.

I have in my library 'A List of the Officers of the Militia, the Gentlemen and Yeomanry Cavalry, and Volunteer Infantry of the United Kingdom.' It is a thick royal 8vo. volume, dated War Office, October 14, 1805, the eleventh edition, so I suppose it is not scarce. The names of all the officers are arranged under counties and under towns.

JOHN MACLEAN.

Clifton, Bristol.

DE ASSARTIS OR DE ESSARTIS (7th S. xi. 388; xii. 18).—Dumas took his stories of the times of Henry III. and IV. from Pierre de l'Etoile's 'Journals' of the reigns of those kings; and as the captain of the Mousquetaires must have been a personage of note, his name would surely be found in that mine of gossip. But no other Des Essarts appears in it but Charlotte des Essarts (or Essars), mistress of Henry IV., and afterwards wife of Louis, Cardinal de Guise. Dumas probably borrowed her name for D'Artagnan's captain.

HENRY B. GIBBS.

WORDS IN WORCESTERSHIRE WILLS (7th S. x. 369, 473; xi. 17, 77, 111, 474; xii. 35).—I would ask PROF. SKEAT, if he finds it impossible to accept my suggestion that the *trow* on the Severn is O.E. *treo*, how he explains the suffix *trow* in place-

names? Three in Somersetshire occur to me, Comeytrow, Hallatrow, and Wanstrow, and one in Wiltshire, Bishopstrow. VINCENT S. LEAN.
Windham Club.

CENTENARIANISM (7th S. xii. 64).—I suppose it would not be difficult to ascertain for certain whether the "Lincolnshire centenarian," Mrs. Markham, of Roxby, near Brigg, in this neighbourhood, did really attain to the age of 100 on May 29 last. She was at one time servant to the present Lord Dufferin's mother, and also, I understand, she "brought up from the bottle" Mr. Carey Elwes, of Brigg, who, she told me, is now 79. The old lady is still active, and delights in showing her visitors round her sitting-room, and pointing out the portraits which "her ladies and gentlemen" have given her. C. MOOR.
Vicarage, Barton-on-Humber.

PARISH REGISTERS (7th S. xii. 89).—Dr. G. W. Marshall's privately printed list gives the following: St. Mary Le Bone, Chester MSS. in Coll. Arms (Middlesex), ii. 165-97; St. Andrew's, Holborn, 'N. & Q.', 2nd S. xii. 227, 430; Malcolm's 'Londinum Redivivum,' ii. 202. A MS., containing very extensive extracts, is in Coll. Arms, made by G. E. Cokayne, 2 vols. 4to. Deptford, Hasted's 'Kent,' 'Hundred of Blackheath,' by H. H. Drake, 37. Dr. Marshall's list is "of those printed or of which MS. copies exist in public collections."

A. L. HUMPHREYS.

187, Piccadilly.

COLONEL THORNHILL (7th S. xii. 29).—William Thornhill was major in the 7th Hussars, and A.D.C. to Lieut.-General the Earl of Uxbridge at Waterloo, where he was wounded. He was promoted to brevet lieut.-colonel after the battle, and obtained the command of his regiment August 12, 1819. He was son of Bache Thornhill, Esq., of Stanton-in-the-Peak, Derbyshire.

F. D. H.

MITHRAISM (7th S. xii. 88).—Z. is informed that an article on 'Mithraism' appeared in *The For*, I think, March, 1889. It is reprinted, with additions, in the volume on 'The Religious Systems of the World,' published by Sonnenschein.

J. M. WHEELER.

THE "COCK TAVERN," FLEET STREET (7th S. xi. 349, 410, 491; xii. 73).—MR. C. A. WARD may rest assured that the facsimile of the cock is precisely the same size as the original. When I saw them (then both fresh from the gilders) and compared them, side by side, they appeared so much alike, that I suggested to Mr. Colnett, the late proprietor, the possibility of his not being able to distinguish the original from the copy. However, he pointed out that he had no difficulty in doing that. The copy appears to have since been somewhat mutilated, a portion of its tail having been

cut away for the purpose of more conveniently fixing the bird in its place.

Perhaps when MR. WARD knows that the room in which the original bird is kept has nothing else in common with the old tavern, and is fitted up as a modern restaurant, he will be able to make up his mind to go and see for himself, and that, too, without doing much violence to his feelings or upsetting his old recollections of the "Cock Tavern." Let him, however, on no account ascend the staircase to the first floor, where the old fittings are placed, and where he would find the points of the compass with regard thereto hopelessly disorganized. C. M. P.

AUTHORS OF QUOTATIONS WANTED (7th S. xii. 69).

"Sicut tinea nestimento."—Proverbs xiv. 20 (Vulgate version); not in the usual English version.

"As a moughte noieth a cloth, and a worm noieth a tree, so the sowre of a man noieth the herte."—Wyclif's later version.

"Like as it were a moth fretting a garment."—Psalm xxxix. 10 (Prayer Book version).

And his head, as he tumbled, went nickety-nock,
Like a pebble in Carisbrook well.

J. and H. Smith, 'Rejected Addresses,' § vii.
(The Rebuilding'), near the end.

WALTER W. SKELAT.

Blest be the bride on which the sun doth shine.

This line is incorrectly quoted. It occurs in Herrick's 'Hesperides':—

Blest is the bride, on whom the Sun doth shine.

St. v., 'A Nuptial Song, or Epithalamie, on Sir Clipseby Crew and his Lady.'

F. C. BIRKBECK TERRY.

See 'N. & Q.,' 7th S. xi. 266, 'Rain at Burial.'

CELER ET AUDAX.

Like Thracian wives of yore

occurs in the couplet:—

No need for her to weep

Like Thracian wives of yore.

'Christian Year,' Third Sunday after Easter.

The reference is to Herodotus, v. 4.

ED. MARSHALL.

Miscellaneous.

NOTES ON BOOKS, &c.

The Melanesians: Studies in their Anthropology and Folk-lore. By R. H. Codrington, D.D. (Oxford, Clarendon Press.)

We have here an all-important contribution to ethnology, sociology, folk-lore, and other kindred branches of study. During the four-and-twenty years over which his opportunities for acquiring information extended, Dr. Codrington, who was, until 1887, a missionary in Melanesia, and mostly in Norfolk Island, studied closely and systematically the habits of the aborigines, with whom he was brought into close contact. Fruit of his studies has already been garnered in his excellent work, 'The Melanesian Languages.' A missionary in the full sense of the word, with, as he owns, "a full share of the prejudices and predilections belonging to missionaries," he has carefully avoided giving his book what is generally understood to be a missionary character, and has endeavoured

with success to supply an exact rather than an edifying record. Melanesia has, of course, its place in anthropological records, and the customs of its inhabitants are described more or less fully in the 'Anthropologie der Naturvölker' of Th. Waitz and Gerland, Leipzig, 1859-1872, and in works by English or Australian writers. A chief difficulty, however, of those dealing with anthropological studies is to estimate the value of the huge mass of materials at their disposal. The "enlightened traveller," who in the course of a pleasure trip to an island will sum up the character and attributes of its inhabitants, is not wholly a thing of the past. Dr. Codrington has been fortunate in his native assistants and allies, and his work is as trustworthy as it is interesting. Specially valuable is the information supplied on the subject of what, using the vocabulary of Sir John Lubbock, he calls "communal marriage," and on the division of the people into exogamous kins. In Mota, of which a full account is given, the conditions of existence, far from unfamiliar in other communities, appear sufficiently strange to those who have made no special study of the subject. A man is thus not of kin to his own children nor to those of his brother, and the descent is always counted by the mother. Yet the table of kindred within which marriage is prohibited here and elsewhere in Melanesia is formidable, and the marriage of those who are near in blood, even when lawful, is discouraged. Penalties so severe as are often exacted among savage races for marriage within prohibited degrees are rare, and an offence of the kind can generally be purged by a payment of pigs. In dealing with the *buto*, or the objects of which a child is taught to keep clear, regarding them as abomination, our author discourages the totem theory.

In regard to the question of magic, the power of the mana, or ghost, is very curiously illustrated. A man may be aided by mana, as a sort of outward attribute, and all wizards, diviners, &c., possess it; but the mana itself is a ghost or spirit, the interference of which with human affairs is responsible for sickness and other calamity. Ghosts, indeed, it has been held, sometimes, like the bad and good angel of a more civilized creed, fight with spears over the sick in whose future they are interested. A sea-ghost, of which some native designs are given, is a very strange monster, a cross, in design, between the demon as seen by the ecclesiastical mason of mediæval times and a Japanese Karashishi. On life generally in Melanesia much desirable information is imparted, and the book, which is well illustrated, will be welcomed by a large circle of readers.

The Dawn of the Reformation: its Friends and Foes. By Henry Worsley. (Stock.)

THE annals of the sixteenth century are now attracting an amount of attention which would have surprised our grandfathers. During the last century a deep sleep seems to have settled on the English people as to what is termed by university examiners modern history. The Middle Ages were regarded as periods of mere barbarism, and the Reformation held to be the dawn of a new civilization. It was understood to be not only an improvement in theology, but that it paved the way for nearly all things we value in art, science, literature, and political well-being. The stamp of John Day, the Elizabethan printer, was not only a pun on his name, but a symbol of the great awakening, as it seemed to our forefathers. Two boys occupy the foreground, one sunk in deep slumber; the other is doing his best to arouse him. In the background is a many-towered city, the sea, and ships, and far away in the East the sun arises in his splendour. The motto, "Arise, for it is day," symbolizes not only the contemporary feeling, but that which has

continued in almost undisputed possession down to our own times. A change, however, has come of late. Everything concerning that great revolution has been during the last half-century a matter of fierce controversy.

We are happily in a position which precludes us from the consideration of some sides of the questions so bitterly debated in the Tudor time. As to others we have a free hand.

Mr. Worsley's volume is rather a book of origins than a history of the Reformation. It ends with the death of Wolsey—that is, before the Reformation began, as we commonly reckon. Mr. Worsley writes from the Protestant point of view. He seems very well acquainted with the printed literature of the time so far as England is concerned; but there are foreign works which it would have been of service to him to consult. The book is, however, thoroughly sound. The writer does not hide or disguise his opinions; but there is not a trace of that pernicious habit, common to many, of endeavouring to bend facts to fit a foregone conclusion. The picture we have of Wolsey seems very fair. On the other hand, we do not think the writer fully grasps all the tremendous issues involved in that ever memorable divorce.

The Municipal Records of the Borough of Shaftesbury
By Charles Herbert Mayo. (Sherborne, Sawtell.)

MORRY by month, almost, indeed, week by week, we are glad to say that some book or pamphlet appears putting beyond reach of destruction our municipal and parochial records. Here is cause for thanksgiving. The neglect of previous centuries has deprived us of vast treasures of knowledge which we can but ill spare. Now we may hope that, except in some very few secluded places, the ancient parochial documents are well cared for. The Shaftesbury records, like those of almost every other place, have suffered in past ages; but much has been spared. The manor court rolls begin in 1446, though the series is by no means complete. We trust that some day or other those that survive may be printed *in extenso*. From what Mr. Mayo tells us of them, they seem to throw considerable light on the way our forefathers lived in days gone by. The care which the manor courts took for the comfort of the people is well worthy of imitation in these days, which we insist on considering so very much more enlightened. Here we find in 1741 that John Gore was presented because he permitted his hedges to overhang the highway and mud to defile the road. The rector of St. Martin's also was in trouble because he permitted timber to lie near the cross, and the fraternity of St. Gregory (a guild, we presume) because they encumbered another public place with rubble and stones. Thomas Palmer and his wife, too, seem to have been guilty of something which looks much like stealing. On sundry occasions they entered the garden of a fellow townsman and carried off wood and sticks. Over and above this, the lady seems to have been a common scold, "*communis objurgatrix*." For this she was fined fourpence. The Shaftesbury authorities were lenient. In northern manors whose records we have examined she would certainly have found herself in the ducking-stool.

The account rolls of the borough begin in 1456. They no doubt contain much of local interest. It, however, requires one who is acquainted with the neighbourhood to understand them fully.

Mr. Mayo mentions a curious local custom which will be new to most of our readers. The mayor and burgesses were wont to go yearly to certain springs of water on Enmore Green, "and dance hand-in-hand round the green to the sound of music, bringing with them a staffe or besome adorned with feathers, pieces of gold, rings, and other ewells, called a prize besome, or bezant, and

to present to the bailiff of the manor of Gillingham, in which the springs were situated, a pair of gloves, a raw calves head, a gallon of ale or beer, and two penny loaves of white bread." It would be interesting to know when this custom originated, and what was its signification.

Mr. Mayo's book does not pretend to be exhaustive. It is, however, most useful, as it will direct the attention of many to subjects of which they have never thought before.

The Story of the Imitatio Christi. By Leonard A. Wheatley. (Stock.)

THIS latest addition to the "Book-Lover's Library" furnishes an interesting account, literary and bibliographical, of a book of world-wide celebrity and popularity. It is a work of substantial erudition, and commends itself warmly to bibliophiles. Especially useful is the chapter (x.) on "Printed Editions and Translations."

Le Livre Moderne for August 10 has further unedited letters of M. Zola, throwing much light upon his aim and method in writing 'La Terre.' M. Gausseron supplies a pleasant discussion upon the books of the month. The opening article is on 'La Crise de la Librairie Contemporaine.' The lettrines and vignettes are once more exquisite.

LAST year we announced that a handsome testimonial had been presented to the Rev. W. D. Macray, M.A., F.S.A., accompanied by his portrait, now hanging on the walls of the Bodleian Library, with which he has been associated for half a century. We have now to chronicle another honour conferred on the same gentleman, one of the oldest friends and correspondents of 'N. & Q.,' namely, his election on July 21 as an actual Fellow of Magdalen College. This has been bestowed in recognition of his valuable services to literature. Mr. Macray is now enrolled amongst the society of that distinguished college, which, perhaps, never elected a more deserving man. It is the college of Cardinals Wolsey and Pole, Addison, Drs. Hough, Horne, and Routh, and in our own day of Lords Selborne and Sherbrooke. "Notus in fratres animi paterni."

NOTICES TO CORRESPONDENTS.

We must call special attention to the following notices:

On all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

We cannot undertake to answer queries privately.

To secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

A DREAMER IN DEVON ("Bianca Capello").—A full account of this Grand Duchesse of Tuscany will be found in Sismondi's 'History of the Italian Republics.' Fairly comprehensive particulars are found in the two French Biographies Universelles and in Rose's 'Biographical Dictionary.'

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 22, Took's Court, Cursitor Street, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

LONDON, SATURDAY, AUGUST 22, 1891.

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Notes.

THOMAS MOORE.

(See 7th S. xi. 177, 461.)

Macaulay's compliments to Moore at the opening of his essay (where he dismisses him from further notice) can no more be taken without a certain grain of salt than his censures of Croker in the next essay. But take them as they stand. They are guarded by a significant saving clause; on the dilute sentimentalizing, the pretentious but empty generalities about genius and its ways, and the criticisms that discern nothing or blurr what is clear—Moore's attempts at depicting a genius of which he had no real appreciation and criticizing a poetry genuine sympathy with or true insight into which he had none—Macaulay is kindly silent; while his remark that Moore had not been more egotistic than his subject made necessary reads like flat satire. The 'Life' makes it plain that, for Moore, self-display was part of his subject; therefore every trivial incident, if only Moore figured in it—every half badinage or whole chaffing of Byron's, if only the sound was of praise of Moore—became necessary materials for his work. Hence we learn that "some of Moore's last *Erin* sparks.....are worth all the epics ever composed" (ii. 276); that Byron doubted whether he could allow "the Miss Byrons" to read 'Lalla Rookh,' lest they might "discover that there was

a better poet than papa" (v. 194); that Moore had "a strange diffidence of his own powers.....strangely underrated himself," and "did not know his own value" (ii. 242, 250); and so on with a multitude of such items. Or look at the trivial notes (ii. 151, 152, and iii. 78, 82), the lines at ii. 206, the extract "relating to literary matters" (ii. 114), the umbrella incident (ii. 124), the letters (ii. 235-8, 248-52), the gondola scene (iv. 209-10), &c.—all Moore, and still Moore, and Moore, and Moore again.

His own consciousness that the introduction of such matter had only one meaning is shown by the apologies he finds himself reduced to from time to time, the insincerity of them being palpable. In one of them he suggests that his motive for the publication of "eulogies, so warm and so little merited, on himself" was that "his noble friend" should "receive credit for the good nature and warm-heartedness which dictated them" (ii. 236, note). "Credat Judeus Apella." Whether Moore put such matter under contribution to assist us in "contemplating a great mind in its undress," or out of anxiety to put himself in evidence, it is no more worth while to ask than to ask why he copied into his 'Diary' (ii. 357) the extract from 'Peter's Letters' about Jeffrey's dress. And as we look at the record of omnivorous vanity which that 'Diary' presents, the wonder would have been had Moore *not* used the opportunity for self-display which editing the 'Letters and Journals' offered.

I regret that I altogether overlooked at the time your correspondent's note (7th S. xi. 461). I am bound, however, to answer only for what I said myself, not for his account of it. He speaks of "the cocksureness with which I jumped to the conclusion that," &c. I merely expressed "a strong suspicion that," &c. He represents me as speaking of the 'Life' as "meant as much for" editing Moore as for editing Byron. What I said was that it "showed as much anxiety" for that—a different thing, although M. M. may not see it. What Moore *meant* by the 'Life' was to win his consolation stakes for the failure of his efforts to get hold again of the MS. of the Byron 'Memoirs' (on which he had already raised 2,000*l.*) and resell them at an enhanced price.

But your correspondent assumes that Moore had some claim to edit the 'Poetical Works,' and holds that Mr. Murray "was most anxious" Moore should do so. Moore's anxiety to do so we know: "He had made up his mind to be editor at all events" ('Diary,' October 14, 1831). But on November 13 a letter from Mr. Murray, whose mind was not made up, "threw me into no little consternation." In my note (xi. 177) I had ventured to suggest that the prolix and cumbersome comments in the 'Life' and the amount of egotism found "necessary" would have disinclined Mr. Murray

to incur a reproduction of the process with the 'Poetical Works.' Now turn again to Moore's own account of the negotiations.

"The plan," he says ('Diary,' February 26, 1832), "I had always thought of as a sort of running commentary on Byron's works, which would leave me free to introduce anecdotes, quotations, and all such touch-and-go things as the formality of an essay would not admit of."

Exactly so: a reproduction of the process adopted in editing the 'Letters and Journals.' But this Mr. Murray does not appear to have desired at all. He proposed, however, that Moore should give him "an essay on Byron's poetical character" ('Diary,' February 24, 1832) for the new edition of the 'Works,' and this was declined by Moore only after the Messrs. Longman had reminded him of prior engagements. But any free hand in the editing it does not appear he was ever offered. Another consideration which would have made against such an offer on Mr. Murray's part—the little scruple which Moore had shown about using very questionable matter—want of space will not let me do more than mention.

So far as I see, the notion that Moore had any claim to edit the 'Poetical Works' is what needs "a word or two of explanation," not the failure of his plans for thus "getting rid of the present balance against me in our accounts" ('Diary,' October 10 and 17, 1831). Moore himself, indeed, in a retrospective note (added February, 1840), says, "I look back on Murray's conduct towards me upon the whole as most liberal and creditable." THOMAS J. EWING.

Leamington.

SMITH'S 'DICTIONARY OF THE BIBLE': SAMUEL IN THE TEMPLE.

If, as is thought by MR. LYNN, a new edition of Smith's 'Dictionary of the Bible' is in progress, it may be useful to direct attention to a passage in the late Dean Stanley's article on Samuel. Writing of the early years of Samuel, spent in ministering at the Temple, and describing his habits at that time, the dean says, "He [Samuel] seems to have slept within the Holiest Place." I once called the attention of the late Rev. H. B. W. Churton, of Icklesham, who was a competent Hebrew scholar, to this, as it appeared to me, highly gratuitous observation, and asked him whether, from his knowledge of the Hebrew text in 1 Samuel iii., he should consider that such an idea was proper to be entertained; whether, in fact, there was anything in the Hebrew text which rendered necessary such a supposition. In a letter which he was so kind as to send me in reply he expressed a clear opinion that Eli and Samuel were sleeping at the time the Voice was heard not in the Holiest Place, but most probably in the Court of the Levites; and he stated that the Jews take it so in the Rabbinical Synopsis of the *Abendnah*. He further observes in his letter on

the subject, which now lies before me, that the traditional pointing of the Masorites in 1 Samuel iii. 3 carefully guards against any such idea as that of Samuel sleeping in the Most Holy Place. They take the clause "and Samuel was laid down to sleep" parenthetically, and mark it as such by a longer stop than ordinary, thus connecting the words "in the Temple of the Lord" not with Samuel's sleeping-place, but with the mention of the still-burning lamp. Dean Stanley, under 1 Samuel iii. 3, refers to the Septuagint; but the rendering in this version gives no countenance to the supposition we are considering. Dr. Gill's 'Commentary' may be usefully consulted. From him and his authorities Mr. Churton gathered that Eli and Samuel were undoubtedly sleeping not far from one another; that the candlestick of seven branches was not in the same place where the Ark of God was, but in a portion of the Tabernacle apart from and exterior to it; finally, he cites the well-known opinion that the Divine Voice sounded first from the mercy seat, secondly from some part of the Tabernacle exterior to the Most Holy Place, and thirdly from the Court of the Levites; I confess the expression in verse 10, "as time after time" ("as at other times" in the English version), appears to fall in with this opinion. On the whole, I conclude that Dean Stanley must have been misled by the use of the word *vaos* in 1 Samuel iii. 3 by the LXX., forgetting at the moment that this word is not to be limited as if it only signified *shrine*, inasmuch as it is continually used for *temple* in general.

S. ARNOTT.

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CONTRIBUTION TO A BIBLIOGRAPHY OF CHESS PERIODICALS.

The following list is a compilation from the British Museum Catalogue, A. v. d. Linde's 'Der erste Jartausend der Schachliteratur,' the Catalogue of the Allen Chess Collection, and Heybrand und der Lasa's catalogue of his library. I should be glad to receive full particulars of periodicals not in the Museum for future publication.

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'ICON BASILIKE.'—At the request of Charles II., John Earle, afterwards Bishop of Salisbury, undertook to translate this book into Latin. It is said to be admirably done, and if the dedication be any sample, Earle seems to be an elegant Latinist, far above the average. It was published at the Hague, 1649, for distribution abroad. The authorship of the 'Icon' is an endless topic of dissidence. To me it appears as plain as a pikestaff that the king wrote it, nobody but the king, and that Gauden could not, even if he would. I think he might have furnished the title, which, though good, is pedantic, and evidently comes from without. In the book, at any rate as I read it, you not only have the king's words, but you hear his voice, and feel the man's presence in every page. Shakespeare was not dramatist sufficient to have done this. It is Vandyke's Charles addressing you in high-bred melancholiwise out of Venetian point. But if men will write and write to establish wrong on wrong, like our Baconian students in physics, so they must, and twist opposing lines of fact into a rope to hang themselves withal. I should as soon doubt that Milton, our noble *μικρογράφος* in phrensy, wrote the 'Iconoclastes,' as that Charles, our *βασιλεὺς*, wrote the 'Icon.' If facts fight so hard that the common law courts are baffled, carry them before High Chancellor Insight sitting in the upper court of equity. The past pleaders have muddled their briefs, as men of monstrous learning will at times. When daylight fails resort to inner light. Brains have before now served as lantern of the Lord, "et lucernam pedibus."

Earle, in his dedication to Charles II., writing

in the very year of the issue of the 'Icon,' treats it from first to last as an admirable product of the king's pen. "Patris tui gloriosissimi imago. He wishes he could do it better justice in the language of the world, "ut sic lingua omnium communi orbi traderem." He, as I do, thinks it grandly written, finds in it "illam nativam elegantiam, illam vim verborum et lumina, illam admirabilem sermonis structuram," &c. Out of Holy Writ he says:—

"Speram non me audacem futurum, si dixerò nullum inter ceteros mortalium, vel autore vel argumento illustriorem, vel in quo viva magis pietas et eximie Christiana spiratur."

I do not think that Earle, a scholar of a high order and a man of the most keen wit and judgment, would have spoken thus of a thing hashed up by a hard-headed pedant, however able, such as Gauden. This is a strong outside argument for the authenticity.

C. A. WARD.

Walthamstow.

A LITERARY CURIOSITY.—The following, from the *Bath Argus*, may interest readers of 'N. & Q.':

"Having come into possession of an almost, it is believed, unique copy of the following extraordinary work, I shall be pleased to give any further particulars, or even to show it for a short time to bibliophiles, &c.—Yours respectfully, ROBT. H. FRYAR, 8, Northumberland Place, Bath.

"A Brief (but True) Account of the Certain Year, Month, Day and Minute of the Birth of Jesus Christ. By John Butler, B.D., and Chaplain to his Grace James, Duke of Ormond, &c. And Rector of Lichborough, in the Diocese of Peterburgh, 1671."

H. T.

SOHO.—The origin of this word has been frequently discussed in 'N. & Q.' At 4th S. x. 36 MR. JAS. BORN attributes it to a hunting cry, "Soho" being taken as equivalent to our modern "Tally ho." From this he infers that the district of Soho was once a hunting country. He gives no authority for "Soho" as a hunting cry; but I have lately stumbled upon a curious confirmation of his statement in the MS. Department of the British Museum. In Harl. MS. 1210, f. 154, at the end of a lecture in law French, written in a poor cursive hand, occur the following words: "Hymnum venatoris | So ho So ho | thereboy | Gone." The last word is written with a space intervening between it and the word preceding. These additions to the lecture are in carefully written courthand; certainly not in the handwriting of the lecture. They were probably added by some frolicsome law student when the lecturer's back was turned, but their execution shows that he must have had leisure in which to pen them. The whole belongs to the sixteenth century.

I. S. LEADAM.

CECIL FAMILY. (See 6th S. vii. 384; viii. 69; xi. 69.)—After the lapse of six years, I am able,

again without any special research of my own, to give some additional particulars about this family which will be new and interesting to many.

For these I am indebted to those twelve volumes of notes from the Plea and other Rolls made by the late Gen. Harrison, which have been purchased by the Treasury and are now in the Public Record Office. I have no time to verify these statements—which, of course, should be done—but they are sufficiently full and reliable for my present purpose.

The first in point of time is a note of a suit brought by Cecilia, daughter of Stephen Cecill of Hounded against Hugh de Walton, John Donyngton, Canon of Ripon, John de Frisby, and Gilbert, Bishop of Carlisle, for taking her and imprisoning her at York until she paid a fine of 200*l.* (Coram Rege, Easter, 29 Edw. III., 1355, vol. iii. p. 872).

There were three or more generations of Stephens as I showed in my former note, and this is possibly the same Cecil or Cecilia living in 1379 (Poll Tax) called, perhaps, after that very Cecilia who originated the surname of this family.

The second note has reference to a law-suit in which a deed is mentioned, dated Westminster, Feb. 1, 27 Hen. VI. (1449), by which William Cecylle, Esq., released and quitclaimed to John Portyngton, Edmund Portyngton, and others, lands in Thorp juxta Hounded (De Banco, Hilary, 27 Hen. VI., *ibid.*, p. 213). Evidently the same property to which the fines quoted in my former note refer. It is possible it was this same William Cecill who had two years previously, on July 4, 1447, proved at Lambeth the will of his brother, Nicholas Cecill, Chaplain of Sonning (Berks), dated May 4 (Reg. Archbp. Stafford, fo. 152a). Nicholas was a name used by the Portingtons of Portington, near Howden.*

The third note is that of a suit brought by George Cecill against Edmund Emerson and Isabel, his wife, daughter and heiress of Adam Wilberfont, concerning "j mess. vastatu' in Hounded" (De Banco, Easter, 23 Hen. VIII., 1532, vol. xi. 425).

I find by a Chancery suit in 1555, Riche v. Snawsell, that Juliana, the daughter and heiress of this George Cecill, married William Graves, d. Howden, gent., and "died, about 18 yeares ago." They had besides a son, Michael Graves, v. 1544 (York Fines, i. 154), two daughters ultimately her coheirs, (1) Rose, married, first John Atkinson, secondly Anthony Lowther, merchant, thirdly

* Besides the Sitslts or Syolls of Alterrennes, it should be noticed there was a family named Cecyll at Bristol in the time of Elizabeth, probably descended from Thomas Scysell, to whom and his heirs his mistress, Felicia Holway, left in 1417 a garden in the castle ditch (Rev. T. P. Wadley's notes from the 'Bristol Will Book,' pp. 113, 223, 255). See Foster's 'Alumni Oxonienses,' wherein also we find a Nicolas Cecill, Sywell, or Cyswell, who graduated B.A. in 1568-9. So the priest of Sonning might have been of this south country family.

James Riche, of London, gent., v. June 12, 1585; and (2) Elizabeth, married Robert Archer.

The name of Cecill—generally spelt with two *l's*—is of rare occurrence in Yorkshire, but there was a family living at Cawood down to the last century. In 1616 a Robert Cecill had a child Elizabeth, baptized at St. Margaret, Walmgate, York.

It is a curious fact that there is a coat attributed to Cecill in Glover's 'Ordinary'—Sable, three bendlets argent—which, reversing the tinctures, are the arms of Cawood, but not those of the local family, which used the name of David. I pointed this out to my late friend and namesake, who refers to it in the *Genealogist* (New Series, vol. v. p. 18).

In Glover's 'Ordinary,' one Thomas Cecyll is accredited with this coat—Sable, two chevrons arg.; another authority says three chevrons. Possibly these are all variations of one coat through mistakes being made; but which is correct? Only two Cecills are met with likely to have borne arms—Stephen, the receiver of Howdenshire, 1313, and William, the esquire, 1449, above named.

The six lions of Lord Burghley's arms cannot have any connexion with those borne by William Longespee, Earl of Salisbury, as suggested in Drummond's 'British Families.' It is a mere coincidence, which could not have been foreseen, that this grand historic title should have been revived in the person of his son. A. S. ELLIS.
Westminster.

"THE CROW, WITH VOICE OF CARE."—In Chaucer's 'Parl. of Foules,' l. 363, we have the fine expression: "The crow with vois of care." It is curious that this phrase is really due to a mis-translation. The original line is in Vergil, 'Georg.,' i. 388: "Tum cornix plena pluuiam uocat improba uoce." The same mistake recurs in Batman's translation of 'Bartholomè,' lib. xii. c. 9. Batman quotes this line, and adds: "That is to understande, Now the Crowe calleth rayne with an eleinge voyce." WALTER W. SKEAT.

REMARKABLE PARALLEL.—The other day I was talking with a friend concerning Edmund Burke, whom Sir James Mackintosh described as "the greatest philosopher in practice whom this world ever saw," and of the loss he sustained in the death of his only son, which he so touchingly lamented. On the morning of July 6 the public prints brought the sad intelligence of the death of Mr. W. H. Gladstone, the eldest son of the ex-Premier. The coincidence was very striking and remarkable, for I had been citing some of Burke's pathetic words on his loss. H. T. Buckle, in his 'History of Civilization,' gives the following graphic description of the sad event, which will be read with interest at the present time:—

"Never, indeed, can there be forgotten those touching, those exquisite allusions to the death of that only son, who was the joy of his soul, and the pride of his

heart, and to whom he fondly hoped to bequeath inheritance of his imperishable name. Never can we forget that image of desolation under which the noble old man figured his immeasurable grief, 'I live in an inverted order. They who ought to have succeeded me have gone before me. They who should have been to me as posterity, are in the place of ancestors..... The storm has gone over me, and I lie like one of those old oaks which the late hurricane has scattered about me. I am stripped of all my honours; I am torn up by the roots and lie prostrate on the earth.' "—Chap. vii.

Edmund Burke died in 1797, in his sixty-eighth year, and finds a grave in the parish church of Beaconsfield, in Buckinghamshire, his usual residence. In the adjacent churchyard is buried the poet Edmund Waller, who died in 1687, and whose tomb is overshadowed by a walnut tree. Burke was to have been created a peer by the title of Lord Beaconsfield; but the death of his son made him disregard such a mark of the royal favour. Was the hurricane to which he alludes a remarkably great one, prevalent through England, or a merely local one?

Rogers, in his 'Pleasures of Memory,' has the following beautiful allusion to a similar bereavement experienced by the gallant Duke of Ormond in the death of his eldest son, Lord Ossory, in 1680, whose honoured memory has been embalmed by Lord Clarendon:—

Thus with the manly glow of honest pride,
O'er his dead son the gallant Ormond sighed;
Thus through the gloom of Shenstone's fairy grove,
Maria's urn still breathes the voice of love.

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CAPT. JAMES COOK, CIRCUMNAVIGATOR (1728–1779).—In the parish register of Marton, in Cleveland, North Riding of Yorkshire, is this entry:—

"Nov. 3^d 1728 James ye son of James Cook day labourer, baptised."

This note will form an interesting addition to the account of him appearing in 'Dict. Nat. Biog.,' vol. xii. p. 66.

DANIEL HIPWELL,
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SE'NNING.—In the *Weekly Journal; or, British Gazetteer*, No. 1941, Saturday, June 10, 1721, a paragraph runs as follows:—

"On Saturday was Se'nnung in the Evening, a Gentlewoman in Butcher-Row, near Temple-Bar, was deliver'd of three children."

H. H. S.

HYLTON'S 'SCALA PERFECTIONIS'.—For the benefit of the future editor of this, please note that Mr. Henry Hucks Gibbs's copy of the black-letter treatise contains the very rare third part, which is also in certain MSS. Mr. Quaritch's copy contains this third part, too; and so, in Mr. Gibbs's belief, does that in St. John's College, Cambridge. Mr. Gibbs's copy of the 'Scala' belonged to one of the sisters

* Burke's 'Works,' vol. ii. p. 268.

of Syon Monastery, and has contemporary notes by one Grenehalgh, a Carthusian. F. J. F.

WILLIAM WYCHERLEY (1640-1715), DRAMATIC POET.—He was admitted to the Inner Temple, Nov. 10, 1659, as the son of Daniel Wycherley, of Salop, gent. (Foster's 'Inns of Court Registers'). His second and last marriage is thus recorded in the register of St. Paul's Church, Covent Garden:

"20 Dec. 1715. William Wicherley, gent, of this parish, and Elizabeth Jackson, of St. James's, Westm', married at Mr. Wicherley's Lodgings in Bow Street; by Mr. John Harris, with especial license."

The poet's father, Daniel Wycherley, of Olive, co. Salop, gen., admitted to the Inner Temple, Nov. 25, 1658, called to the Bar, Nov. 27, 1670, and a Teller of the Exchequer, married in the parish church of St. Martin-in-the-Fields, co. Middlesex, Feb. 20, 1640, Bethia Shrimpton, of St. Andrew's, Holborn, described in the marriage licence granted by the Bishop of London the same day as of the city of Westminster, spinster, aged twenty-two, the daughter of William Shrimpton, gent. (Foster's 'London Marriage Licences,' 1887, p. 1461). He died May 5, 1697, in his eighty-first year, and was buried at Olive aforesaid (*Gent. Mag.*, 1812, vol. lxxii. pt. i. p. 609).

DANIEL HIPWELL.

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CONSOPIATION.—This word occurs in a letter from Pope to the Hon. Robert Digby, August 12, 1724:—

"One of Lord B.'s maxims is that a total abstinence from intemperance or business is no more philosophy than a total *consoption* of the senses is repose; one must feel enough of its contrary to have a relish of either."

This word may occur in the next part of Dr. Murray's 'Dictionary,' but I cannot find it in any dictionary I possess.

JAMES HOOPER.

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THE WELLER FAMILY.—A statement is made in a review in the *Morning Post* of April 15, 1891, of Mr. H. B. Guppy's 'Family Names in Great Britain,' that Weller is the name of a Surrey family, and that it is most common in the neighbourhood of Dorking. Burn, in his account of Henley-on-Thames, mentions a Hugh le Veller, who resided in that town in the reign of Edward III., "a circumstance," says the reviewer, "which suggests the grave reflection that the dictum of Mr. Weller, sen., concerning the orthography of his name was substantially correct." A patent was granted in 1845 to Richard Weller, of Capel, near Dorking, for a method of manufacturing bricks and tiles.

R. B. P.

FLASKISABLE.—This curious word is given neither in Strattmann nor in Halliwell. It occurs at least twice in Lydgate's 'Siege of Troye.' Speak-

ing of the inconstancy of women, he says that they afford the true "patron," i. e., pattern,

Of inconstaunce, whose *flaskysable* kynde
Is to and fro meuyge as a wynde.

Book i. ch. v., ed. 1555, fol. C 6, back.

Again, in speaking of the common herd of men, he says:—

The comon people chaungeth as a phane [vane].

To-day they wexe, to-morow do they wane

As doth the mone, they be so *flaskesable*.

Book i. ch. vi., ed. 1555, fol. E 3.

It is clear that the sense is variable, changeable, or inconstant.

As to the etymology, I suppose it to be a mere variant of O.F. *flechissable*, the O.F. equivalent of our *flexible*, from *flechir*, to bend. *Flechissable* is sometimes spelt *flacissable*, and *flechir* is also *fleschir*, and even *flanchir*. Moreover, *flechissable* occurs in the very sense of variable, and is applied, as in Lydgate, to the nature of women (see examples in Godefroy). Perhaps Lydgate confused it with O.F. *flasquir* or *flachir*, which means to soften or render flaccid, from *flaccidus*.

WALTER W. SKEAT.

[We noted this word in Lydgate, but took it to be *flaskyfabl*, as though *flasque et faible*.]

THE BANQUETING HALL, WHITEHALL.—The following, from the *London Globe* of Monday, June 29, may be considered worthy of insertion in 'N. & Q.':—

"The transformation on Saturday night last of the Chapel Royal, Whitehall, to its old use as a banqueting chamber is, so far, the most striking feature of the present London season. Strange must have been the feelings of many persons present at Saturday evening's splendid festivity, several of them having witnessed within its walls the consecration of the two great English Archbishops of this century, namely, Dr. Tait, as Bishop of London, in 1856, and Dr. Magee, as Bishop of Peterborough, in 1863. The Prince and Princess of Wales must, we imagine, have entered the building with mingled feelings, remembering the three great occasions on which they worshipped there:—

"1863.—First, immediately after their marriage, when Archbishop Tait (then Bishop of London and Dean of the Chapels Royal) officiated, and Dr. Arthur Penrhyn Stanley, Dean of Westminster, preached the sermon.

"1888.—Secondly, at the celebration of their silver wedding, when the Archbishop of Canterbury officiated, and Dr. Magee, then Bishop of Peterborough, preached the sermon.

"Thirdly.—Their Royal Highnesses also attended service at Whitehall on the Sunday preceding the Jubilee of Her Majesty Queen Victoria, accompanied by their Majesties Frederick, Emperor of Germany, and the Empress (Princess Royal of Great Britain and Ireland). The Archbishop of Canterbury officiated, and Dr. Alexander, Bishop of Derry and Raphoe, preached the sermon. The present Sir John Hassard was, we believe, Comptroller at Whitehall from 1862 until the chapel was closed for divine service at the end of 1890 (namely, for a period of twenty-eight years), and had the honour of receiving their Royal Highnesses on all three of these interesting occasions.

"The Duke of Cambridge and the Princess Mary Adelaide (Duchess of Teck) must have been keenly

reminded on Saturday night of many pleasant visits to the chapel with their august mother, the well-remembered Duchess of Cambridge, to hear famous sermons, when Charles Kingsley, William Connor Magee, and others, preached to vast audiences. Authorities may differ as to the wisdom of the recommendations of the Chapels Royal Commissioners—Earl of Lathom, Earl of Mount Edgcombe, and the Bishop of London—to Her Majesty to close the chapel as a place of public worship. It is only fair, however, to the Commissioners to remind the public that in Walcott's 'English Episcopate,' published in 1858, in the account of Dr. Edmund Gibson, Bishop of London from 1723 to 1748, occurs the following: 'He recommended the ill-advised conversion of Whitehall Banqueting House into a Chapel Royal.'

C. A. PYNE.

Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

EARLY ANGLO-JEWS.—In the course of my wading through several hundreds of our early records with a view of collecting information relating to the ante-expulsion Jews, I have met with scores of descriptions tagged on to the names, many of a curious character. I have tackled the majority of them, but cannot understand the signification of the following. They are none Hebrew. They are preceded by the particle *le* or *la*, according to gender. *Ardre, blo, bocharde, cokermi, sur, dewe, galentyn, lamper, lime, mustard, potage, poteman, pointur, romonge, treflor and trefur, trasseresse, witheman*. Can any of your literary readers assist me with these names, bearing in mind that they are descriptive or titular, and in no instance first or Christian names?

M. D. DAVIS.

JOHN CARMICHAEL.—In 'The Stuarts of Aubigny' it is stated that John Kirkmichael—who, as has been already noted, was not Bishop of Orleans—broke his lance on the Duke of Clarence. Tytler, 'Hist. of Scotland,' vol. iii. p. 336, calls him John Carmichael. Douglas says:—

"Sir John Carmichael (ancestor of the Earls of Hyndford) signalized his valour by dismounting the Duke of Clarence.....In the action he broke his spear. In remembrance.....his successors bear for crest a dexter hand and arm armed, holding a broken spear."

Is there any reason for doubting the truth of this account?

F. N. R.

GAMEKEEPERS.—Can any of your numerous readers inform me what are the duties and powers of gamekeepers appointed by lords of manors during the last century? In the North Riding records I see esquires, clergymen, and yeomen appointed as gamekeepers. I also came across an Irish newspaper of 1802 wherein I find His Grace the Archbishop of Dublin appoints John Leeson,

Robert la Touche, and Edwin la Touche (all gentlemen of position) gamekeepers to the mountains and manors within his see. EBORACUM.

SIR JOHN BOURCHIER, THE REGICIDE.—He was of Benningborough, co. York, and was M.P. for Ripon from 1647 till 1653. When and how did he die? According to several authorities, his death took place before the Restoration, the precise date being given as December 5, 1659. This must be wrong, for he was living on June 18, 1660, when he surrendered himself to the Speaker, and was, with other regicides, committed to the custody of the sergeant-at-arms. He must, however, have died shortly after his committal, for in the Act of Pardon and Oblivion, which passed on August 29, 1660, his name is included among the twenty dead regicides who were to be excepted from the benefit of that Act, and whose lands and tenements were to be subject to forfeiture. W. D. PINK.

SERJEANT'S RING.—I have recently acquired a serjeant's ring (date letter P [1850-1]). Motto, "Querere verum." Can any correspondent inform me as to whom it belonged to, or make any suggestion as to what records to search?

F.S.A.

PUNISHMENTS IN THE OLD FRENCH ARMY.—Can DNARGEL, or any other correspondent, tell me, without going into unnecessarily painful details, what were the usual punishments for minor breaches of discipline in the French army previously to the Revolution, and also under the first Napoleon? JONATHAN BOUCHIER.

WHO WAS "WHITE EYES"?—The following quotations are from historical manuscripts in the Public Record Office, dated in October, 1780:—

1. "The first man in this country now generally known by the appellation of 'White Eyes.'"
2. "[Peace] will be accompanied with anguish and humiliation to the Savage Heart [of 'White Eyes'] that seem insatiable of human gore."

H. H.

PORTRAIT OF LORD CHIEF JUSTICE GREEN.—Would you permit me to inquire through your columns whether any of your readers could inform me where I may be likely to find a portrait of Henry Green, Serjeant-at-Law, Lord Chief Justice, K.B., temp. Edward III.? I have a note that it was at one of the inns or halls, but not at which one. Any information as to other portraits of members of his family (Northants) would be most acceptable. W. G.

THE DWIGHT FAMILY.—Dr. John Dwight, M.A., was the founder of the famous pottery of Fulham in the reign of Charles II. The name is variously spelled Dwight, Dwaight, Dawight, De White, Dewit, De Witt, Daught, &c. Can any correspondent give me the year of his birth or his

death? His will was proved October 23, 1703. Of his children, Dr. Samuel Dwight died 1737, Dr. Philip Dwight (Vicar of Fulham), 1729, Geo. Dwight died 1690, and Edmond died 1692. There were also daughters. I am anxious to trace the pedigree. Was Margaret Dwight, who subsequently married Mr. William White, potter, a daughter of Dr. Samuel Dwight? Any information respecting the Dwight family will be greatly valued. I am, of course, acquainted with the accounts of Faulkner, Jewitt, Marryat, Houghton, and Dr. Plott. Please answer direct.

CHAS. JAS. FRRET.

49, Edith Road, West Kensington.

CHURCHILL'S 'ROSCIAD.'—Can any of the readers of 'N. & Q.' favour me with an opportunity of examining a copy of the fourth or fifth edition (in quarto) of the 'Rosciad'? Or can any inform me whether the following passages appear in either of these editions? They are in the sixth edition, but not in the third, and I wish to discover if they first appear in the sixth, or whether they are in the fourth or fifth edition. The passages are (1) the attack on Murphy, beginning—

Next came the Legion, which our Summer Bayes,
and ending—

And Little Factions break thy rest no more,
being lines 539-616 in the poem as it finally stood.
2. The extended description of Macklin (lines 635-648). 3. The description of Miss Vincent and Dr. Arne (lines 703-728).

ROBERT W. LOWE.

Halden Villa, Chestnut Road, West Norwood.

LICHGATES.—Where are the best specimens of these to be seen; and are they built of stone as well as of wood? What is known of the origin of such buildings? Is it, as commonly stated, that part of the burial service was there conducted, or from the custom in the Romanist times of having shrines for passing prayers? Are they in all parts of England? G.

[See 1st S. viii. 540; 3rd S. iii. 29; viii. 189, 236.]

LAST ABBOT OF GLASTONBURY.—I am asked by a friend to help in finding a three-volume novel, published about forty years ago, embodying the martyrdom of the last Abbot of Glastonbury. My friend thinks it was entitled 'Torre Abbey.' There is no book by that name in the British Museum Catalogue; but if it was published with author's name it is vain to expect it to appear under the title. It is only anonymous works that are so privileged. If any fellow contributor to 'N. & Q.' can help I shall be much obliged by an answer direct.

R. H. BUSK.

16, Montagu Street, Portman Square.

POEMS CONCERNING THE CAT.—I am compiling an anthology of poems concerning the cat,

and should be exceedingly glad to hear of any verses of merit, or of interest, that I may have missed. I have most of the better-known examples, I think, and many others; but it seems to me that very possibly other poems on this interesting subject may exist of which I have no cognizance. Titles, or suggestions, would be thankfully received by

GRAHAM R. TOMSON.

20, St. John's Wood Road, N.W.

GUIDO'S 'AURORA' IN THE ROSPIGLIOSI PALACE AT ROME.—Can any of your antiquarian and artistic readers inform me who is the author of the beautiful quatrain added to Raphael Morghen's print of the above masterpiece? Is it a quotation? If so, from where? Was it composed for the picture by some poet, in this instance well deserving the title? If so, by whom, and when? I have asked two very learned heads of colleges at Oxford, but they neither could give me any definite information on the subject, only they seemed inclined to the opinion that they were composed for the picture by some laureate. As the verses are not much known, I append them, as the Latin ones only appear on the proof prints; also a fine French one affixed to an older engraving, with English translations:—

Quadrifugis invecus equis Sol aureus exit,
Cui septem variis circumstant vestibus Horæ;
Lucifer antevolat; rapidi fuge lampada solis
Aurora, umbrarum victrix ne victa recedas.

Anglice redditum.

Borne in his four-yoked car forth speeds the golden Sun,
Around him in their varied garb the Hours float one by one;

Before him flies bright Lucifer, whose burning torch
Thyself, who routest the shades, may thee, Aurora, scorch.

French Lines on 'The Aurora.'

Quel sublime tableau se présente à nos yeux!
L'Orient resplendit d'un éclat radieux.
C'est Apollon sur son char s'élançant dans les cieux
Déjà la blonde Aurore a fleuri les montagnes,
Et les filles du temps, ses fidèles compagnes,
Suivent le bienfaiteur des fertiles campagnes.
Nature, ouvre ton sien au Dieu brillant du jour,
L'Univers attend tout des feux de votre amour.

Translation.

What glorious picture this we see unfolded to our eyes!
The East is blazing with the rays that float across the skies.

Apollo seated in his car is launched abroad in Heaven,
Rosy Aurora tips the hills; the Hours, those sisters seven,
Companions faithful of their Lord, who every champaign
blesses,
Follow the lead, the morning's light is playing 'mid their tresses.

O nature, open wide thine arms to Day's most brilliant God—

Creation, rapt, awaits the fruit where he the soil has trod.

GEORGE GUMBLETON, D.C.L.

4, Pump Court, Temple.

'THE GENTLEMAN'S LIBRARY.'—The year following that in which 'The Ladies' Library' was

published there appeared a volume, with its contents arranged on a similar system, entitled—

The Gentleman's Library, containing Rules for Conduct in all Parts of Life. Written by a Gentleman. Purpureus latè qui, splendat, unus & alter Assuitur pannus.—Hor. London: Printed by E. P. for W. Mears, at the Lamb, and J. Browne, at the Black Swan without Temple-Bar. 1715. [8vo.]

Who was the author? J. F. MANSEGH.
Liverpool.

MOLIERE.—Can any one give me some information about the well-known quotation, "Je prends mon bien, où je le trouve [or retrouve]." Who was the first to "discover" it? G. H. C.

ORIENTAL DAGGER.—What is the technical term for a dagger of Oriental use, presumably to be employed by the left hand, where the hilt to be gripped is at right angles with the blade, and two metal parallel bars protect the wrist and arm of the wielder? Is it "kuthar"? See Catalogue of Royal Military Exhibition, 1890, "Historic Loan Collection," p. 83, paragraph 1860a, "Arms," item iii.
NEMO.

Temple.
"DOCTOR PROSODY: his Tour in Search of the Antique and Picturesque through Scotland, the Hebrides, the Orkney and Shetland Isles. Illustrated by W. Read and C. Williams. 1821." Can any reader of 'N. & Q.' inform me who was the author of the above work? It has been attributed to the author of 'Dr. Syntax,' but it does not appear in a list of Combe's works given in that book.
J. JENKINS.

"AFTER-GAME AT IRISH."—Near the end of Act V. sc. ii. of Sir George Etherege's 'Love in a Tub' (p. 74 of 1704 edition, l. 22), Palmer, who has been baulked of success in a concerted swindle, says, "Here's a turn with all my Heart like an after-game at Irish!" What is the allusion?
H. H. S.

CHRISTMAS COFFER.—Massinger's 'A New Way to Pay Old Debts,' Act IV. sc. i.:—

Greedy. Come, gentlemen,
I will not have you feed, like the hangman of Flushing,
Alone, while I am here.

What is the explanation of the allusion to "the hangman of Flushing"? A few lines below Greedy says, "Nor I to line my Christmas Coffin." What does he mean by "Christmas Coffin"?
A. P. C.

VASSALL.—Could any of your readers kindly supply the information as to whom John Vassall (son of Samuel Vassall, M.P. for City of London 1642-1660, and one of the first to resist "tunnage and poundage" in 1629) married, with particulars of death, whether s.p. or with descendants. Who was the wife of John Vassall, son of William Vassall, brother to Samuel? When did William

die, and what family did he leave? He was of New England and Barbadoes. VASSALL.
1, Queen Street, Colchester.

CLAUSE IN OLD LEASE.—The following clause occurs in a conventual lease dated 1522:—

"sursumreddet unā cum olla enea vocat' le Colman continen' xiiij lagen' unū plumbum in fornace in Domo pistr'm (?) continen' xxxi^{is} lagen' et al' plumbu' infra le Deyar continen' lx^{is} lagen'."

Will some one kindly explain what "plumbum in fornace" is, and what "in Domo pistr'm" and "le Deyar" mean? They look something like "bake-house" and "dairy." A reference to instances of like or analogous conditions would be very acceptable, as also another instance of an "olla" possessing a name of its own. W. C. W.

Replies.

ENGLISH PRONUNCIATION OF LATIN.

(7th S. xi. 484; xii. 36.)

MR. C. A. WARD tells us that

"it is vile to have to sit out the Harveian oration at the College of Physicians when it gives forth its annual dose of poisoned Latinity. It is a dire joke there to see our good medical scholars voluntarily turn barbarians," &c.

To these polite remarks may I reply that ever since I was elected a Fellow of the College of Physicians in 1876 the Harveian oration has always been delivered in English? If my memory serves me well, I became a member of the College in 1869. The proceedings even then were all conducted in English; and I am told that English was the language of the College many years before that.

I fear that MR. WARD's acquaintance with the continental pronunciation of Latin is as small as his acquaintance with the customs of the College of Physicians. For the last three or four years I have been obliged to spend great part of the winter abroad, and I have failed to find anything like a uniform pronunciation of Latin in France, Italy, Spain, or Germany. I do not think a canon from Milan would have the least understanding of the Latin of a canon from Toledo. The vowels and consonants in Spanish Latin are pronounced exactly as in the vernacular Spanish. It is the same in Germany and France. There is no such thing as a pronunciation of Latin common to the four nations. Each nation gives exactly the same value to the Latin vowels and consonants as it does to those of its own tongue. Let MR. WARD make a point of attending some church services when he is next abroad, and then let him tell us whether a uniform continental pronunciation of Latin exists.

I should like to ask MR. WARD what evidence there is that a change in the English pronunciation of Latin was made about the time of the Reformation. I know it is commonly said that a change

in pronunciation accompanied a change in religion; but I have lately been going over an inventory of the vestry of Westminster Abbey made in 1388, and the spelling of the monks of Westminster makes one believe that in the fourteenth century the pronunciation of Latin in England must have had several points of resemblance to that which we were taught in England some forty years ago, before we began to learn that everything continental was good, and everything English bad. We find words spelt as follows (see *Archæologia*, 1890, vol. lii. pp. 216-286): "signis" for *cygnis*, "pissem" for *pissem*, "cerico" for *serico*, "mages-tatem" for *maiestatem*. *C* and *j* could hardly have been pronounced then as the Italian pronounces them now.

To change these habits of five hundred years and more, MR. WARD tells us that we have only "to bring over two scholarly Italian Latinists, put one at Oxford, the other at Cambridge, and make every one at once conform to their pronunciation. It is very easy."

How I should like to see it tried! First find the two scholarly Italians, and then make every one conform. Would an Act of Parliament be enough?

J. WICKHAM LEGG.

47, Green Street, W.

J. B. S.'s proposal that the Italian pronunciation of Latin should be adopted in this country may be accepted without demur for ecclesiastical Latin or any Latin sung or chanted, for which, in fact, that pronunciation is commonly used. Also in the rare event of having to converse in Latin—a practice deprecated by the great Italian scholars of the Renaissance—an Englishman should make shift to pronounce the words as like Italian as he can. But with regard to the classical writers, so rough and ready a mode of solving a difficult problem will hardly commend itself to scholars. The question has given rise of late years to more than one newspaper discussion. Of these far the most important took place twenty years ago, when the late H. A. J. Munro—perhaps the first Latin scholar this country has produced in the present century—published a pamphlet on the subject, and a syllabus was put forth by him and the Latin professor at Oxford. This revised pronunciation was adopted in many quarters, and a Girton girl who followed it is said to have startled an examiner by reading and translating *vicissim* as "We kiss him by turns." Apparently, however, the reform is not making way. This is partly through uncertainty. To take the first two words of the *'Æneid.'* Should the *r* in *arma* be trilled? How should the *v* and the *q* in *virumque* be pronounced; and had *um* a nasal sound? To form an opinion as to the classical pronunciation a man must consider all the remarks on the subject in the ancient writers themselves. He must have a minute knowledge of the history of Latin prosody.

He must acquaint himself with the evidence afforded by transliteration of Latin words into another tongue, and of foreign words into Latin and that afforded by the forms of words derived direct from the Latin. At present very few are competent for this undertaking, and these few have not been unanimous in their conclusions. There is the further practical difficulty that, assuming the pronunciation to be known, it by no means follows that English organs—for the most part so unsuccessful with French, in spite of all the facilities of acquiring it—would cope better with Latin. Lastly, as the head master of Harrow has pointed out, the school curriculum is now so widened that a teacher is forced to hesitate at introducing an additional difficulty in the acquisition of any subject.

H. E. P. P.

I heartily agree with those who wish that our professors and teachers would adopt the foreign pronunciation of the vowels. Little more is required to assimilate the pronunciation of the Englishman with that of the foreigner. I have found no difficulty in conversing with an Italian priest in (dog) Latin by merely adhering to that rule. The fact is every people pronounce Latin as they pronounce their own language; and in the matter of vowels we happen to differ from the Continent. Not that their usage is uniform. The Frenchman and the Italian differ greatly in the sound of *u*; neither can they pronounce the Greek *χ*; and neither can Frenchman, Italian, or German pronounce the Greek *θ*. But in charity I would not therefore call them "brutal," "vile," or "barbarous." Our professors might also warn their pupils not to slur over a final *r*, as is so common in English.

J. CARRICK MOORE.

MR. WARD's suggestion that two scholarly Italian latinists should be brought over here, and stationed, the one at Oxford and the other at Cambridge, and that everybody should be obliged to conform to their pronunciation, can hardly have been made seriously. Who is to decide what the proper pronunciation of Latin is? A notion has lately got abroad that our modern system began at the time of the Reformation; but there seems to be no proof of this. In every country Latin is pronounced like the native language, whatever that may be, and our peculiarity is chiefly due to the fact that we pronounce four of the five vowels differently from other European nations. But MR. WARD's plan would fail, because the continentalists do not all sound their consonants alike. Take the word *dicere*, for instance. A Frenchman says *dee-sere*; an Italian *dee-chere*; a German *dee-tsere*, or *dee-kere*. Does a Spaniard say *dee-there*? A German always makes *g* hard; a Frenchman and an Italian make it in most cases soft, but with modifications.

In approximating our Latin to that of the con-

tinentalists we must not expect too much. Our consonants must be left as they are (only *ti* must not be made into *shi*) the vowels being sounded as in Italian or German; *a* (father), *e* (labour), *i* (needle), *u* (poodle). The *u* not to be sounded as in French.

Latin is a foreign language, and should be treated as such. No one would think of teaching French in any other way. If, in addition, an attempt were made to rescue the letter *r*, which seems to be steadily fading out of our language, a still further improvement might be attained. I do not allude to the droll sound that sometimes shocks us when we are told that *Bauabbas* was a *wobber*. I know a canon who always so reads it. I mean the slurring over the letter and calling a carriage a *ca-a-ge*, an orange an *avenge*, a moral a *mol*, and so on. The way in which *r* is slurred over or altogether omitted by the average Englishman gives him a marked peculiarity when he speaks any foreign language. If he has had a teacher whose ear is quick to detect this infirmity, the cure is possible, except in those cases I have mentioned, where *r* is distinctly turned into *w*; they, I fear, are hopeless.

J. DIXON.

MR. WARD'S advocacy of my contention was well worth earning by double the pains it took to start the discussion. I am entirely at one with him in his assertion that "the beauty of Virgil read this way [with the Italian pronunciation], instead of as now, is enhanced a hundred-fold," and I hope his suggestion as to placing an Italian professor at Oxford, and another at Cambridge, may not be strangled at its birth. A sojourn of several years on the Continent amongst Latin-speaking students of various nationalities, and a deep attachment to the noble language of old Rome, have made me an enthusiast in this matter.

MR. WARREN'S *heat-rays* amuses me far more than even my *high trees*. The joke loses its intended piquancy by over-reaching itself, for neither old Romans nor modern Continentals would thus pronounce *hi tres*, simply because the *t* in *tres* is never joined to the *hi* in articulation, and the *e* is short. Of a truth, "too much sense of the ludicrous is, all things considered, a worse misfortune than too little."

SHERBORNE must surely be poking fun at the readers of 'N. & Q.' in suggesting to them that the modern Italian pronunciation of *Rieti* must have been the old Roman one of *Reate*. The explanation is ingenuous, but *ultra crepidam*, and therefore is no proof that Latium was graced with Britain's effeminate manner of mouthing her virile old tongue. Rather, as I take it, the wear and tear of time are responsible for the change of vowels in *Reate*. As to the alleged identity of pronunciation of *y* between the Roman and Eng-

lish methods, does SHERBORNE forget that the Latins had, strictly speaking, no such letter in their alphabet? It was coined in imitation of *Y*, was used only in words of Greek origin (like *z*=*ζ*), and was uttered like the rest of the language to which it belonged, and Greek had no more an English pronunciation than Latin. J. B. S.
Manchester.

BACCARAT (7th S. xi. 488; xii. 75).—In reference to the genial communication of Miss BUSK, I should like to say that neither the 'New English Dictionary' nor its editor has ever called upon any one "to bow before its authority." No one that knows the work could fancy anything so grotesquely alien to its character and purpose. The 'Dictionary' merely aims at being an historical repertory, containing such facts as careful and systematic research by "amateurs" and "professionals" alike (for the work of both is greatly needed) can amass, and drawing from them such inferences as trained scholars consider fairly and fully warranted, care being taken in every case to distinguish inference from fact. Unless the facts are impugned, I presume one must "bow before them," however unpleasant they may be to the fanciful. The inferences may always be contested. The facts registered in the 'Dictionary' about *baccarat* are very few, because many hours of investigation and much collaboration of specialists and professionals showed that no more were known. As a dictionary is not a cyclopædia, and does not describe things, it certainly does not give instructions how to play the game; besides, it was not foreseen in 1885 that this would come to be a princely accomplishment; things change so! But we show that the word has been in English use at least since 1866, usually written *baccarat*, though occasionally, under French influence, *baccara*, and that the latter is the only recognized French form. Of the origin of the French word nothing is said, because nothing was known then, as nothing is known now. It had already been investigated without result by Littré; it was investigated afresh for the 'New English Dictionary' by the most eminent philologists of the Institute of France; it has since been re-investigated by the lamented author of 'La Vie des Mots,' Arsène Darmesteter, and his colleagues, MM. Hatzfeld and Thomas, and all that they can say in the fascicule of their splendid new 'Dictionnaire,' issued a few months ago, is—

"*Baccara* [origine inconnue. Néologisme]."

When such are the facts, what more can be said? The avid student of words may indeed be disappointed because no more is known; but to be angry or scornful because the 'Dictionary' gives the simple facts, and does not resort to fabrication to fill up the void, is as if one were to lose

one's temper over the 'History of England' because it does not give the name (and perhaps the family history) of the first man that crossed the English Channel—a most important and epoch-making event in British history about which historians are irritatingly silent—nor even tell us who was the architect of Stonehenge or the executioner of Charles I. The romancers can do all that for us; the historian registers ascertained facts, and leaves the undiscovered to the future investigator.

As to the "exrescent" *t* in the English form I know nothing; the facts before us imply that it is only English. In French it was unknown to Littre; it was unknown to the eminent French scholars who assisted me in 1885; and it is still unknown to Darmesteter, Hatzfeld, and Thomas. But happily it is known to Miss Busk, and she will contribute what may be a fact of value for the history of the word if she will quote (with date and exact reference) a few of the passages from French authors in which she finds it so spelt. Especially is it desirable to know the earliest date at which the *t* can be shown in French. Is it earlier than our English example?

In conclusion, *baccarat* was a very obscure and unimportant word in 1885. If the recent distinction to which it has attained and these discussions in 'N. & Q.' elicit any new facts (which I regret to find they have not yet done), we shall gladly return to the word in our "Supplement." For Miss Busk's kind and zealous efforts to add to the facts recorded by us I am very grateful, as I am for the unfailing courtesy with which she has always given her services to the 'Dictionary' whenever I have had to appeal to her. If she cannot advance the solution of the origin of *baccara*, I fear nobody can; the investigation must be given up, and the word left to the guessers. And, after all, is it not pleasant that science should still leave some words on which guessers may run riot in 'N. & Q.' without being pulled up and called upon to "bow before" the petty and irritating facts recorded in dictionaries?

J. A. H. MURRAY.

Oxford.

"Undoubtedly" is a rash word, and I venture to doubt exceedingly APPLEBY's derivation of *baccarat* from *baraja*, and the coming of the word or game from Spain. *Baraja* is, it is true, a pack of cards, and a quarrel. *Barajar* is to shuffle the cards, whence the proverb "*Paciencia y barajar*," meaning "Bear your troubles as you may, and hope for better times"; but why *baccarat* should be a *baraja* more than any other game at cards, I fail to see. APPLEBY's friends would have used the same terms had they been playing whist or ombre. It is to me inconceivable that *baraja*, with its strong guttural *jota* and its strongly marked accent on the

penultimate, could have been corrupted into the unaccented *Baccarat*.

Miss BUSK in her letter appears to have confused the hod-men with the architect—the bringers of the material with the master of the building. They indeed are amateurs, and some of them very laborious and intelligent amateurs, in the work of reading for the new dictionary; but if Dr. Murray and his fellow-workers in Oxford are amateurs, it is because they look upon the business of their lives as a labour of love, and dignify their profession by the labour and learning which they bestow upon it. But, Oh, Mr. Editor, what is "an amateur translation," and what is a "professional" in this connexion? Does Miss BUSK contrast a translation which is the product of that labour and learning with the work of a bookseller's hack at fourpence a folio, and pronounce in favour of the latter?

I think, sir, one should possess not only great erudition, but long experience in the making of dictionaries before one ventures to speak slightly of the great work now in progress at Oxford.

HENRY H. GIBBS.

Aldenham House, Herts.

GOLDEN ROSE (7th S. xi. 166, 431; xii. 13).—See also a long article in the current (1891) issue of *Hazell's Annual*, s.vv. Q. V.

"ONE WHO DWELLETH BY THE CASTLED RHINE" (7th S. xi. 469), and who called the flowers "Stars that in earth's firmament do shine," was Carové, and this allusion to flowers is from his beautiful parable 'Das Mahrchen ohne Ende.' The quotation is from the last paragraph of the second chapter. There is a very good translation by Sarah Austin, called 'The Story without an End,' which is well worth reading.

PAUL Q. KARKEK.

Torquay.

HOLY SEPULCHRE: KNIGHTS OF THE SWAN (7th S. xi. 225, 356).—Will T. W. C. (*ante*, p. 9) explain how the Toesnies were connected with Brittany; or how the Knights of the Swan can be said to have originated in that country; also what Belvoir, in England, founded by the family, has to do with Normandy? Does he oppose the descent of the Toesni or Toni from the uncle of Rollo?

HYDE CLARKE.

SHADOW (7th S. xii. 44).—ASTARTE presents a peculiar question to us. I can quite appreciate her disgust at seeing a phrase dragged through the mud of street utterances, and, when thoroughly imbued with the flavour of the gutter, being reproduced in literature of the better sort—such Mr. George F. X. Griffiths's translation undoubtedly represents. But I would invite attention to this point. Whoever started *shadowing* to represent police espionage invented a very clever and new application of the word. It is a beautiful figure

of speech, whoever is entitled to it—some drudge on a journal, I am afraid, born a poet, but fallen, as so many poets may, to our latter-day Grub Street, the press. Mr. Griffiths's employment of it in the fine phrase "He was shadowed by spies" is a resurrection of the word into a higher sphere, and more befitting. Should his rendering of Fouard's book live out the naturalization term of a good book, a hundred years, the present trivial use will have died out wholly in the fat and Thames-like ooze of "Lethe's wharf," and Mr. Griffiths may be thought to have originated this beautiful phrase. A potsherd or two will now be thrown at him for the selection. I only hope it will live on, that it may fructify to him in nimble glory. If the gutter could always throw up such phrasing, we could well do without the 'Oxford Dictionary'; language would clarify itself. As it is, let us be of sagacity enough to recognize a good thing when it comes, even though it splash from the gutter on us.

C. A. WARD.

Walthamstow.
Did this word get its new meaning from the exigencies of Irish politics? I read an American tale, the scene of which lay in Chicago, and which bore the title of 'Shadowed by Three,' long before I ever heard the word in connexion with Irish or any other politics. I believe the author's name is Katherine Anna Green; but the tale is published in England by Routledge at sixpence.

C. C. B.

SONGS (7th S. xii. 68).—

The Gordon is gude in a hurry,
An' Campbell is steel to the bane,
An' Grant, an' Mackenzie, an' Murray,
An' Cameron will harkle to nane.
The Stuart is sturdy an' wannle,
An' sae is Macleod an' Mackay;
An' I, their gude brither Macdonald,
Sal never be last i' the fray.

These lines are from a song entitled 'Donald Macdonald,' by James Hogg, the "Etrick Shepherd." It is said that this song enjoyed great popularity as a mess song or barrack song during the great war. The spirit of the ditty may be gathered from the following verse, which has something of the rattling swagger of the 'Jolly Beggars':—

If Bonapart' land at Fort William
Auld Europe nae langer shall grane,
I laugh when I think how we'll gall him
Wi' bullet, wi' steel, an' wi' stane;
Wi' rocks o' the Nevis an' Gairry
We'll rattle him aff frae our shore;
Or lull him asleep in a cairney,
An' sing him, "Lochaber no more."

See 'The Mountain Bard,' first edition, 1807, p. 179.

N. AND E.

SEAL OF HER MAJESTY'S ALMONRY (7th S. xii. 67).—Timbs tells us that the last English prince who performed the ceremony of washing with his own hands the feet of as many poor men as the

king was years old was James II., in the old chapel at Whitehall. Subsequently, or at least in Hanoverian times, this duty devolved on one of the archbishops. The following paragraphs are from the *Grub Street Journal*:—

"Friday, April 23rd, 1736. Yesterday being Maundy Thursday the Rev. Dr. Gilbert, sub Almoner, in the absence of the Archbishop of York, distributed at Whitehall to 53 poor men and women his Majesty's alms, viz., to each 3 ells of Holland, a piece of cloth for a coat, a pair of shoes and stockings, a purse with 20s., and 53 silver pence, a loaf of bread, and a wooden platter of fish."

"His Grace the Archbishop of York washed the feet of so many poor persons in Duke Street Chapel, he was assisted by Dr. Gilbert and Dr. Hatter."

In the next year's account of Maundy Thursday the ceremony is further shorn of its importance by the absence of the archbishop, and "the Rev. Dr. Gilbert, Dean of Exeter, sub-almoner to his Majesty, distributes in the chapel at Whitehall his Majesty's alms to 54 poor men and women." We need not repeat the list of them but the editor observes, "the ceremony of washing the feet was omitted, either by the Dean or my brothers."

C. A. WHITE.

Preston on the Wild Moors, Salop.

PASSAGE IN WORDSWORTH (7th S. xii. 89).—Not

An angel mailed for a battle day,
but

A mailed angel on a battle day,
is Wordsworth's line, which E. S. will find in the poem under this head-line, "Stanzas written in my pocket copy of Thomson's 'Castle of Indolence.'" The poem is, in my edition, indexed thus: "Stanzas written on 'The Castle of Indolence,'" and under "Poems founded on the Affections." "A mailed angel," &c., is "The beetle with his radiance manifold," the line which follows the one misquoted by E. S.

FREDK. RULE.

Ashford.

E. S. will find the line he asks for in the seventh verse of 'Stanzas,' No. 5 of "Poems founded on the Affections."

E. F. BURTON.

Carlisle.

FIRST ENGLISH TRANSLATION OF RABELAIS (7th S. xii. 68).—This was reprinted in two volumes by H. G. Bohn, 1849. I have no doubt that Miss Clara Millard, Teddington, Middlesex, would on application soon obtain a copy for your correspondent.

F. C. BIRKBECK TERRY.

DROMEDARY (7th S. ix. 485; x. 36, 232; xi. 15).—A much earlier instance of the exhibition of a camel in Great Britain than 1659 (Edinburgh) afforded by MR. PICKFORD, 1748 (Bartholomew Fair) by MR. FROST, or 1792 (the Haymarket) by MR. TATE, is given in the Launceston mayoral accounts for 1521/2, 16d. being paid "to the per-

son in charge of one bestie called a camele" (R. and O. B. Peter, 'History of Launceston,' p. 177). Among the other extrinsic expenses for the same year, it may be noted, were 3s. 4d. to the keeper of the she-bears of the lord the king, "coming here this year"; the same to a servant of the king, a "jogelar"; and 8d. to the person in charge of the bears of "the Duke of Southfolke." A. F. R.

Between January and September, 1653, Sir Daniel Fleming was in London, and his account of privy expenses during that time includes the item, "For the sight of the dromedary, 4d." (Hist. MSS. Commission, Twelfth Report, appx. part vii. p. 21). GEO. NEILSON.

PORTRAIT OF FIELDING (7th S. xii. 46).—MR. BUGBEE may like to be reminded that

"the only authentic portrait of Fielding is from a *pen-and-ink sketch* by Hogarth, taken from memory, or, according to Murphy, whose account is contradicted by Steevens and Ireland, from a profile cut in paper by a lady."

See 'Dict. Nat. Biog.,' vol. xviii. p. 422.

G. F. R. B.

THE O'GORMAN MAHON (7th S. xii. 85) was a son of the late Patrick Mahon, by his marriage with Barbara, daughter of "The O'Gorman," whose name he added to his own.

E. WALFORD, M.A.

7, Hyde Park Mansions, N.W.

MOTTO ON PICTURE (7th S. xi. 327).—

The Shepster maiden decking her array, &c.
(Query, dight in her array!)

The author of the above quotation was asked for 6th S. xii. 430, and a reply appeared in the same volume, p. 479, by Mr. N. H. HUNTER, who says, "These words (with a slight variation) were spoken by Hurra the Dane in Rowley's (Chatterton's) 'Ælla,' l. 1132." Omitting the context, I will only give the following two lines as Chatterton wrote them:—

The Shepster mayden, dyghtynge her arraie,
Scante sees her ryssage yn the wawie glasse.

FREDK. RULE.

Ashford.

"WATCHING HOW THE CAT JUMPS" (7th S. xi. 448; xii. 51).—In the first volume of the 'Universal Songster' (1825) there is an earlier instance of a form of this expression than that which is given in the 'New English Dictionary.' In the fourth verse of 'The Dogs'-Meat Man' it is said that

He soon saw which way the cat did jump,
And his company he offered plump,

to the old maid immortalized in the song (p. 189).

J. F. MANSEGH.

Liverpool.

Surely this refers to the game called tip-cat. Before we strike at the "cat," we must see which

way it has jumped up. No one would attempt to strike it before.
E. CORHAM BREWER.

UNDERGROUND PASSAGES (7th S. xi. 449, 509).

—Some of these were doubtless merely sewers, but the subject might still be investigated by those having time and opportunity. Mr. Hems, a good authority upon architectural matters, especially in respect to Exeter, would do good work to follow up the traditions and actual discoveries in that city. At Canterbury there is at least one underground passage that had a much more important object than mere drainage. It is still open under one of the shops on the side of the High Street away from the cathedral, and is said to have gone under the road to it. It is a fine late Norman tunnel. This I have seen, and am told that others exist. It would certainly be as interesting to fully explain the use of these underground well-built passages as the underground churches in the crypts. The question is not settled.

J. C. J.

These have undoubtedly existed in great numbers. Probably every important convent and castle had at least one. The peculiar state of social life existing in former times fully accounts for their existence. The great expense attending their exploration and clearing out is the chief reason for neglect of them, and hence many doubt the existence of such antiquities. When at King John's Palace, Eltham, Kent, I was shown the entrance to an underground tunnel which the custodian said went originally to the Tower. At Lewis, Sussex, I was told of a similar passage, extending from the castle to the priory, as a matter of fact. At Tewkesbury, Gloucestershire, I was told a passage existed from the abbey to some very old timber-framed houses near the river. Some years ago a fine old red brick house stood on the top of Maze Hill, Greenwich, Kent. Some smoke was occasionally seen coming through the kitchen floor. It was taken up, and a passage found through the earth, coming out in a woody hill, some distance behind, overlooking the Lower Woolwich Road. It was the resort of thieves, who, with their plunder, were captured. I often saw the house, as also the field entrance to the passage. But they are more numerous abroad. At Domicuta, near Anacapri, in the island of Capri, I saw the stone steps descending into the earth, said to be a Roman passage to the Blue Grotto, while in the grotto I saw an entrance in the rock, said to be the end of it. Near Pozzuoli I entered an underground passage of excellent masonry, said to proceed a good distance. The district round Pozzuoli must have contained numbers of them. In the mounds which now constitute Stabia, near Castellamare, I entered some way along a narrow masonried passage running through it near the top. After some distance it turned at a sharp angle, but the passage

evidently continued far beyond the point I reached. At Naples a passage is said to extend from the palace to the Castle d' Elmo. Tales about imaginary passages in no way weaken the evidence of real ones.

D. J.

Thanks are due to your correspondents for their sensible correction of the wild talk which prevails about many of these places. But if it be desired to complete a list of them, mention should not be omitted of the one by which St. Peter is said to have escaped from the Mamertine prison, giving rise to the beautiful "Domine quo vadis?" legend. There is another which somewhere about the year 1873 the late Mr. Parker was at great pains to get cleared out in all its length, connecting the same prison with the tribunal where its prisoners were tried. I formed one of a party which explored its whole extent. As the walk had to be performed in a stooping posture, it was a rather painful operation. Padre Secchi, who, I seem to remember, did not share Mr. Parker's view as to its original object, was of the party. No doubt a full account of it is to be found in what Mr. Parker has printed about Roman excavations.

But the full list would be long. I have met stories of them *everywhere*, but as I never attached much importance to them, I cannot enumerate many. Last year I saw one at the beautiful old house called St. John's Priory, in the outskirts of Warwick, which claims to communicate with the castle.

R. H. BUSK.

There is a chalky gap in the outer rampart of Old Sarum that was for many years a descent to a supposed subterranean way to the river, and is mentioned in the schooldays of Sir Charles Lyell. It was either opened or closed by the great frost of 1799. It does not point in the direction of the river, which is half a mile west of Old Sarum, while this opens to the north-east. At Netley Abbey a passage entry called subterraneous is plainly only the kitchen sewer, but larger and more solid than any are now made.

E. L. G.

PIGEONS: NO GALL (7th S. xi. 368, 434, 518). — Bartholome and his translator Trevisa, b. 12, c. 6, say:—

"The Glose toucheth upon this sentence: 'Oculi tui Columbarum.' Cant. 1 [14]. Where [i. e., in the gloss] it is sayd, that a Culver hath no gall."

What "Glose" he speaks of, or whence the "Glose" got this, is not told us. Neither Pliny nor Holland says anything on the subject, but possibly it grew up among the later Fathers, at first, it may be, from a figurative expression.

Able to advance the answer so little, I would now note what I observed during this search in Holland, viz., that he uses "pigeon" for the "young of the dove." Thus, b. 10, c. 34 (in our Latin 52), we have "O! House-doves.....as well the male as

the female, be carefull of their young pigeons..... So soon as the eggs be hatched, ye shall see them, at the very first, spit into the mouths of the yong pigeons salt brackish earth." So c. 58 (now 79), "House-doves [breed] evermore one cock pigeon and another hen." In the original the words for "young pigeons" in the first two quotations are "sobolis" and "Pullis"; in the third the Latin runs, "Columbæ marem semper et feminam pariunt."

In Greene's 'Disputation between a hee and shee conny-catcher' (Grosart's ed., x. 223) we seem to have another example: "Shee [the ancient matron] and her young Pigeon [the daughter, the lure to many suitors and their gifts] turne them [they having spent all] out of doores like prodigall children." So the 'Catholicon Ang.' gives "a Pigion; pipio, bariona i. filius columbæ." But the 'Prompt. Parv.' has "Dove, culyer brid," &c., and "Dove, yonge byrde. Columbella," as also "Pyione yonge dove. Columbella"; so that there appears even then to have been a diverse usage. Minshew, 1627, gives "Pigeon, G[allie]. Pigeon corruptum ex L. Pipio quod apud Lampridium & Columbe pullum significat, nonnunquam etiam ipsam columbam," and similarly under "Dove"; while Baret, Th. Cooper, Thomasius, E. Coles, Holyoke's Rider, and Cotgrave and Sherwood use the words indifferently. Calepinus, however, who seems to have had his English equivalents of the Latin from some learned Englishman, gives "Pipiones. Columbarum pulli.....Ang. yonge doves, pigeons."

BR. NICHOLSON.

HUISH (7th S. xi. 286, 334, 373, 415; xii. 17). — Allow me to correct an error which appears twice at the last reference. For "puncheons" read *pancheons*. A puncheon is a cask; a pancheon a provincialism for a glazed earthenware pan, much used in Cheshire and Derbyshire. Halliwell, in his 'Dictionary,' defines *pancheon* as "a large, broad pan (East)."

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

My old nurse often told us this bell-ringing story of her native village, Sutton Courtney, Berks. The three bells of Sutton always said (as she put it), "Who'll help we? Who'll help we?" to which question the two bells of Appleford, the next village, promptly returned answer, "We two. We two."

C. W. PENNY.

Wellington College.

ROBINSON, BISHOP OF LONDON (7th S. xi. 49, 114, 312). — In the late Capt. Maude's privately printed account of the descendants of Francis Cornwallis and Emma Charlton, the name of his wife is not given, only her second marriage to Dr. Robinson being mentioned. Her first husband is called Francis, and I have

always understood that to have been his name; but your correspondent at p. 114 calls him Thomas, son of Sir Francis, and states that he was buried at Fulham, but does not give the date of his burial. I shall be much obliged by his referring to the authorities he quotes, and saying which really was the name, Thomas or Francis, and where he was buried. Possibly he may be able to give the names of his four sons and five daughters, for Capt. Maude only gives one son and four daughters.

Y. S. M.

FIELD NAMES (7th S. xii. 47).—"The Redding" is most likely a form of "Ridding," the name of a piece of ground which has been cleared or "rid" of its timber. See 'N. & Q.' 6th S. iv. 105; *Proc. Soc. Ant.*, 2nd S. ix. 307; *Yks. Arch. Jour.*, vii. 58; Burton and Raine's 'Hemingbrough,' 1888, p. 3; 'Selby Chartulary,' vol. i. p. [12].

W. C. B.

The Redding means "the clearing." There are few field-names more widespread over the Border. It is, however, oftener *ridding* than *redding*. To *red* is a good Scots word still, in the sense of "to clear." (See Jamieson's 'Dictionary'.)

GEO. NEILSON.

SOCIALISM: SOCIAL DEMOCRACY (7th S. xi. 349, 411; xii. 71).—I expected to find these terms, but only find the "Social system," in Thomas Rowe Edmonds, the very advanced writer of 'Practical Moral and Social Economy,' 1828. He must then have been very young, as he only died last year. He declared: "Man is by nature the most gregarious of animals. The natural propensity of man for gregariousness is more checked in England than in any other country; and for that reason the English enjoy less happiness than any other people." Finally:—

"The system which has just been explained may be denominated the *Social system*, on account of its being based on gregariousness and equality.....The Social system is the best of all systems, because it most closely imitates nature, because it unites men by the powerful bonds of self-interest and love, and because it most accelerates the progress of man in knowledge, power, and happiness. And lastly, the Social system is the best because it is the only one which can be reconciled with the plain unperverted doctrines of Christianity."

As Edmonds wrote nothing else, and never republished this book, the term "Socialist" seems to have been adopted by those who, in the name of Robert Owen but against his advice, started "Harmony Hall," at Tytherly, Hants. In his 'Address to the Socialists,' 1841, he warns them of their certain failure:—

"You think by calling yourselves Socialists, that you thereby obtain all the knowledge requisite to enable you to take the lead and direct the proceedings to change the old irrational world into a new rational world..... Socialism, as explained by the Lord Bishop of Exeter, the public Press, and other individuals paid for opposing

and defending it, is the reverse of the Rational system which I have always advocated, both in principles and practice. Socialism, as understood by the great majority of Socialists, is only the infancy of the Rational system; and it must remain in infancy unless they look to the proper source for information. The transition state, to be described in the ensuing Lectures, and in the 'Development' which is about to be published, is only the childhood and youth of the Rational system."—From his 'Signs of the Times,' March, 1841.

Two months later he published "Lectures on the Rational System of Society, derived solely from Nature and Experience, as propounded by R. Owen, *versus* Socialism, derived from Misrepresentation, as explained by the Lord Bishop of Exeter and others; and *versus* the present System of Society, derived from Inexperience and crude notions of our ancestors, as it now exists in all the opposing, artificial, and most injurious divisions in all civilized nations, but more especially in the British Empire and in the United States of North America." This is probably the longest title of any of his works. A short sub-title is 'Socialism, or the Rational System of Society.' As for the "proper source for information," the best would, in my opinion, have been Edmonds's book, had he ever reprinted it.

E. L. GARBETT.

KILT (7th S. xii. 46).—With regard to the quotation cited at this reference, showing that *kelt*, sb., was in use in 1786, and the request for an earlier instance, I can give one that is earlier by more than two centuries. In Douglas's translation of Virgil we are told that the goddess Venus wore "hir skirt *kiltit* till hir sair kne." Cf. "Nuda genu," *Æn.*, i. 320. Probably she set the fashion.

WALTER W. SKEAT.

In the 'Records of Argyllshire,' by Lord Archibald Campbell (Blackwood & Sons), p. 418, the following mention is made of the *kilt*: "The modern fashion of wearing the kilt is found on the armorial bearings of the Burnetts of Leys, in Aberdeenshire, date of patent 1626, and the Mackenzies of Coul, 1673." Of course, the belted plaid, which was kilt and cloak (or plaid) all in one piece of cloth, was in use many centuries before the above date.

JAS. CAMPBELL (Craignish).

Ardnacreggan, Callander, N.B.

The word *kilt* occurs in the Act against the wearing of the breacan or tartan of 1747. No one is allowed to wear "the clothes commonly called Highland clothes (that is to say) the plaid, philabeg, or little kilt," &c.

A. O. B.

In reply to MR. J. DIXON's inquiry, the earliest official information I know of is to be found in the "Inspection Returns," 42nd Highlanders, May 26, 1768, "Officers wear kilted plaids with white and red highland hose." From this it would appear that the kilt and the plaid formed one garment.

S. M. MILNE.

MASONIC WORD (7th S. xii. 129).—It is strange to find Mr. C. TOMLINSON inviting a "brother mason" to make public revelation of a possibly incommunicable mystery. I, who am no mason, am free to offer the guess that the "strange device" ITNOTGAOTU is an esoteric rendering of that which "writ large" would run "In the Name of the Great Architect of the Universe."

ST. SWITHIN.

[Other replies to the same effect are acknowledged.]

SNARRYNGE OR SUARRINGE (7th S. xi. 108, 178).—This name seems to be identical with Snoring, in Norfolk—the Esnarings, or Snarings, of Domesday Book. Peter de Valoines held land there, and also in Lochintuna, in Essex, his under tenant in both places being Radulfus. In the cartel of his grandson Robert, Philip and Geoffrey de Snaring are mentioned as holding of him ('Red Book Excheq.'). and in the 'Testa de Nevill' they again appear, and under the heading "Essex," although their lands are specified as being in Norfolk.

W. C. W.

COUNTS OF THE HOLY ROMAN EMPIRE (7th S. xii. 87).—The first Lord Arundell of Wardour was created a Count of the Holy Roman Empire by Rodolph II., Emperor of Germany, for his gallantry, at the battle of Grau, where he captured the Turkish standard with his own hand. Along with the title the emperor granted a special favour, viz., that all his descendants, male and female, born Arundells, should enjoy the rank of counts and countesses. The late Lady Doughty, aunt of the present Lord, *née* Katharine Arundell, always wrote on paper bearing the coronet of a countess.

E. WALFORD, M.A.

7, Hyde Park Mansions, N.W.

AUTHOR OF SONG WANTED (7th S. xii. 9).—Mr. James Whitcomb Riley, a well-known American poet, humourist, and journalist, to whom Mr. AXON refers, has this summer visited London. I had the pleasure of meeting him recently at a dinner given by Mr. Henry Irving, when, under much pressure, he recited two or three of his own poems in a manner that drew tears from all eyes. A selection from his poems, some of them in what is known as the "Hoosier" dialect, has just been published by Longmans. Mr. Riley is a humourist of high merit. An impression prevails that should he adopt the stage he would take rank as a comedian of the first water. So mobile and expressive a face has seldom been accorded a man. In any case a brilliant future is before him.

H. T.

A SULKY (7th S. xi. 385).—I beg to add that something about this queer kind of vehicle, known as a "desobligeant," is to be found in Sterne's 'Sentimental Journey,' in the chapters entitled "The Desobligeant, Calais"; "Preface in the

Desobligeant, Calais"; "In the Street, Calais"; "The Remise Door, Calais." In practical life this queer carriage is little heard of, I am sure. The above-mentioned exquisite little work of immortal Sterne's is the principal of the very few books in which I ever found the thing mentioned.

R. D. NAUTA.

Heerenveen, Holland.

CHICHESTER CATHEDRAL (7th S. xi. 467; xii. 58).

—The epigram in the inscription "Domus Ultima" inscribed on the wall of the Richmond vault, is said by Hay, the author of a 'History of Chichester,' 1804, to have been written by Clarke, one of the residentiaries. Hay gives as his authority Kippis's life of Mr. Clarke, 'Biog. Brit.,' vol. iii. p. 629.

E. M. S.

Chichester.

WOMEN BARBERS (7th S. xi. 327, 385, 438; xii. 111).—Mr. George Roberts, in his 'Social History of the Southern Counties,' says (p. 494), speaking of travelling and inns, that about the middle of the eighteenth century there was at Morcomb Lake, east of Charmouth, a roadside inn. "The Fly coach, from London to Exeter, *slept* there the fifth night from town. The coach proceeded the next morning to Axminster, where it *breakfasted*, and there a woman barber *shaved the coach*." An article in the *Daily Telegraph* which I have, but without date, speaks of the female barbers attached to the camps in the Crimean War, and also of a much patronized lady barber at Boulogne-sur-Mer.

A. L. HUMPHREYS.

187, Piccadilly.

THUNDERSTORM IN WINTER (7th S. xii. 87, 110).—In the matter of sights and sounds of nature Sir Walter Scott may generally be taken on credit. He was much in the open air, and, as was befitting in an agriculturist and an angler, he was a keen and an accurate observer of the weather. When he speaks of simultaneous snowstorms and thunderstorms it may be concluded that he is drawing upon his own experience; and, at any rate, such extraordinary conjunctions of apparent extremes do occasionally fall out in Scotland. I can speak to at least three sharp thunderstorms in winter, accompanied or immediately followed by heavy falls of snow. The first instance, which occurred in March many years ago, was the most remarkable. The thunderstorm was before daybreak, and the sun rose on a snow-fall at least four inches deep.

THOMAS BAYNE.

Helensburgh, N.B.

A few years ago (I think in November, 1878 or 1879), a snowstorm occurred in Bradford (Yorks), during which were several vivid flashes of lightning.

J. E. P.

Not many years ago I witnessed a thunderstorm in winter. I cannot say that snow was actually on

the ground at the time, but I remember distinctly that snow fell an hour or two before or after. The month (I believe) was January. C. C. B.

GARTH'S 'DISPENSARY' (7th S. xii. 105).—See also an allusion to Garth in a poem which is, or deserves to be, a favourite with lovers of our minor eighteenth century literature—Gay's 'Trivia' (book ii. 563-4), where 'The Dispensary' is mentioned, or, strictly speaking, alluded to, in very honourable company:—

Pleased sempstresses the Lock's famed Rape unfold;
And Squirts read Garth till apozems grow cold.

"Squirt" is explained in a note as "an apothecary's boy in 'The Dispensary.'" I have not read 'The Dispensary,' nor is it at hand at present. It would seem, however, to have been popular last century. When I speak of 'Trivia' as "minor" literature, I do not mean any disrespect to Gay. It is a favourite poem of mine; and I find that I read it through so recently as last March.

JONATHAN BOUCHIER.

"CLEVER DEVILS" (7th S. xii. 9, 77).—Here is an early example of the phrase "Clever devils." It is found in the epitaph of Andrew Meekie, parish dominie, and is, or was, at Curry by Edinburgh, date 1696. See 'Ancient Epitaphs,' by T. F. Ravenshaw, F.S.A. (Joseph Masters & Co., 1878), p. 138:—

Beneath thir stanes lye Meekie's banes;
O Sawtan, gin ye tak him,
Appeynt him tutor to your weans,
An' clever deils he'll mak 'em.

G. MILNER-GIBSON-CULLUM.

The full sentence, customarily attributed to the Duke of Wellington, runs thus:—"Education without religion makes men astute scoundrels and clever devils." It would be interesting, however, to know the original authority for so attributing it. A. F. R.

KANAPE (7th S. xii. 108).—May *kanape* be a misprint for *hanap*, a flagon or chalice? H. T.

DRYDEN (7th S. xii. 68).—I cannot find the lines asked for in Dryden, but he has the word *contended*, in the sense of contended for, twice at least, once in 'Palamon and Arcite,' ii. 314:—

All dropt their tears, even the contended maid;
and again in the address to Mr. Granville:—

The long-contended honours of the field.

C. C. B.

BUHL OR BOULE (7th S. xii. 108).—It does not seem likely that the proposed alteration in the origin of this word will be accepted, seeing that it is matter of history that in the reign of Louis XIV. a well-known Italian *eboniste* named Boule settled in Paris. His cabinet work is known to connoisseurs by its graceful form and embellishment

with inlaying, the latter consisting chiefly of dark-coloured tortoiseshell, inlaid with brass in flowing patterns, sometimes ornamented by the use of the graver. The work of this artist still fetches high prices. C. TOMLINSON.

SIR PETER DENIS, VICE-ADMIRAL (7th S. xii. 43, 112).—The annexed extract from *Gent. Mag.*, 1794, vol. lxiv. part i. p. 178, may fitly be added to the account of his sister appearing at the latter reference: "By the death of Miss Denis a legacy of 23,000*l.* devolves to the Trustees of the Corporation of the Sons of the Clergy, pursuant to the will of her brother, the late Admiral Sir Peter Denis."

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

"TO PAY THE DEBT OF NATURE" (7th S. xi. 28).—It will be a far cry to reach the first user. The phrase must have been crystallized by the thirteenth century at latest. I have met it several times in thirteenth and fourteenth century chronicles. For instance ('Lanercost Chron.,' p. 131, ed. Maitland Club), here is the record of a death in 1289: "Quo dicto, debitum nature statim exsolvit et in Christo quievit." I am bound to add, with reference to the closing words, that all of that chronicler's awful examples do not fare so well in their hinder end.

GEO. NELSON.

MAORI WAR OF 1865 (7th S. x. 8, 212; xi. 73).—I remember seeing in a monthly magazine published in Auckland, N.Z., twenty-six years ago, an advertisement of "The War in the North, by the Pakeha-Maori," published by Creighton & Scales. This may give what MR. MORANT wishes. Should it not afford the information required, or should it not be obtainable, I shall be happy to give MR. MORANT a sketch of the leading features of the war if he will write to me direct.

MONTAGUE MOSLEY.

Christchurch, N.Z.

VIRGINIA (7th S. xii. 28).—MR. HARDINGE GIFFARD can obtain the information he desires regarding Edward Hill, "Treasurer and Judge of the Admiralty Court, Virginia," towards the end of the seventeenth century, by communicating with Dr. R. A. Black, Secretary of the Virginia Historical Society, at Richmond, Virginia, or with Prof. Alexander Browne, author of the 'Genesis of the United States,' and other works, whose address is Norwood, Nelson County, Virginia. I do not think he will fail in both these sources, as I have recently been in communication with the present Admiralty Judge on the subject.

CHARLES ROBINSON.

29, Broadway, New York.

THE STOCKS (7th S. viii. 432; ix. 167, 253, 478).—The stocks have been used as a punishment for drunkenness at dates subsequent to those given by your correspondents. At Launceston, for instance,

"two men for drunkenness were placed in them as lately as 1859, when, the St. Mary Magdalene's pair having disappeared, those of St. Stephen's [a neighbouring parish] were borrowed for the occasion and placed in Broad Street, but a bonfire in Castle Dyke the same night made an end of this particular ancient institution."—A. F. Robbins, 'Launceston, Past and Present,' p. 292.

There may be added, from another part of the country, the following extract from the *Blackburn Standard*, of the end of November or beginning of December, 1858:—

The Stocks at Padiham.

"This ancient custom of punishment has been again revived at Padiham. On Saturday last a man was placed in the stocks for Sabbath-breaking, and compelled to endure six hours of exposure. The week previous a man underwent the same punishment."

DUNHEVED.

Miscellaneous.

NOTES ON BOOKS, &c.

Forty Years in a Moorland Parish. By the Rev. J. C. Atkinson, D.C.L. (Macmillan & Co.)

ANTIQUARIES have the character of being dull people. The records of the past are thought to have affected their style, so that when telling us about bygone times they indulge in the pedantic prolixity of the seventeenth century. There is just sufficient truth in this calumny to induce people to swallow it. We certainly could mention some local historians who in point of style are as dull as William Prynne himself. Whatever may be said of the learned class to which Dr. Atkinson belongs, it is quite clear that the author of the 'Cleveland Glossary' (the most learned dialect book in our tongue) can, when he wills it, be a most entertaining writer. We have seldom been so much amused as we have been by these reminiscences of forty years of parish work in Eastern Yorkshire. It is not easy in the space at our command to make clear to the reader who has not seen the volume what manner of book it is. It reads like listening to the entertaining conversation of an accomplished man concerning subjects which are unknown to the world at large, but have come almost daily under his notice. The information given about barrows and barrow-digging is most useful, and will, we are quite sure, convey new ideas to most of those who read it. Probably the section on manners and customs—that is, weddings and burials, holy wells, harvest homes, and dog-whippers—will be generally the most popular. For our own part, we think Dr. Atkinson at his best when he is dealing with the superstitions of the people among whom he dwells. He treats these things not with the conceited, cock-sure flippancy common with the mere writer of articles, but sees them with the eyes of his neighbours. Of course he sees beyond them, and knows well that much they deem supernatural is capable of explanation by physical law; still, he has no more contempt for those who still believe in witchcraft than he has for Bacon because he rejected the new astronomy, or for St. Augustine because he held that there could be no children of Adam at the antipodes.

The Works of Heinrich Heine. Translated from the German by Charles Godfrey Leland. Vol. I. (Heinemann.)

THE first volume of Mr. Leland's full translation of Heine contains 'Florentine Nights,' 'The Memoirs of Herr Von Schnabelewopski,' 'The Rabbi of Bacharach,' and 'Shakespeare's Maidens and Women,' four cha-

racteristic works of unequal value. In spite of the commendation bestowed upon the last by the translator, who speaks of it as, from one point of view, "the most characteristic of all his [Heine's] works," we regard it as the least important. It bears, as Mr. Leland says, "intrinsic evidence of having been a *pièce de manufacture* recklessly put together"; and although it has a few flashes of brilliancy, such as no other writer could have supplied, these scarcely suffice to illumine the mass, made up from Hazlitt, Schlegel, Tieck, Lessing, and Mrs. Jameson. On the other hand, 'Herr Von Schnabelewopski' contains some of Heine's most inspired wit, and 'The Rabbi of Bacharach,' unfinished though it is, is of strong and, as chance wills it, actual interest, and supplies a striking picture of Heine himself. It is strange we should have so long to wait for a translation of Heine, seeing that numerous German writers much his inferiors are accessible. Mr. Leland's notes are, naturally enough, American rather than English. His task is, however, admirably accomplished, though the part essayed is the easiest. Heine's prose may be rendered into English. With his poetry it is another matter. A few poems have been delightfully translated by the Rev. George Mac Donald and others. What in a previous series is presented as a translation of the poems in their entirety is too silly for notice. Mr. Leland's translation is welcome. In this, as in other works, Mr. Leland is careless about his proofs. He gives us, in Italian, *ottaverime* as a single word; uses, in French, *tirée* and *frisée* in the feminine instead of the masculine, *fortune* in the singular instead of the plural, and *pièce* for *pièce*; misquotes Wordsworth; and, in dealing with 'Romeo and Juliet,' calls the heroine indifferently Juliet and Julia. We could find other faults. Our aim is, however, less to censure than to stimulate to improvement a writer to whom we owe much.

The Normans. Told chiefly in Relation to their Conquest of England. By Sarah Orme Jewett. (Fisher Unwin.)

THIS contribution to the "Story of the Nations" is worthy in all respects of the place it occupies in an excellent series. It gives a notice, luminous and succinct, of Viking conquest, may be read with pleasure, and, by the majority of people, studied with advantage. Fewer people than are generally supposed could tell the story of the processes which led to the imposition of Norman rule upon England. To those who cannot the volume may be warmly commended.

Devonshire Parishes; or, the Antiquities, Heraldry, and Family History of Twenty-eight Parishes in the Archdeaconry of Totnes. By Charles Worthy. Vol. II. (Exeter, Pollard; London, Redway.)

MR. WORTHY'S method of arranging his material is excellent. We can safely say of the 'Devonshire Parishes' what one of the most illustrious antiquaries of the past said of Baker's 'Northamptonshire'—"It is very good, for there is no waste of words." Mr. Worthy keeps to his subject, and is not led into those endless digressions which often trouble us when we read books of local history. Whether Mr. Worthy tells of the old Devon families which once made the West glorious, and of whom few remain, or whether he describes the churches which have been mostly reared by their munificence, he never branches off into moral, theological, or political reflections with which his subject has no concern. The churches are well described—evidently by one who has a competent knowledge of architecture, and there are interspersed here and there little facts which cannot fail to interest the student. It seems that there were found at Dartmouth some years ago, when some old houses

were undergoing repair, some square wax candles, with the royal arms as borne by the Stuarts painted on them. They are thought to be memorials of King Charles II.'s visit to Dartmouth in 1671. We trust that they have been carefully preserved. With the exception of a candle like a clustered column, engraved some few years ago in the *Journal* of the Royal Archaeological Institute, they are probably the oldest candles in England. Square is a most unusual form; they must have been moulded in this inconvenient fashion for some special purpose. We cannot pass on without directing the reader's attention to the magnificent choir screen in Wolborough Church, with its most interesting series of pictured saints. Time has probably not spared us anywhere so large a number of mediæval panel paintings. Though once common enough, they have nearly all perished, either through the violence of iconoclasts or the carelessness of churchwardens. They are of great interest on account of the symbols which accompany most of the figures. At Harford it would seem that there was some one who, though a member of the Established Church, sympathized with James II.'s rash scheme of toleration. The communion cup is inscribed:—

Let Sacraments and Prayer be more in fashion,
We need not doubt or feare of Toleration.

May 15th, 1687.

The Works of William Shakespeare. Edited by William Aldis Wright. Vol. III. (Macmillan & Co.)

THE reprint of the Cambridge Shakespeare makes satisfactory progress, a third of the entire work being now in the hands of the public. Vol. iii. contains 'The Taming of the Shrew,' 'All's Well that Ends Well,' 'Twelfth Night; or, What You Will,' and 'The Winter's Tale,' together with the notes to the four plays, and the preface to the first edition. The same admirably high level of accomplishment is maintained, and the work remains ideal. After careful perusal we can only detect two misprints, each of one letter, which we commend to editorial notice. In 'All's Well that Ends Well,' V. iii. 167, the word *none* is printed "nono," and in a note to 'The Winter's Tale,' p. 511, the name "Cosins" should be *Cosens*. Following 'N. & Q.' June 1, 1887, Mr. Wright accepts, 'Winter's Tale,' II. i. 143, the reading of the folios, "I would land-damn him." It is worth while confirming this reading from personal experience. Near half a century ago the word *land-damn* was not unknown in folk-speech in the West Riding of Yorkshire. In 'All's Well that Ends Well,' I. iii. 119, 120, Helena says:—

Even so it was with me when I was young:

If ever we are Nature's, these are ours; this thorn.

The editors would, for the "ever" in the second, substitute *e'er*. Pope was, we fancy, right in suppressing the word, which seems to have been caught from the "even" in the preceding line. We have no intention, however, to criticize readings in a work which we have already characterized as the soundest, the most scholarly, most useful, and most desirable edition in existence.

Text-Book of English History from the Earliest Times, for Colleges and Schools. By Osmond Airy. (Longmans & Co.)

THIS compilation commences with the invasion of Julius Caesar in 55 B.C., and ends with the formation of the present Government in 1886. Mr. Airy has judiciously compressed his accounts of battles and campaigns in order that he might dwell more fully than is usually the case in books of this character on the contrast between Anglo-Saxon feudalism and the Norman feudal system, the causes of the peasants' revolt, the significance of the Reformation, the influence of the French Revolution, the growth of the colonies,

and the progress of the industrial revolution. A number of maps and genealogical tables and a fairly adequate index are included in the volume.

Old English Sports, Pastimes, and Customs. By P. H. Ditchfield. (Methuen & Co.)

THIS is a very entertaining book. We do not think that any one who begins to read will leave off until he reaches the final chapter. There is not much new knowledge in it. Nearly all that we read in Mr. Ditchfield's volume has already appeared in the pages of Strutt, Brand, and Chambers's 'Book of Days.' It is not, however, the less interesting on that account, as the facts are well presented, many of them in a novel form. If a student of folk-lore or manners and customs were to search its pages for new knowledge he would be disappointed; but it need hardly be said that there is room in these fast days for the dispenser as well as for the accumulator of knowledge.

Mr. Ditchfield has arranged his facts according to the sequence of the months of the year. This is a good plan. It makes it much more pleasant reading, and a satisfactory index makes each sport easily accessible. We think the author indulges the fond hope that the amusements of earlier days may be revived in our rural towns and villages. We wish we could think it possible, but stern necessity compels us to hold a different opinion. "Merry England" was once a name for our country which was justified by facts. Political changes, for which none of us in the present day are responsible, have warped the feelings of our people. Philip Stubbes's 'Anatomie of Abuses,' violent and illogical as it all is, represents but too truly the attitude taken by many of our rural poor to the most harmless pastimes. While this feeling exists there is no hope of re-introducing the pastimes which gave so much pleasure to our people in the seventeenth and earlier centuries.

MESSRS. MACMILLAN & Co. have issued *Gray's Poems*, edited, with introduction and notes, by John Bradshaw, LL.D. It is a selection, but adequate for all educational purposes. The notes are useful and sensible.

THE second part of the *London and Middlesex Notebook*, edited by W. P. Phillimore, M.A. (Stock), is of abundant interest to all concerned with the history and antiquities of London. 'Chiswick Street and Place Names' is specially good.

Notices to Correspondents.

We must call special attention to the following notices:

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

TO secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

COL. NUTTALL ("Quadrature of the Circle").—No reward was ever offered. The idea is a popular delusion. See a paper of the late Prof. De Morgan in 'N. & Q.' 1st S. xii. 306.

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 22, Took's Court, Cursitor Street, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

LONDON, SATURDAY, AUGUST 29, 1861.

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Notices to Correspondents.

Notes.

SURVIVORS OF THE UNREFORMED HOUSE OF COMMONS.

The *Athenæum* of July 25 (p. 130) says:—

"The other day the daily papers announced the death, at the age of ninety, of Mr. Charles Stewart, who was said to have been, since the death of the O'Gorman Mahon, the last survivor of the unreformed House of Commons. But this is not the case; among those who held seats in St. Stephen's before Lord John Russell's Reform Bill of 1832, there still survive, at all events, the following: the Duke of Devonshire, then Mr. Cavendish; Earl Grey, then Lord Howick; the Duke of Northumberland, then Lord Lovaine; Sir Edward Dering, Bart.; and last, not least, the venerable Lord Ebury, formerly Lord Robert Grosvenor, who has held a seat in one or other of the Houses of Parliament since 1822, a period of all but seventy years."

This list of five can be extended to nine, and those interested in the personal side of political history would doubtless like to see it made complete. So far as I can trace (though I believe there is a retired military officer who ought to be added) the following are the survivors of the old House of Commons:—

Lord Ebury (the Hon. Robert Grosvenor), Shaftesbury, 1822 (by-election); Chester, 1826, 1830, 1831.

Earl Grey (Viscount Howick), Winchester, 1826 (as a colleague of Brougham); Higham Ferrers, 1830; Northumberland, 1831.

Sir Edward Chalmers Dering, Wexford, 1829 (by-election, seated on petition), 1830 (general election, seated on petition); New Romney, 1831.

The Duke of Devonshire (William Cavendish), Cambridge University, 1829 (by-election), 1830; Malton, 1831 (by-election).

The Earl of Mansfield (Viscount Stormont), Aldborough, 1830; Woodstock, 1831.

The Earl of Verulam (Viscount Grimston), St. Albans, 1830; Newport (Cornwall), 1831 (by-election).

Lord Winmarleigh (John Wilson Paton), Lancashire, 1830.

The Duke of Northumberland (Lord Lovaine), Beccles, 1831.

The Earl of Mexborough (Viscount Pollington), Garton, 1831.

It would be of the more interest to secure a complete list, because the number of these parliamentary veterans is rapidly diminishing. Within the last seven years, for instance, the total has shrunk by more than one-half, for in that period have died the Marquis of Cholmondeley, who was returned for Castle Rising at a by-election in 1822, Viscount Portman (Dorsetshire, 1823), the Earl of Lucan (Mayo, 1826), Earl Sydney (Whitchurch, 1826), the Earl of Shaftesbury (Woodstock, 1826); Lord Cottesloe (Bucks, 1827), Lord Forester (Much Wenlock, 1828), Lord Amherst (East Grinstead, 1829), Lord Eversley (Downton, 1830), Christopher Rice Mansel Talbot (Glamorganshire, 1830), the O'Gorman Mahon (Clare, 1830), Lord Brougham (Southwark, 1831), and Charles Stewart (Penryn and Falmouth, 1831). ALFRED F. ROBBINS.

KING RICHARD III. AT LEICESTER.

(See 7th S. xii. 68.)

When the old Bow Bridge at Leicester was demolished, to make way for a new and more serviceable structure, a very good engraving of it appeared in the *Illustrated London News* of Feb. 9, 1861.

I fancy I remember passing over the new bridge about ten years after its erection, and reading an inscription on one of the corner stones to the effect that it was on the old bridge which formerly existed here that King Richard III. received his death blow.

Probably some other correspondent will give a copy of this inscription, and therefore I think it may not be uninteresting to many readers if I reproduce a few sentences from the article printed in the *Illustrated London News* of the date above mentioned.

Speaking of the old bridge, the writer alludes to the fact that the date of its erection is uncertain, but that it was an old bridge when King Richard III. passed over it *en route* for Bosworth Field. The rest of the article I quote as follows:—

"As the King passed on in all the pride and pomp of a Monarch leading his host to battle, his horse plunging as he crossed the narrow bridge, caused the right spur of the King to strike against the battlement, and a wise woman prophesied that where his spur had struck his head should be broken. The next day but one the body of the dead King was brought back over the same

bridge, this time hanging naked over a horse's back; and as the tumultuous crowd pressed onward the corpse was dashed violently against the bridge, and the prediction fulfilled, for the head was broken where the heel had struck. The dead body of the King was exposed for several days in Leicester, that all might be assured of his death, and then interred in the Church of the Grey Friars, at Leicester. There it remained until the Reformation, when the community of the Grey Friars was dissolved, their church pulled down, and the tomb of King Richard destroyed in the general ruin. By this time the history of his reign and of the alleged atrocities that preceded it had been written by Sir Thomas More to please the Tudor party. When, therefore, the tomb was destroyed and the corpse exposed, men were willing enough to show their abhorrence of the tyrant by outrages on his remains. These were dragged through the streets of Leicester to Bow Bridge (the scene of the fulfilment of the prediction), and there hurled over into the water beneath.

"It happened that the stream at this part ran by the burial-ground of the Augustine friars; and a few pitying bystanders, as soon as the mob had retired, drew the corpse out of the water, and hastily placed it in consecrated earth. For many years there was a spot pointed out by visitors as King Richard's grave, and an old stone inserted in a neighbouring wall bore testimony to the fact. In the course of events, however, it became necessary to pull down the wall, and build over the spot; and it seemed as if the place of King Richard's burial would be forgotten altogether, and so it probably would have been but for the enterprise and public spirit of a Leicester townsman, Mr. Benjamin Broadbent, a master builder, and one well known for his many acts of munificence. This gentleman, unwilling that the remains of a King of England should lie without a stone to mark the place, obtained permission of Mr. A. Turner, the owner of the estate, and at his own sole cost inserted a massive stone in the building about to be erected recording the event. We give an Engraving (from a photograph by J. Burton) of the Monument, as well as of the old Bridge; and though the last is passing away, the visitor to Leicester (thanks to Mr. Broadbent), may still go to the place of King Richard's last interment, and may read there that 'Near this spot lie the remains of Richard III., the last of the Plantagenets, 1485.'"

Up to the year 1837, the "Old Blue Boar Inn" was standing in Leicester. It was here that King Richard slept one or more nights before the battle of Bosworth, in consequence of the castle being unfit for his reception. Reference to the *Gentleman's Magazine* for July, 1837, will disclose particulars concerning the demolition of this old and interesting hostelry. Accompanying the article are engravings of the exterior of the inn and the interior of the bedroom in which the king slept. Very good pictures of these also appear in the *Mirror* for June 5, 1830, and Oct. 21, 1837, respectively.

The very bed in which King Richard slept is said to be still preserved at Beaumanoir. Probably the interesting story connected therewith is too well known to need recapitulation here.

JOHN T. PAGE.

SHAKESPEARIANA.

'ANTONY AND CLEOPATRA,' I. ii. 6 (7th S. xi. 82).—MR. WATKISS LLOYD pertinaciously pur-

sues his habit of altering Shakespearian phrases which need no alteration into Watkiss-Lloydean passages. Though he had said "all the editions," &c., the word "restored" sent me to Booth's reprint, where, of course, I did not find "all." Pace, also, Mr. WATKISS LLOYD, the metre of the line as it stands is correct, though it is not very rhythmic, coming as it does in the early stage of a transition from prose to verse. But if—as is one of my constant contentions—if we do not merely read the passage as a book-written passage, but suppose it acted, and acted by those to whom gesture was more common than with us, we can easily see how things accompanied by a gesture of the hand or head, or by both, is so emphasized as to give us a better ending iambus. So, too, while it is unnecessary that Shakespeare should always seek an antithesis, this gesture or these gestures will supply an antithesis as readily as MR. WATKISS LLOYD's outpoken "all."

II. vii. 1.—Can it be possible that this colloquial use of *man*, sometimes used plaintively, or emphatically, or the like, sometimes from mere habit, is unknown to MR. WATKISS LLOYD? The first servant is continuing a conversation, as well as evidently in a hurry, and wishing his hurry to be seconded by that of the others. Why, then, should *man* be altered to *anon*? Simply, so far as I can see, because it gives MR. WATKISS LLOYD another chance of varying Shakespeare's into a Lloydean phraseology, even though it be for the worse.

BR. NICHOLSON.

'HENRY V.' (7th S. x. 482; xi. 282).—Prologue, II. 33.—Until I read DR. BR. NICHOLSON's note I understood that Steevens's interpretation was considered unsatisfactory, and this passage corrupt. That there may be many misreadings of MS. in Shakespeare is very probable. We have no means of knowing how many times the MSS. from which Folio I. was printed were transcribed before they came into the printer's hands, and even if we had, we may safely conclude that the editors would not revise the proofs with the same care that Shakespeare himself or a modern editor would have done. The Chorus here is dealing solely with the change of place, and it was, perhaps, the secondary meaning of "digest" that suggested the forcemeat balls to Steevens. DR. NICHOLSON does not say whether he holds the defective metre to be due to Shakespeare or to the carelessness of the editors. With regard to the transposition of scene i., I may add that it would give a farcical scene to each of the first two acts.

IV. iv. 4.—DR. NICHOLSON shows beyond all doubt that two words of Pistol's speech are to be found in the refrain of an Irish song, though, as MR. MARSHALL says that he agrees with Staunton in thinking Boswell's conjecture "too preposterous," and adds "What on earth the refrain has to do with the context here I cannot imagine; it

seems to be too ridiculous," &c., the text cannot be above suspicion. I cannot conceive of Pistol having such gaiety of heart as to drop his bullying swagger and burst into song, and if he used the refrain at all it most likely was in mimicry of the Frenchman's tongue. The words being unintelligible to Pistol does not appear to be a satisfactory reason for his using them, since he does not mix gibberish up with his mock heroics in any other instance. I am puzzled about the First Folio reading. MR. MARSHALL gives "Qualitie" in his text, and states in his notes that this is the reading of the First, and that only the Second and Third read "Qualitie." I find that Staunton's facsimile gives the latter reading. If the copy that MR. MARSHALL consulted reads as he states, then this, in conjunction with the eager question "Art thou a gentleman?" seems to denote that Pistol partly understood the words, and makes one wonder the more at the introduction of the refrain.

IV. iv. 15.—It is a "bull" to speak of fetching the peritoneum out in drops of blood, and in saying that it was not in Pistol's style, I meant that, whatever fustian he may utter, he is not represented elsewhere as addicted to this figure of speech. Such an expression as "Trojan Greeks" is the result of ignorance, and can scarcely be called a bull. The threat to exact their equivalent in red blood, if the golden moys were denied him, seems to me to be the more probable reading. MR. MARSHALL suggested *reins*, but this is open to the same objection that *rim* is.

G. JOICEX.

'MEASURE FOR MEASURE,' IV. iii. 92, 93 (7th S. xi. 81, 182, 463).—

Ere twice the sun hath made his journal greeting
To the under generation.

It is quite a pleasure to have to welcome one of MR. JOICEX's spirit among contributors to Shakespeareana. Since he takes criticism in such good part, I ask him to reconsider his proposed emendation of passage noted above. He has let us know that he was led to propose it from the belief that "under generation" was an un-Shakespearean "phrase to denote the antipodes." But is there any necessity for the belief that by the phrase the antipodes must be intended? I think not. Have we not here the old Hebrew division of the Cosmos into "the heavens above and the earth beneath"? The earth is the "under" world, and therefore earth's inhabitants are "the under generation." Cf. 'King Lear,' II. ii. 173:—

Approach thou beacon to this under globe.

Shakespeare, always consistent, makes the Duke, dressed as a friar, speak like one. *Qua* duke he would never have used such *ore rotundo* words as

Ere twice the sun hath made his journal greeting
To the under generation

to express "before the sun has risen twice," but

this solemn, unearthly manner of speech came quite appropriately from under a friar's hood.

R. M. SPENCE, M.A.

I did not intend to say anything further in regard to MR. JOICEX's conjectural emendations; but I have just come across a capital modern illustration of the much-vexed phraseology in II. i. 39, which ought to assist those who still have doubts as to its meaning. It is from a leading article in an April number of the *Pioneer Mail*. I regret to say that I have to quote from memory, having mislaid the note I took. "Poor Mr. C—. He has escaped from the thicket of excise controversy, where one can always throw up dust and crawl away," &c. Granting that Rowe's emendation of *vice* for *ice* is correct (as seems to me indubitable), this forms an apt illustration—indeed, with the slightest change, a complete paraphrase—of the passage in question,—

Some run from brakes of vice, and answer none.

Moreover, it helps to reveal how pregnant with meaning that passage is, "Some wallow in vice, unseen, and so escape punishment for their acts," &c. "Brakes" (=thickets) appears to have the double signification of concealing the object and intensifying the vice. HOLCOMBE INGLEBY.

NIGHT IN 'ROMEO AND JULIET.'—MR. C. H. E. Carmichael, M.A., Foreign Secretary of the R.S.L., in the Report of the Royal Society of Literature for 1889, draws attention to a thesis in the University of Giessen, suggested by a work of Dr. Johannes Carl Philips on the local colouring of Shakespeare ('*Lokalfärbung in Shakespeares Dramen*,' von Carl Philips, Köln, 1888), and says we are asked to inquire—

"What sort of a night is that which we have presented to us in 'Romeo and Juliet'? Is it a balmy Italian or a cold Northern night? Not exactly the one or the other, says Dr. Philips, but a Northern night of the end of May or beginning of June,—a summer night to the Northern conception of a Shakespeare, I suppose he means..... Did he (Shakespeare) take his ideas from abroad, and place his action in surroundings such as his contemporaries could appreciate? Or did he try to be true in details, and give us a Northern cold at Elsinore, a Southern balminess at Verona? Or did he steer a middle course, as Dr. Philips seems to suggest? The lists are open. Let who will enter and break a lance."

By way of opening the joust, though I should think, from Shakespeare's uniform disregard for the unities, that the coldness and balminess of the night were matters of indifference to him, yet the absence of explicitness would seem to point rather to a "balmy Italian" than to either "a cold Northern" or "a Northern night of the end of May or beginning of June." But what do the friends of 'N. & Q.' think? J. B. S.

Manchester.

THE LOW LATIN "LODIUM" = LOUVER.—In investigating the origin of the word *louver* (*loover*)

I have frequently come across this word *lodium*—e.g., in the 'Prompt. Parv.' (s.v. "Lover"), and in Wright's 'Vocabularies' (593: 25; 667: 32; 732: 7)—and it was evidently considered as the Low Latin equivalent of *louver*. I do not know that its derivation has been attempted by any competent etymologist. To me it seems to be a form of the word *lobium*=*lobia* (or *laubia*)=O.H.G. *loubā*, *laubjā* (Mod.H.G. *Laube*), from which the Fr. *loge* and Ital. *loggia* have also been derived. Indeed, Ducange gives *lodia*=*lobia*, and translates it *porticus*. According to Brachet, *lobia* became *loge* by the change of the *bi* (of which the *i* had first become consonantified into *j*) into *g*. But to me it seems at least as probable that the *b* of the *bj* dropped, for we find *loja* in Ducange=*logia* (s.v. "Logium"), the *j* being, no doubt, pronounced either as a French *j* (=g in *loge*) or as an English *j* (=gi in *loggia*). *Lodium* seems to me, therefore, to be merely another way of spelling *lojum* (=logium), in which the *j* is pronounced as in English, for there is no great difference between *lojum* (or *logium*) thus pronounced and *lodium* if the *d* and the *i* of this latter be pronounced quickly, one after the other, so that the *i* gets something of the *j* sound. Cf. in Italian *giacere* and *diacere*, *giacinto* and *diacinto*, and also our *jasper* with the Ital. *diaspro*. Prof. Skeat, in his 'Principles of English Etymology' (second series), which I did not see till after this article was written, tells us (on what authority I know not), that "initial *i*.....in folk-Latin.....was pronounced as *dy*, which easily passed into E. *j*; cf. E. *dew*, *Jew*" (p. 223).

So far as meaning is concerned, this derivation is satisfactory, for the O.H.G. *loubā* seems to have been used of any comparatively small structure added on to a building, whether on the ground or upper floor; and this is perhaps still more the case with the M.H.G. *loubē*. And the derivative Ital. *loggia* might certainly be well applied to one of the lanterns of a mediæval banqueting hall, or even to a dormer window; and, indeed, I quite recently heard it applied to a similar lantern in a modern roof by a friend who had certainly no knowledge of the Low Latin *lodium*. See Ducange, Kluge, Schade, Lexer, and Schmitthenner.

F. CHANCE.

Sydenham Hill.

DOMESDAY COMMEMORATION, 1886.—The following is from the second-hand book catalogue of William George's Sons, Park Street, Bristol, without number or date, but posted July 20:—

"Domesday Studies, being the Papers read at the Domesday Commemoration, 1886, with a Bibliography of Domesday, edited by P. Edward Dove, of Lincoln's Inn, Barrister-at-law. 2 vols. 4to., buckram, 21s. (subscription price). 1886.—Vol. I. only has been issued as yet. We long ago paid for a dozen copies of both volumes. We shall be grateful to any one who will give us any information as to the issue of Vol. II.; our appeal

to the public through the *Athenæum* has had no result; surely the noble lord and thirty eminent antiquaries who formed the 'Domesday Commemoration Committee' can favour subscribers with some information—if it were but 'not until Domesday,' the reply would have the satisfactory feature of finality."

Perhaps its insertion in 'N. & Q.'—"the antiquary's newspaper"—may elicit some information on the subject. JOHN W. BONE, F.S.A.

ST. WULPHAD.—An apocryphal legend, printed by Dugdale in the 'Monasticon,' under his account of Stone, Staffordshire, and in the 'Acta Sanctorum,' relates how King Wulfhere of Mercia, before he really became a Christian, during a period of apostasy after baptism, slew with his own hands two of his sons, Wulphad and Ruffin, who had provoked his wrath by their conversion from idolatry. An abstract of the story (a story quite unknown to the earliest historians) is given, under the year 670, in Sir T. D. Hardy's 'Cat. of Materials relating to the Hist. of G. Britain,' vol. i. pp. 269-72. It cannot be traced back further than the latter part of the twelfth century, but proof that one of the brothers, Wulphad, had at that time obtained at least local recognition as a saint is afforded by the following hymn, which I have recently met with, written by a hand of the end of the twelfth or beginning of the thirteenth century, in a corner of a fly-leaf in Bodley MS. 343, a volume which contains some Anglo-Saxon homilies. The second of the supposed martyrs, Ruffin, is here, however, altogether ignored:—

Gaude stirpe regia insignita Mercia,
In te dum egregia sunt sacrificia.
Pater sumit gladium, jam strues paratur,
Wulphadus pro Yeasac agnus ymolatur.
Wilferus, alter Abraham, ascen[dit] in montem,
Parcit prior filio, ferit hic insontem.
Regnum spernis, in supernis regnans gloriosus,
Nos tuere martir vere Dei preciose.

The MS. may have belonged to Worcester Cathedral, for on another fly-leaf is a very rough sketch of St. Wulfstan, mitred, with his name subscribed in Anglo-Saxon letters.

W. D. MACRAY.

ST. NICHOLAS COLE ABBEY.—The large amount of good work which has been taken in hand and successfully accomplished by the energetic rector of this fine old City church has made many wish that his example had been more generally followed in other parts of the City, so as to give a sound and stable *raison d'être* for the retention of the historical sacred edifices, instead of improving (!) them off the face of the earth. With a numerous and appreciative congregation the services have been rendered in a conspicuously able manner, the excellence and variety of the musical portions being famous far and near, and the benevolent agencies for the relief of the poor and needy have met with sympathetic support. The interior of

the fabric impresses one with its lofty and stately grandeur, as in the case of St. Lawrence Jewry, which it much resembles. The eastern windows are charming examples of stained glass, and the chancel always presents a most tasteful and elegant *coup d'œil*, while the general decoration of the ceiling and walls is in harmony with the rest of the surroundings. Over the south door is a handsome window, on which the Virgin and Child are vividly portrayed. The list of benefactors on the south wall shows a goodly number of past pious donors to the united parishes, and at the foot it is stated:—

"This Church was Rebuilt by Act of Parliament after the dreadful fire of London, Anno Dom. 1666, Sir Christopher Wren, Architect. The Cost was £5,500." The Tuesday one o'clock organ recitals have long been favourably known. D. HARRISON.

FREEMASON'S CHARGE. (See 7th S. x. 449; xi. 18.)—It may be interesting to pursue the fortunes of the curious old masonic document concerning the scarcity of which MR. WALTER HAMILTON propounded his query. No sooner was its existence thus advertised than MR. HAMILTON was besieged with inquiries from those learned in the "craft," as to the character of the text and other points which suggested themselves for solution to the cautious minds of purchasers *in posse*. While these hesitated and lost, the precious MS. was secured with happy promptitude for the West Yorkshire Masonic Library (through the liberality of Mr. T. W. Tew, J.P., the Provincial Grand Master) by the honorary librarian Mr. Wm. Watson, himself a mason of note in both hemispheres, a zealous masonic student and author to boot. It was submitted to my friend Mr. W. J. Hughan—the historian *par excellence* of freemasonry—who reproduced it in the columns of the January number of the *Freemason*, with a most interesting introduction, in which it is minutely described and its contents analyzed in masterly fashion:—

"The roll is 12 feet in length by 7½ inches wide, and is well written on six strips of parchment of about equal lengths sewn together to make up the scroll. It was presented to Mr. Hamilton some two years ago by his brother-in-law, Mr. John Harper, of Roughside Hall, Riding Mill, Northumberland, and Gresham House, Newcastle-on-Tyne, who found it in an old iron safe which had not been opened for a long time, the key having been lost."

Mr. Hughan adds:—

"Excepting the 'Regius' and 'Cooke' MSS. it is of more interest and importance than almost any other of the remaining 50 copies of these old operative Constitutions preserved in England and Scotland."

From certain references in the MS. he is disposed to assign the date of the original MS. of which this roll is a transcript to the "latter part of the fifteenth century."

Mr. Hughan notes "a few curious readings," "one of which" he finds "inexplicable." Perhaps

readers of 'N. & Q.' may help him. The enigmatical word

"occurs in the 5th Clause of the 'Singular Charges,' viz., 'He yt shall be made Mason to be an ens within al sides.' 'Bro. Rylands suggests [I quote Mr. Hughan] that the reference may be to 'a man,' and that the copyist probably misunderstood the original MS. The general reading is 'able in all manner of degrees,' or 'able of birth,' but the York MS. No. 1 (1600 circa), has 'Able of body and sound of lymbs,' and some MSS. have 'Able of all Syres.'"

Mr. Hughan's own "opinion is in favour of the word being 'able,' or some equivalent term."

Another curious expression is "bargarie war" which occurs as follows:—

"See these charges & mauners were used many years & afterwards they were almost near hand lost, *bargarie war* untill ye time of King Ethelstone," &c.

"It occurred to me," says Mr. Hughan, "it might mean *foreign wars*, but unfortunately there is no MS. that helps one much as to the solution. 'Grevious warre,' 'Divers warres,' and 'Great warre' are the general readings." These are knotty points confessedly, and perhaps better solved by personal inspection of the MS. than by mere conjectures apart from examination.

I have but to add that in the *Freemason* of February 14, Dr. Begemann, P.G.M. (Mecklenberg), supplemented Mr. Hughan's article with another, in which he endorsed with an emphasis the judgment of his English *confrère* as to "the extreme value of the document," and that both papers have been reprinted in an octavo pamphlet, with a "Reduced Facsimile of Heading of the 'William Watson MS.,' A.D. 1687," as the roll has been named "out of compliment to the honorary librarian, whose services beyond question deserve such special recognition and permanent commemoration." A rude draught of the arms of the Freemasons is embodied in the heading.

C. K.

Torquay.

MISLEADING HEADINGS.—That the heading of a note should give some reasonably plain indication of the note's contents no one would think of disputing, so obvious is the necessity for that brief epitome corresponding with what it epitomizes. This concerns not only the convenience of readers of the current numbers of 'N. & Q.' but claims attention in the urgent interests of the completeness and accuracy of the extensive and valuable indexes. I ask leave to make this observation because from time to time notes appear which by their heading purport to be on one topic, but are mainly on a quite different one, the confusion being increased by the fact that, although the most of the note deals, as just said, with a topic of which the heading gives no hint, the commencement of the note corresponds with the heading. Whether this be due to mere wandering, or whether the writer desires to air a topic which

he suspects may not be generally attractive and needs a decoy, the result—that of marring the completeness of the indexes—is the same.

A reference to a note headed 'Irish Bells' (*ante*, p. 21), or to another headed 'Royal Cemetery of Clonmacnoise' (7th S. xi. 422), will make what I say plain. The bulk of these notes deals with, and the obvious burden of them is, "Donnell Beamagh MacGauran or McGovern, royal chieftain of Tullyhaw"—a great chieftain I doubt not; but why head notes which deal mainly with his career, his descent, and his territories with words which give no hint of all these or even of the royal chief himself? Suppose a person interested in that topic desires further information. He refers to the indexes, they make no sign. No MacGauran, no Tullyhaw, no MacShambradhain even, is there to be found. Various details, indeed, on these very points exist somewhere in the eighty volumes of 'N. & Q.', but, like the deeds of the brave men who lived before Agamemnon, they will lie hid in darkness—not that they wanted a bard, but because of a fictitious heading. *E contra*, if information on Irish bells is sought, the Index fails not; but when the note under that heading is reached the searcher finds himself as one who, thinking he has got hold of a story, finds himself taken in for a sermon—he finds much about the royal chief of Tullyhaw, but very little about Irish bells.

THOMAS J. EWING.

Leamington.

TOP-BOOTS.—As the subject of 'Hats' has been mooted in 'N. & Q.' (*ante*, p. 48), may I be allowed to protest against the hideous misapplication of the term "top-boot," which has begun to creep into use. Several newspapers described the German Emperor as appearing in "uniform, with top-boots." The latter are the boots with brown or buff "tops" worn in the hunting-field and by grooms, and would be as much out of place in any sort of uniform as a "pot-hat." The boots worn in uniform are either "Jacks," "Napoleons," or "Hessians," the black boots worn "en petite tenue" in the hunting field are known as "butcher boots."

F. D. H.

LIBELS ON LORD BURLEIGH AND SIR NICHOLAS BACON IN 1572.—In a letter from Lord Burleigh to Thomas Copley at Antwerp, dated December 28, 1574, Burleigh inquires concerning—

"certain printed books, both in English and French, dispersed abroad against the Government of this Estate, wherein the authors and compilers spend a great part of their labours and babblings against my Lord Keeper and me, not by our proper names but by nicknames and scoldings."

and he desires to know who the authors are. Copley replies that he does not know "the author of the book set forth against your Lordship and my Lord Keeper in 1572," but it seems from other passages in the same letter that it was directed partly

against the claims of the house of Suffolk to the crown, and it is probably the same book as is referred to in a note apparently written by Dr. Wilson to Davidson—

"that Mr. Copley privately at Antwerp hath declared unto me of a book made against our sovereign's right and title to the Crown, which I have desired to see by his means."

I am anxious to know the title and author of this book, and where a copy is to be found. It would seem to be one of the books specially referred to in the royal proclamation of September 28, 1573 (printed in Mr. Arber's 'Register of the Company of Stationers,' vol. i. p. 215) against certain seditious books and libels specially directed—"against two who be certainly known to have always been most studiously and faithfully careful of her Majesty's prosperous estate and virtuous government," and is not improbably the book described in Lansdowne MS. No. 42, art. 78 (also referred to in Mr. Arber's 'Register,' vol. i. p. 230), as "A treatise of Treasons against Queen Elizabeth and the Crowne of England. Imprinted in Januarie, 1572."

RICHARD C. CHRISTIE.

WILLIAM WESTALL, A.R.A.—The inscriptions on a tombstone in Hampstead Churchyard, co. Middlesex, furnish the information that he was born Oct. 12, 1781, and died Jan. 22, 1850. Ann, his widow, born June 11, 1789, died May 28, 1861. Further inscriptions on the same stone commemorate Benjamin Westall, the painter's father, who died March 9, 1794, in his fifty-seventh year, and Martha, his mother, who died Feb. 8, 1806, in her fifty-fourth year. DANIEL HIPWELL.
34, Myddelton Square, Clerkenwell.

PAIR OF CARDS: JUBILEE.—*Mercurius Britannicus*, No. 20, Jan. 4-11, 1643/4, says of *Mercurius Aulicus*:—

"He tells us of many other particulars, as of the prophesie of Christmase which is their only Jubilee, as if a paire of Cards and a minced Pie were an Article of the Church of England, as some of their Kitchen Clergy men would affirme."

Here "pair" would seem to equal "pack," and "Jubilee" merely day of rejoicing. H. H. S.

ENGLISH PLAYERS AND PLAYS IN GERMANY, 1643-1666.—It appears from 'Theaterzustände von Hildesheim, Lubeck, Luneburg,' by K. T. Gaedertz, Bremen, 1888, that in 1643 an English company was performing at Lubeck, and that in November, 1648, an English company which had been playing nine weeks at Hamburg asked permission to revisit Luneburg, but was refused on account of its being Advent. Who were these actors? The same book shows that at Luneburg in 1660 'Julius Caesar' (Shakspeare's?) was played by a German company, and that in 1666 a German company under Drey, which had been for some years in Denmark, applied to the Luneburg autho-

rities for permission to play twenty-five pieces, among them 'King Lear' and 'Titus Andronicus.'

J. G. ALGER.

Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

CHRYSOLORAS.—Prof. Morley, in his "English Writers," vol. vii. p. 14, says that the grammar of Chrysoloras (*Ἑρωτηματα*) "was printed four times before the year 1440 without note of place or date of publication." The earliest known edition *with date* is that of 1484, printed at Venice; and there is a copy of another edition, without date, in Lord Spencer's library at Althorp, which Dibdin, without giving any reasons in support of his conjecture, thought to be earlier. Dibdin's unsupported authority is not worth much; but I should be glad to know something about Prof. Morley's four editions earlier than 1440.

F. NORGATE.

BENJAMIN FRANKLIN.—This eminent man was brought up to the trade of a printer, and when he came to London in 1725 found employment as a journeyman compositor in a printing-office in the City of London. I have before me now the printing or composing stick stated to have been used by him whilst in London. On one side of the setting-rule, now in the stick, is an engraving of the original printing-press, with the words "Printing the Art Preservative of all Arts," whilst in the left-hand corner are the initials "W. G.," and on the right, "Shallus fecit." Can any of your readers inform me where Franklin was employed in the City? R.

[The *Life of John Francis* states that Franklin first worked with a person named Palmer, in Bartholomew Close. Further information concerning Franklin's movements will be found vol. i. pp. 72, 73.]

BISHOP BONNER.—The late Mr. Crofton Croker, in a paper 'On the Probability of the Golden Lion Inn, at Fulham, having been frequented by Shakespeare about the Years 1595 and 1596,' states that Bishop Bonner "actually died" at his house at Fulham on June 15, 1596. I have reason to doubt the accuracy of this statement. Can any reader say where Bonner died, and what, if any, connexion he had with the "Golden Lion," a Tudor mansion which subsequently became a village inn? Any replies sent direct will be gratefully acknowledged by CHAS. J. FÉRET.

49, Edith Road, West Kensington, W.

JEWS UNDER TORTURE.—Where is there to be found, either in printed works or manuscripts, a pictorial illustration of early English Jews suffering the extreme penalty of the law, either by

hanging or being tied to horses' tails? Does there exist in any early manuscript a representation of tooth-drawing, such as was practised by our estimable King John? M. D. DAVIS.

DE KOVEN.—From the War Office I learn that Lieut. John Lewis de Koven, of the Royal Newfoundland Fencible Infantry, died in Lower Canada, April 13, 1821. Will a Canadian contributor to 'N. & Q.' very kindly tell me in what parish register I can find his death record? I should also much like to have a copy of the inscription on his tombstone. J. RUTGERS LE ROY.

14, Rue Clement Marot, Paris.

HERALDIC.—The following arms are on some old plate:—Per pale: (1) Sable, three pickaxes or; (2) Arg., on a chevron az., between three roses proper, three fleurs-de-lys or. Crest, Greyhound asseant. Are they French or English?

SEBASTIAN.

EDWARD PARKER, of Glandford Brigg, High Sheriff of Lincolnshire in 1770.—I have a portrait by Wright, of Derby, of the above. He left landed property in Derbyshire, and a large collection of pictures, china, and old silver to the Rev. John Charlesworth, of Ossington, Notts (my grandfather). Can any one give me information about Edward Parker (crest a stag's head)? He took his degree at Cambridge. F. C. KENNEDY.

The Close, Lincoln.

GEORGE WEBBE, BISHOP OF LIMERICK, 1634.—Where can I find any information relating to him? W. L. WEBB.

MEMORANDUM BOOK OF HENRY LOWE.—Is the MS. memorandum book of Henry Lowe, of Whittington, in Derbyshire, still in existence? Mr. Lowe married in 1671 Elizabeth, daughter and heir of Thurstan Rivington, of Chesterfield, and died in 1703. Samuel Pegge, the antiquary, refers very frequently to this book. It contained more than six hundred pages. GEORGE R. SITWELL.

STOYE FAMILY, OF UFFINGTON AND STAMFORD, CO. LINCOLN.— —, son of John and Deborah Stoye, baptized in St. Nicholas-within-the-Walls, Dublin, June 22, 1724. Will a genealogist in the sister isle supply me with the Christian name of John and Deborah's son? He is named in a printed pedigree of the family (Brit. Mus., press mark 1856 d 1 14) compiled from Cole's MSS., kindly supplied me by Mr. Daniel Hipwell. JUSTIN SIMPSON.

Stamford.

ST. LAURENCE MILDRED.—Letters Patent, No. 640, were taken out on February 7, 1749/50, "for small perspective glasses with mathematical & other instruments &c: in one & ye same case," by Thomas Rebright, of St. Laurence Mildred

parish, in the City of London. What was, or is, this parish? St. Lawrence Jewry, St. Lawrence Poulney, St. Mildred Poultry, and St. Mildred Bread Street, were formerly separate parishes, each with its own church. The churches of the first and the last named still stand, though that of St. Mildred Bread Street is doomed.

DRUMMOND-MILLIKEN.

FRANCIS SPIRA.—To what story does Bunyan allude, in 'The Heavenly Footman,' when he says, "I tell thee it will cost thee an Eternity to bewail thy misery in. Francis Spira can tell thee what it is to stay till the Gate of Mercy be quite shut"? Is he referring to the Venetian jurist, or to another person of the same name? L. E. E. K.

MASTER BETTY.—Did Harlow ever paint a portrait of this celebrated young actor? One so described was sold at a recent picture sale.

GEORGE ELLIS.

St. John's Wood.

DRUMMER BOY'S UNIFORM.—Can one of your readers kindly assist me to any authentic sources from which I could find out details of a drummer boy's uniform in a marching regiment of the line in 1798? The most characteristic sketch I have found is in Rowlandson, dated 1790; but it is so small as to be hardly sufficient for my purpose.

GEORGE W. JOY.

ILLUSTRATION OF DEBATE IN THE HOUSE OF COMMONS.—Does any representation of a debate in the House of Commons during the reigns of Charles II., James II., or William III. exist, or of a conference between the two Houses? I am anxious to find some small woodcut or engraving suitable for book illustration. Can any one refer me to a collection of political caricatures of the latter half of the seventeenth century besides that in the British Museum? GEORGE R. SITWELL.

[There are a few political caricatures in vol. iv. of 'State Poems.' The volume was published early in the eighteenth century, but some of the contents deal with the seventeenth.]

WORDS OF A SONG WANTED.—"Fly away pretty moth, fly away." Can any reader, if the Editor will permit, give me the words of an old song of which these were the opening words? Nearer fifty than forty years ago my father used to sing it to his children whenever a pretty moth chanced to flutter to its doom about the flame of the candles, with the result of exciting at once their feelings of pity and compassion, and tears. Another with which he was wont to amuse (!) us was one of the same pathetic character, about a little chimney sweep. Perhaps some one may be able to recall this also. As one grows older there comes over him an increasing fondness for small, dimly-remembered things like these, which carry back the mind to days of childhood and

innocence, and the father, now gathered to his fathers, who was their life and centre. *Pietatis ergo.* W. F. MARSH JACKSON.

R. F. WILLIAMS.—Mr. Robert Folkestone Williams, editor of 'The Court and Times of James I.,' 'Memoirs of Sophia Dorothea,' and author of a 'Life of Atterbury' (1869), seems to have published nothing of late years. I should be glad to learn whether the able and industrious scholar is still living and working, or whether he has been gathered to his fathers. J. M. R.

ROBERT BROWNING: 'A LYRIC TO SPRING.'—In which volume of Browning's poems is a beautiful 'Lyric to Spring' included? It begins, "Dance, yellows and whites and reds." I have it in my own writing in one of my manuscript books; it was sent me by a friend in a letter. I have never seen it in print, nor is it mentioned, at least under the above title, in the 'Chronological List of Works' appended to Mr. William Sharp's 'Life of Robert Browning' in the "Great Writers" series, just published.

JONATHAN BOUCHIER.

AUTHORS OF BOOKS WANTED.—"The Nunnery, an Elegy. In imitation of the 'Elegy in a Churchyard.' Son pittore anche io, Correggio. London, 4to. Printed for R. and J. Dodsley at Tally's-Head, Pall-Mall. Price Sixpence." No date, pp. 11. Halkett and Laing do not mention it, but record "The Nun, an Elegy, by the Author of 'The Magdalens,' London, 4to., pp. 11, MDCCCLXIV.," as by Edward Jerningham. The last stanza of 'The Nunnery' is:—

What Time in Transport lost the Naiad Throng,
First catch'd their Akenside's enchanting Lay,
And raptur'd Fancy listen'd to the Song
Of laurel'd Whitehead, and sweet-plaintive Gray.

W. E. BUCKLEY.

LUCIEN BONAPARTE ON IRISHMEN.—General Sir Charles Napier mentioned a singular party he was asked to meet in London some years ago—Lucien Bonaparte, Napoleon's brother, O'Connell, and Mrs. Norton. O'Connell asked Lucien "why his brother had not invaded England"; the reply Sir Charles Napier looked for with curiosity. Lucien replied, "Because he did not wish to injure England." Sir Charles said, had he known O'Connell then as he has done since, he would have told him the real reason, as assigned by Napoleon himself, "that he had never found two Irishmen tell him the same story, and therefore he could not trust them." This curious anecdote is taken from a letter written from India by the late Mr. David Pringle, of Milton Lodge, Roxburghshire, formerly of the Bengal Civil Service. Where are Napoleon's words respecting the contradictory statements of the Irish nationalists of that period to be found? N. & R.

'RETROSPECTIVE REVIEW.' (See 5th S. ii. 159.)—Where can I find a copy of this giving the names of the contributors? Mr. C. W. Sutton has informed me that the annotations in the copy at Manchester stop short of the twelfth volume. I am anxious to discover the author of the article at the commencement of the volume named on 'Latin Plays at Cambridge.' Can any reader enlighten me? Also, might not Mr. Sutton send to 'N. & Q.' a copy of the annotations under his keeping? They should be of great interest. C. S.

THORNTON FAMILY.—Can any one give me a list, through 'N. & Q.,' of the Thorntons who sailed from England or Ireland for the states of Pennsylvania, New Jersey, Delaware, New York, Maryland, Virginia, North Carolina, South Carolina, or Georgia, and from what part of England or Ireland they come? Nothing later than 1760 is desired. W. W. THORNTON.

Indianapolis.

JOHN CÆSAR WILKES.—A periodical work entitled "The Political Controversy, or Weekly Magazine of Ministerial and Anti-Ministerial Essays, consisting of the Monitor, Briton, North Briton, Auditor, and Patriot, entire, with select pieces from the Newspapers, collected and brought into one point of view. With Annotations, Anecdotes, and Remarks by the Editor, John Cæsar Wilkes, Esqr.," was published in 1762, in London, printed for S. Williams, bookseller, on Ludgate Hill. I shall be grateful to any correspondent of 'N. & Q.' who will tell me who and what John Cæsar Wilkes was. I presume the name to have been a *nom de plume*.

T. ADOLPHUS TROLLOPE.

GIBBES FAMILY.—The following announcement appeared in the *Sherborne Journal* of November 4, 1819:—

"At St. Peter's, Oxford, Thomas Gibbes, Esq., of Woburn-place, Russell Square, London, second son of Charles Gibbes, Esq., of Devizes, to Mary, youngest daughter of Joshua Cooke, Esq., of Oxford."

Will any descendant of this marriage, who is interested in the history of his family, be so good as to communicate with C. H. MAYO.

Long Burton Vicarage, Sherborne.

RICHELIEU.—In Sir Philip Warwick's admirable memoir of Charles I., at p. 162, this passage occurs:—

"And when the news of his [Charles's] death came unto Cardinal Richelieu, who had had too great a hand in it, he said, 'The English nation were so foolish, that they would not let the wisest head among them, stand upon its own shoulders.'"

Is Mazarin meant? Richelieu died 1642, and though he had plotted to ruin Charles, he could not have talked of the consummation of his plots seven years before their final accomplishment. It

is singular that the death of Charles should have led to that of Louis XVI. Fate leads to fate, as feud to feud. C. A. WARD.

Walthamstow.

AUTHORS OF QUOTATIONS WANTED.—

And broken china, only kept for show.

LE MANS.

Non sibi sed veneri carnis Lascivia vivit;

Huic aurum, et gemmas, et bona cuncta sacrat.

These lines are written underneath a landscape which a voluptuous female, painted by Rubens, is holding in her hand. A. MIDDLETON, M.A.

Odimus accipitrem, quia semper vivit in armis.

C.

When I was a schoolboy aged ten

Mighty little Greek I knew.

T. M. D.

Replies.

HATS.

(7th S. xii. 48, 117.)

When an authoritative definition of an English word is asked for, one's first thought is whether it has received the most authoritative definition possible, namely in the pages of the 'N. E. D.' But, though that colossal work is proceeding by leaps and bounds, having leapt over *D* and bounded to *E*, it is a far cry yet to *P* and "Pot-hat," and there is not to my knowledge a reference to that particular compound under an earlier letter. Failing the 'N. E. D.,' I look for an authoritative definition elsewhere, and find it in the 'Slang Dictionary,' Chatto & Windus, so far back as 1873: "Pot-hat, a low-crowned hat, as distinguished from the soft wideawake and the stove-pipe." No better illustration of this hat has been given than that exhibited this year in the rooms of the Royal Academy of Arts, No. 1054, portrait of 'F. Freeth Esq.,' by Arthur L. Bambridge. Such is the hat to which I have heard the name "pot-hat" applied since I made its acquaintance, earlier than 1873, till I saw the application disputed at the above reference. Such is the hat which ladies in 1891 have worn in Rotten Row. Such is the hat, a question with regard to a white specimen of which lately addressed to a lady out of town, elicited the prompt reply, "Pot-hat, of course, or bowler."

The suggestion that "chimney-pot hat" has been cut down to "pot-hat" does not receive support from any observations in dictionaries under the former word. The 'N. E. D.' has "Chimney-pot hat, a colloquial name for the cylindrical black silk hat now worn by men." Barrère, 'Argot and Slang, French and English Dictionary,' 1887, has "Cheminée, f. (popular), hat, 'chimney-pot.'" On the other hand, he has "Pot-à-moineaux, m. (popular), large hat, 'mushroom.'" Barrère and Leland, 'Dictionary of Slang, Jargon, and Cant,' 1889, have "Chimney-pot (common), a silk hat."

Their entry under "Pot" is valueless for the purposes of this inquiry: "Pot (common), short for pot-hat." This leaves the question open whether pot-hat is again short for chimney-pot hat, though neither under "chimney" nor "pot" is this suggested. But it is fair to give the quotation appended to the latter word: "Nice lads, very nice: always like Eton boys when they haven't got pots on." Here the writer must have used the word for tall hats; but, though he wrote in *Punch*, I cannot but think him in error, in common with your correspondent, and a lady whom I have met who did not wear a low-crowned hat, and other less important authorities.

By authority the matter must be settled. Abstract reasoning is useless. A pot, as we know from PROF. SKEAT, is a vessel for cooking in or drinking from, potable coming from the same root, the root *√pa*. But the stove-pipe hat and the bowler are both closed at one end, one flatly the other convexly, and are both, therefore, adapted to cooking or drinking, the latter being the more convenient receptacle for water, the former being more in request for culinary purposes by professors of conjuring, while, however, it is considered so watertight that it is recommended, with a silk handkerchief passed under the bottom and tied round the crown, as a life-preserver for a drowning man.

Passing from the chimney-pot for the head to the chimney-pot for the chimney, we find the word much in need of justification. A chimney-pot is defined in the 'N. E. D.' as a cylindrical pipe of earthenware, &c., fitted on the top of a chimney shaft. Having neither top nor bottom, it fails to satisfy PROF. SKEAT's definition of a pot, as nothing of chimney-pot form would serve the purposes of cooking or drinking. Is there such a word; or is it a perversion of chimney-top? The earliest instance the 'N. E. D.' gives of it is "1830, Tennyson's Poems, 13." When Tennyson had used the word he seems to have repented of it. It is not to be found in the edition of his poems published in 1842, nor in the concordance to his works. But "every schoolgirl knows" his use of the word chimney-top, "the part of a chimney," to quote the 'N. E. D.,' "that rises above the roof," not "more particularly the flat upper surface of this," for "Charles's wain came out above the tall white chimney tops."

KILLIGREW.

DR. GATTY is no doubt right in his remembrance of the Radical signification of the white hat. He will find many confirmations and illustrations in 'N. & Q.,' 3rd S. v. vi. viii. x. (Indexes, under "Hat" and "White"). In a little volume, 'The Hermit in York,' 1823, is an article, written in 1820, on "The man with the white hat," who is taken to be of the principles of Carlile and Paine (4th S. ii. 594). There was a song whose title or refrain was "Do you know my uncle? he wears a white hat."

"Pot-hat" is short for "chimney-pot hat," so called on account of some resemblance in shape. "Stove-pipe" is an American form. In the same way a certain kind of clerical collar is sometimes called a "jam-pot." Schoolboys use the intelligible form "box-hat." Many years ago the names "bell-topper," "topper," and "top-hat" were common.

W. C. B.

Whether a white hat was generally a sign that its wearer was a Radical in politics, as stated by DR. GATTY, I do not know, but it certainly was so in Birmingham seventy years ago. The Hampden Club was formed in Birmingham in the year 1812, "to create a demand for reform, and to educate the people in politics." Clubs of the same name were formed in many large towns, of which the Birmingham club was the first and the chief, and the object of the clubs was eventually formulated into the demand for a reform of the Commons House of Parliament by a more equal representation of the people. The first great meeting for this purpose was held on New Hall Hill in 1817, under the auspices of the Birmingham Hampden Club, the High Bailiff having refused, on the application of a large number of the inhabitants, to call a public meeting to consider the subject. The clubs increased in favour with a good many of the people, but a report arose that they were revolutionary in their character, and that one of their objects was to overthrow the established religion of the country. To show that this was not so, on Sunday morning, Nov. 21, 1819, between three and four hundred of the members marched in procession to Christ Church, most of them wearing white hats. This church was also called the Free Church, on account of all the sittings in the body being free, one side for men, and the other side for women. The appearance of the club excited some degree of alarm among the females usually attending the church, some kept away, and others returned home on the appearance of the procession, thus leaving the entire of the floor to the Radical visitors. The minister, the Rev. J. H. Spry, preached a sermon on the occasion, taking his text from 1 St. Peter ii. 13: "Submit yourselves to every ordinance of man for the Lord's sake." "The behaviour of the men," the local *Gazette* informs us, "was not marked by any direct or open impropriety, but at the instant of the conclusion of the service their motive for appearing there became manifest by their simultaneously rising, putting on their hats, and marching out of church covered." A circumstance occurred in relation to this church parade which at the time, and for long afterwards, was kept as a great secret. It was told to me by Jacob Wilson, the late Town Crier, who at the time was beadle of Christ Church. On the first appearance of the men, Mr. Spry was so alarmed that he sent the beadle to the barracks, and the whole of the available troops there were marched

off instantly to the Public Office, situate midway between the barracks and the church, in order to be near if they should be required. They were concealed during the day in the yard at the back of the Public Office, and at nightfall they secretly returned to the barracks without its coming to the knowledge of the town that they had been placed in reserve. Nearly a year later—August, 1820—Major Cartwright, George Edmonds, T. J. Wooller of *Black Dwarf* notoriety, W. G. Lewis, and Charles Maddox were indicted for having seditiously conspired with others at New Hall Hill, and illegally elected Sir Charles Wolseley, Bart. (a relative of the General Wolseley of to-day), to be Legislative Attorney and Representative for the town of Birmingham—in other words, to forcibly take his seat as member of Parliament for Birmingham. The whole of the defendants were found guilty. Major Cartwright, on account of his age, was fined 1,000*l.* instead of imprisonment, but all the others underwent a year's imprisonment. Mr. Matthew Davenport Hill was counsel for Major Cartwright, and Mr. Denman for Edmonds and Maddox. Wooller and Lewis defended themselves. Lewis afterwards became editor of the *Birmingham Journal*, which is now merged into the *Daily Post*; and on the incorporation of the town George Edmonds was appointed Clerk of the Peace, which office he continued to hold for nearly thirty years, and Maddox was appointed doorkeeper and messenger to the Town Council. The Hampden Club ceased to exist, but a few years afterwards some of its leaders organized again under the name of the Political Union, which lasted till the Reform Bill of 1832 was passed, when it was dissolved, but only to be revived later on when the distress of the country became so general in 1837. On the six points of the People's Charter being formulated, the leaders of the Political Union became known as Chartists, and their union assumed another and more objectionable form. White hats were never generally worn in Birmingham except at the time of the Hampden Club, of which they were then certainly the outward and visible sign of sympathy.

ION.

A CATALOGUE OF MINISTERS (7th S. xi. 509; xii. 72).—MR. HIPWELL's question does not seem to be answered by MR. MARSHALL's note. MR. HIPWELL asks for information as to a book published in London in 1663, and reference to a work which appeared in 1713 scarcely meets the case. Even if it did, the description of Calamy's book is very meagre and not quite accurate.

The first edition of "An Abridgement of Mr. Baxter's History of his Life and Times. By Edmund Calamy. Edm. Fil & Nepos," was published in London, 1702.

Chapter ix. of this edition (pp. 183-497) has for its heading, "A Particular Account of the Minis-

ters, Lecturers, Fellows of Colledges, &c., who were Silenced and Ejected by the Act for Uniformity: with the Characters and Works of many of them." The account is very scanty, ill arranged, and inaccurate. In the great majority of cases only the name of the minister alleged to be ejected is given.

A second edition appeared in 1713 in two volumes. The second volume is really an expansion of chapter ix. of the first edition. In 1727, this edition was supplemented by the publication of "A Continuation of the Account of the Ministers, Lecturers, Masters and Fellows of Colledges, and Schoolmasters, who were Ejected and Silenced after the Restoration in 1660, by or before the Act for Uniformity. To which is added, The Church and Dissenters compar'd as to Persecution, in some Remarks on Dr. Walker's attempt to recover the Names and Sufferings of the Clergy that were sequestered, &c., between 1640 and 1660. And also some Free Remarks on the Twenty-eighth Chapter of Dr. Bennet's Essay on the 39 Articles of Religion. In two Volumes. By Edmund Calamy, D.D."

These two volumes are chiefly taken up with extended notices of the ministers already mentioned in the previous two editions, and a few new names are added of "Silenc'd Ministers omitted in the foregoing Lists." "The remarks on Dr. Walker's attempt," &c., and "Some Remarks upon Dr. Bennet's Essay," &c., referred to on the title-page quoted above are separate treatises, with title-pages of their own, dated respectively 1719 and 1725.

In 1775 (London, Printed for W. Harris, No. 70, St. Paul's Church-Yard), Samuel Palmer published in two volumes, 'The Nonconformist's Memorial,' in which Calamy's ill-arranged work is abridged and reduced to order. This edition is "Embellished with the Heads of many of those venerable Divines.

JOHNSON BAILY.

South Shields.

I fear that the REV. E. MARSHALL has failed to recognize the full drift of my query which had reference to a volume issued in 1663, a work, it may be said, entirely disassociated from and independent of the account by Calamy. I may add that Dr. Garnett has assisted in an unsuccessful search for the work in the British Museum Library.

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

THE WHITE HARVEST (7th S. xii. 49, 118).—With all respect to DR. GATTY and MR. C. A. WARD, I cannot but think that they are altogether wide of the mark in their replies to MR. WALFORD's query at the first of the above references. As I understand him, he does not ask, "What is a white harvest?" but, "When was the traditional White Harvest in Cumberland?" The allusion no doubt is to some very late season, when there

was corn still standing unresped until it was whitened by the first hoar-frosts. I have heard a farmer mention such a year here in Suffolk, and it bids fair to be repeated this present year, when at the time I write (August 10) not a single acre of any cereal has yet fallen before the scythe (happily the mechanical reaper is still unknown in this neighbourhood), and when harvest cannot become general before at least another fortnight.

W. R. TATE.

Walpole Vicarage, Halesworth.

FROG LANE (7th S. xii. 107).—There was a Frog Lane, which is marked in a plan of the parishes about Islington published in Maitland's 'History of London' (vol. ii., 1758). The lane ran from near Finsbury Fields to Newington Green, and appears to have had only one house, called Frog Hall, in it.

J. F. MANSEGH.

Liverpool.

This was probably what is now known as Frog-nal, a narrow road leading westwards from Hampstead parish church.

E. WALFORD, M.A.

Ventnor, I.W.

SONGS WANTED: ABRAHAM NEWLAND (6th S. viii. 329, 374; xii. 78).—Abraham Newland was not a governor of the Bank of England, but chief cashier. An excellent portrait of him by Romney hangs in the lobby of the Bank parlour. He occupied the same position, both in the Bank and on the bank-note, as that now held by Mr. Frank May. I give you the last verse of the modern version of the song quoted by CELER ET AUDAX, written in February, 1879:—

Years and seasons roll on—good old Abraham's gone;

But our Calendar's broken all rule—and

In a whimsical way, jumped right into May,

The successor of Abraham Newland.

Then peace to good Abraham Newland!

Don't be jealous—good Abraham Newland!

"Every dog has his day," and just now we've Frank May—

Your successor!—good Abraham Newland.

HENRY H. GIBBS.

Aldenham House, Herts.

PICTURE BY VAN DYCK (7th S. xii. 9).—No Van Dyck said to represent "Hansica Eaglesfield" being known to collectors or critics, or mentioned in any of the catalogues, perhaps MARY K. DUBENEY can offer more precise indications of the picture she inquires for. Where did she hear of such a work?

F. G. S.

SIR SALATHIEL LOVELL (7th S. ix. 49, 132, 434).—It may be added that memorials exist in the north aisle of Harleston Church, co. Northampton, to Sir Salathiel Lovell, Baron of the Court of Exchequer, died May 3, 1713, and to Maria, his wife, who died 1719; there are also monuments to Henry Lovell, his only surviving son, died 1724,

and Mary, his wife; to Maria Townsend, daughter of Sir Salathiel, died 1743; and to Samuel Lovell, his grandson, and captain of a company of Invalids, who died in 1751.

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

'THE BRUSSELS GAZETTE' (7th S. v. 127, 374; vi. 31, 134; vii. 18, 151, 213).—It may be worth mentioning that the song 'Hearts of Oak,' in its original form, is printed—in a volume of old farces—at the end of Smollett's 'The Reprisal; or, the Tars of Old England,' and after the song which originally closed the farce. It is stated that 'Hearts of Oak' was "generally introduced instead of the preceding" song.

J. F. MANSEGH.

Liverpool.

OLD SONG WANTED (7th S. xii. 7).—This is called 'The Conquest of France,' and is published in a collection of old Derbyshire ballads. It was probably a popular and well-known song in the beginning of the century, but has been lost sight of in later years. It was to this song that George III alluded when speaking of "Derby hills so free."

Conquest of France.

As our king lay musing on his bed,
He bethought himself upon a time
Of a tribute that was due from France,
Had not been paid for so long a time.

Down, down, a down.

He called for his lovely page,
His lovely page then called he,
Saying, "You must go to the King of France,
To the King of France, Sir, ride speedily."

Oh! then away went this lovely page,
This lovely page then away went he;
So he came to the King of France,
And then he fell down on his bended knee.

"My master greets you, worthy Sir,
Ten ton of gold that is due to he,
That you will send him his tribute home,
Or in French land you will soon him see."

"Your master's young, and of tender years,
Not fit to come into my degree,
And I will send him three tennis balls,
That with them he may learn to play."

Oh! then returned this lovely page,
This lovely page then returned he,
And when he came to our gracious King
Low he fell down on his bended knee.

"What news? What news, my trusty page?
What is the news you have brought to me?"
"I have brought such news from the King of France
That you and he will ne'er agree."

He says you are young and of tender years
Not fit to come into my degree,
And I will send him three tennis balls,
That with them he may learn to play."

"Recruit me Cheshire and Lancashire,
And Derby hills that are so free,
No marry'd man, nor widow's son,
For no widow's curse shall go with me."

They recruited Cheshire and Lancashire,
And Derby hills that are so free,
No marry'd man, nor widow's son,
Yet there was [a] jovial bold company.

Oh! then we march'd into the French land
With drums and trumpets so merrily,
And then bespoke the King of France,
"Lo! yonder comes proud King Henry."

The first shot that the Frenchman gave
They kill'd our Englishmen so free.
We kill'd ten thousand of the French,
The rest of them they ran away.

And then we march'd to Paris gates,
With drums and trumpets so merrily,
O! then bespoke the King of France,
"The Lord have mercy on my men and me!"

"Oh! I will send him his tribute home,
Ten ton of gold that is due to be,
And the fairest flower that is in all France
To the Rose of England I will give free."

Down, down, a down.

B. F. SCARLETT.

The song for which your correspondent inquires appears in 'Ballads and Songs of Derbyshire,' edited by Llewellynn Jewitt, 1867, pp. 4-6, and begins—

As our king lay musing on his bed.

The song contains fourteen verses. The version given by Mr. Jewitt is reprinted from a broadsheet "Printed and Sold in Aldermay Church Yard, Bow Lane, London." Mr. Jewitt says (p. 1):—

"Versions of this ballad have been printed by Mr. Dixon in the volume on 'Ancient Poems, Ballads, and Songs of the Peasantry of England,' edited by him for the Percy Society, and in other collections. Printed copies are to be found in the Roxburghe Collection in the British Museum, and in the Halliwell Collection in the Chetham Library, Manchester."

F. C. BIRKBECK TERRY.

CHAPTER AND VERSE (7th S. xii. 6, 56, 93).—A. J. M., in suggesting that contributors should give chapter and verse for their quotations, touches a matter that is of prime importance. It is not only necessary, it is a matter of simple justice to the original authors. Twice recently, for instance, 'N. & Q.' has contained extracts from a catalogue of Messrs. Taylor & Son, Northampton, without giving the compiler the slightest credit for the time and trouble he necessarily had to take. One writer, indeed (7th S. xi. 466), quotes in full from "a bookseller's catalogue issued recently." The other supplies (7th S. xi. 395), with merely a verbal alteration or two, the whole of a paragraph which involved in the getting a large amount of inquiry and labour.

A. A.

YULE DOOS (7th S. xi. 6).—The custom of giving Yule doos to children at Christmas is not yet extinct in the North of England. Caroline Fry's "little images" may give a false impression, so it is well to say that the "doos" are flat cakes, from

six to twelve inches long, roughly cut into the shape of a human figure, raisins being inserted for the eyes and nose. The arms are usually crossed in front; the feet not usually shown. Is there any authority for the statement that the custom dates from pagan times? Is it not more probable that it had a Christian origin, as had that of having hot-cross buns on Good Friday? G. J.

TRINITY WEEK (7th S. xi. 507; xii. 57).—The note on Trinity Sunday is somewhat misleading. Does it apply only to the Roman use? because in the Sarum Missal the Sundays are numbered, "Dominica prima post festum Sanctæ Trinitatis," "Dominica secunda post Trinitatem," and so on in succession to the twenty-fourth inclusive, "Excita" (Stir-up) Sunday being called "Dominica Proxima ante Adventum." F. D. H.

CONSECRATION OF BISHOP SEABURY (7th S. xi. 427).—There is also a portrait of Bishop Seabury himself, three-quarters, fol., Duche, Wm. Sharp, 1786 (Evans's 'Catalogue of Portraits,' vol. i. p. 308, No. 9360). ED. MARSHALL.

ETYMOLOGY OF GRASSE (7th S. xi. 428).—Local tradition, which probably is worth nothing etymologically, and which I give only as a tradition, says that the colony of Jews from Sardinia alluded to by your correspondent, and who are said to have founded it about 585, gave it the name of Grace to celebrate the *grace* of their conversion; and I have heard it asserted that in old documents it is so spelt. Anyhow it is certain that in Grasse as well as in Cannes and in all the neighbourhood the name is even now always pronounced *Grâces* and not *Grasse* by the people. They also tell you that the town was destroyed at the approach of Charles Quint, that it might not have to harbour him and his troops, and that the site on which it was rebuilt is not quite identical with the original site.

R. H. BUSK.

BARBADOES RECORDS (7th S. xii. 44, 117).—If your correspondents X. BEKE and VERNON will refer to 'N. & Q.' for May and November, 1878, they will find earlier references to these records. Consequent upon the information contained in these, I wrote officially, in 1887, to the then Colonial Secretary in Barbados, and the following was the official reply I received:—

"The wills begin in 1649, and the letters of administration in 1728; both are indexed, but the greater portion of the original indexes of the earlier years have gone to pieces." The deeds of land, and all other deeds begin in 1648, and "all are indexed, but some of the indexes have gone to pieces." "Many of the original indexes" to the wills, letters of administration, and deeds "have completely disappeared from decay, and many of the volumes" of these records "themselves are in the last stage of decay." Consequently

"a complete search in the wills, letters of administration, and deeds cannot be made except from 1800." "There are a large number of old wills, deeds, &c., put up in boxes (unassorted), which may have prior dates" to the three sets of records mentioned above. These, no doubt, are the records mentioned by X. BEKE as being in fifty books. In regard to the original registers of baptisms, marriages, and burials in the island, "many of them were destroyed in the hurricane of August 11, 1831. In 1855 copies of all that remained of the originals were made, which copies were certified as 'correct' by the various rectors in whose custody the originals were." These copies "commence from 1637, 1643, and 1646 respectively, and are in the Colonial Secretary's office."

And this was the state in which these priceless Government and ecclesiastical original records were in 1887! Perhaps some of your correspondents who have consulted them since will say when they consulted them, and whether the Assembly of Barbados has done anything, and what, towards the amelioration of this truly disgraceful and shameful state of affairs.

While I am writing upon this subject, I may as well mention my experiences as to charges for obtaining information from these records. In 1888 I wrote to a firm of solicitors at Barbados (experienced in making searches in these records) and asked what would be about their charge for searching the indexes of the wills, letters of administration, and deeds (so far as they were useful to that purpose), and the originals where the indexes were wanting, for one family only, from the earliest of each set down to 1700, and making a list only of each set. I should here say that "solicitors and members of the legal profession search gratis" as regards the payment to the Government of fees. I was informed that their "charge was 10s. 6d. per hour or 3l. 3s. a day, the work being very laborious, as many of the old records are in a very bad condition and much disarranged, and thus can only be done satisfactorily by a competent solicitor and cannot be entrusted to an ordinary clerk"; and that, "having regard to the state of the records, it would take all of eight days and cost 25l."

In 1891 I asked again a friend, who, however, could not search himself, and who could "not get a solicitor to do it" (i. e., make an abstract only of all wills, letters of administration, inventories, parish registers, marriage allegations, and marriage licences of one family from the earliest time down to 1850) "for less than 600l.," consequent upon the deplorable state of the records, and their being unarranged and unindexed to such an extent. If I had gone there myself, my expenses from home, there, and home again, would have been considerable.

Thus these records, from their chaotic state, are practically almost a sealed book except to rich people. Surely some steps of a very practical and thorough nature should be taken, not only in regard to the arrangement of the contents of the fifty boxes mentioned above, but also to that of all the other old records (except the parish registers, which seem to be thoroughly available so far as they go) which now are under the charge and care of the Government in Barbados, and without any further loss of time. C. MASON.
29, Emperor's Gate.

Observing in your columns a discussion on the above, allow me to state my personal experience of the same some ten or fifteen years ago. I found the wills of the seventeenth century in a better state of preservation than those of the eighteenth and earlier portion of this century, and there is an immense amount of genealogical information to be obtained from all the records that have survived the ravages of fire, hurricanes, floods, &c., of the past two and a half centuries.

From researches I made in the Colonial Secretary's office I should say that no people could have been more careful about recording all details concerning their domestic life, such as wills, births, deaths, marriages, and the transfer of land, from the largest estate to the fraction of an acre. But unfortunately, when the Barbadian of olden time as well as his descendant of to-day have deposited their records in the Secretary's office, they cease to take any further personal interest in the matter, and leave it entirely to the authorities to preserve their records; and to such an extent has this custom prevailed that there are many old families now living in this country and elsewhere who cannot tell you the names of their forefathers, and if pressed for an answer on the subject refer you to the "Secretary's office."

The conclusion I have come to is that those in charge of the Colonial Secretary's office in days gone by have been very remiss in not applying to the House of Assembly from time to time for a small grant to enable them to have the records recopied; and the inhabitants of the island are not free from blame for the indifference they have shown by not keeping a watchful eye upon those to whom their records have been entrusted.

It may interest some of your readers to know that in the Record Office, Fetter Lane, is to be found, under the head of the "West Indies," a census of the white inhabitants of Barbados taken in the year 1715. N. FORTE (Captain).
7, The Paragon, Clifton, Bristol.

MARY TUDOR, QUEEN OF FRANCE (7th S. xii. 125). — With reference to MR. TAW's note on Mary Tudor, Duchess of Suffolk, Queen Dowager of France, and his question as to how she regarded the divorce of her brother from his wife Katharine,

may I point out a passage in the contemporary 'Spanish Chronicle of King Henry VIII,' edited by me, and published by Bell & Sons (London, 1889), which reads as follows?—

"When the King left the blessed Queen Katharine, this Queen Dowager wife of the Duke (of Suffolk) was so much attached to her that the sorrow caused by the sight of her brother leaving his wife brought on an illness from which she died."

When the tomb of the dead queen in St. Mary's, Bay, was opened and desecrated many years ago, one of her beautiful golden hair was stolen from the coffer, and a strand of it—still as bright, shining, and silky as in the gay days when Mary and her splendid husband encamped on Angel during Bury Fair—is to be seen in the tiny little local museum within a few yards of her place of sepulture and of the scene of her pompous entertainment by the abbot and monks (St. Edmund's).

MARTIN A. S. HUME, Major.

ENGLISH VERSIONS OF THE BIBLE (7th S. xii.)

—Probably the following list of bibliographical works on the Bible may be of assistance to Mr. L. C. COOPER:—

Histoire Critique des Versions du Nouveau Testament.

By Richard Simon. 1690, 4to. Rotterdam.

History of the Translations of the Bible in English, both in Manuscript and Print, from the Invention of Printing. By John Lewis. 1739, thick 8vo.

History of the Bible, with Notes explaining difficult texts. By Rev. T. Stackhouse. 1749, 2 vols. folio.

List of Various Editions of the Bible and Parts thereof in English, from 1526 to 1776. By Mark Cephas Tutet (commonly called Dr. Ducares's List). 1778, 8vo. (Only 20 copies privately printed.)

Born Bible: an Historical and Literary Account of the Original Text, Early Versions, and Printed Editions of the Old and New Testament. By Charles Butler. 1799, first edition, 1 vol.; 1807, second edition, 2 vols.; 1812, third edition, 2 vols.; 1817, fifth edition (contained in *The Philological and Biographical Works of Charles Butler*, 5 vols.).

History of the Translations of the Bible into English; with list of the various editions. By John Lewis. 1818, 8vo. boards.

Bibliotheca Sussexiana: Catalogue of the Library of the Duke of Sussex. With Bibliographical Notices by T. G. Festigrew. 1827, 2 vols. 8vo.; also 2 vols. royal 4to. L.P., cloth boards, 5s. 6s. (only ten copies on L.P.).

Annals of the English Bible from A.D. 1525 to 1844, with Memoirs of Tyndale, his Contemporaries and Successors, and a Copious History of the various Translations and Editions. By [C. I.] Anderson. 1845, 2 vols. 8vo. London, Pickering. Also 14 copies on thick paper.

Editions of the Bible and parts thereof in English, from the year MDV. [should be MDXXV.] to MDCCCL. By Rev. Dr. Henry Cotton. 1852, first edition, 8vo. cloth, Oxford. 1852, second edition, 8vo. cloth, Oxford.

A Description of the Great Bible, 1539, and the six Editions of Cranmer's Bible, 1540 and 1541, printed by Caxton & Whitchurch; also of the Editions in large folio of the Authorized Version of the Holy Scriptures, dated in 1611, 1613, 1617, 1634, and 1640. By Francis Fry. 1855, folio, half-morocco, 5s. 6s. Only 100 copies printed. London, Willis & Sotheman.

The Bible by Coverdale, 1535, with Remarks on the Titles, the Year of Publication, the Preliminary, the Water-Marks, &c. By Francis Fry. 1867, 8vo. cloth boards. London, Willis & Sotheman.

Oxford Bibles and Printing in Oxford. By H. Latham. 1868, 12mo. wrappers, pp. 62.

A Century of Bibles, or the Authorized Version from 1611 to 1711, to which is added William Kilburne's Tract on Dangerous Errors in the late printed Bibles, 1659, with Lists of Bibles in the British Museum, Bodleian, Stuttgart, and other Libraries. By Rev. J. Loftie. 1872, crown 8vo. cloth, paper label. London, Pickering.

List of a Collection of Bibles, chiefly of the Authorized Version. 1872, small 4to. vellum. Only 50 copies printed, and of these 25 were destroyed.

A Bibliographical Description of the forty Editions of Tyndale's New Testament, with numerous Readings, Comparisons of Texts, and Historical Notices, the Notes in full from the Edition of November, 1534, an Account of the two Octavo Editions of the Bishops' New Testament with unnumbered verses, &c. 1878, 4to. (only 250 copies). London, H. Sotheman & Co.

History of the English Bible. By Rev. W. F. Moulton. 1878, post 8vo. cloth.

Bibles in the Caxton Exhibition, 1877, in a Bibliographical Description of nearly 1000 representative Bibles in various languages, from the representative 1450 to 1877. Special edition, with Introduction on the History of Printing, and Additions. By Henry Stevens. 1878, 8vo. cloth. London. Also royal 8vo. L.P., cloth.

Old Bibles: an Account of the Early Versions of the English Bible. By J. R. Dore. 1888, second edition, crown 8vo. London, Eyre & Spottiswoode. Respecting this work see 'N. & Q.' 7th S. v. 481; vi. 35; *Athenaeum*, No. 3322, June 27, 1891, p. 829; No. 3325, July 18, 1891, p. 100; and No. 3326, July 25, 1891, p. 128.

The Bibles of England: a Plain Account for Plain People of the Principal Versions of the Bible in English. By Andrew Edgar, D.D. 1889, 8vo. cloth, 7s. 6d. Paisley, A. Gardner.

Three Lists of Bible Translations, actually Accomplished. Corrected up to August 1, 1890. 1. Alphabetical. 2. Geographical. 3. Linguistic. By Robert Needham Cust, LL.D. 1890, cloth, 3s. 6d. London, Elliot Stock.

J. CUTHBERT WELCH, F.C.S.

The Brewery, Reading.

STEEL-BOW (7th S. xii. 68).—The meaning of *steel-bow* can scarcely be better defined than by a quotation from the lease of an English farm in the twelfth century. When the chapter of St. Paul's let the manor of Wickham, in Essex, to Robert, son of Ailwin the priest, there was annexed to the contract an inventory of the stock, which the tenant was taken bound to restore: "Hoc est instauramentum quod debet reddere Robertus, scilicet xvi boves, quemque preciatum xxviii d. quatuor equos preciatos x s. octies xx oves," &c. These "store" cattle, as they might now be called, were let with the manor, and they, or animals of equal value in their place, were returnable on the expiry of the lease. This is the essence of the contract of *steel-bow* as still known to the law of Scotland.

It is a custom of wide and ancient prevalence. On the Continent it appears to have been known

by divers names, all pointing to an original, or at any rate early, sense of "cattle of iron" or "cattle of steel," possibly because such stock, in the nature of things, could never die or wear out if the tenant was solvent. *Beste de fer, bestia ferri, eisern vieh, stahline viehe* are French and German names for the system (Cosmo Innes's 'Lectures on Scotch Legal Antiq.' 245; Jamieson's 'Dict.,' voce "Steelbow"), which, in Scotland, at one time passed under the style of *stuht* or *stuth*, besides the better known and later term of *steel-bow*. Thus, in 1265, Michael Scott and Richard Ruff took certain waste land at Traquair, in Peeblesshire "ad stuth scilicet cuilibet eorum dimidium celdre orde, j celdram prebende et unum equum vel vi s. et iij d. qui semper remanebunt eum terra" ('Exchequer Rolls, Scot.,' i. 32). It was, no doubt, this feature of the contract, the fact that the stock was to remain and be left behind with the land when the tenant died or removed, that gave it the name of steelbow—*bow* meaning a herd of cattle. Craig, in the sixteenth century ('De Feudis,' i. 9, § 7), explains that those goods called *steelbow* ("quæ vulgò *Steilbow-guides* dicimus") may legitimately be given in feu along with the land. Stair ('Institutes,' ii. 3, § 81) defines them as "set with lands upon these terms that the like number of goods shall be restored at the issue of the tack." The practice is no longer common, except in the case of dairies, in regard to which "bowing contracts," as deeds for the farming out of cows are called, are still very frequent.

GEO. NEILSON.

Jamieson, 'Etymological Dictionary,' has "*Steel-bow Goods*, those goods on a farm, which may not be carried off by a removing tenant, as being the property of the landlord." To this is appended a long explanation of the term, and a quotation from the 'Statistical Account,' which seems to imply that it is still in use in Orkney. If the etymologies suggested—Teut. *stellen*, Su.G. *staell-a*, to place, and Teut. *boue*, a field; or A.-S. *stel*, Su.G. *stel*, locus, and *bo*, supellex—may be depended on, the word has nothing to do with the metal steel, though some passages are given from Schilter, Wachter, and the Code Napoleon which point towards that as the source of the expression.

W. E. BUCKLEY.

[Other contributors are thanked for replies.]

A ROMANCE OF CRIME IN THE LAST CENTURY: HICKS'S HALL (7th S. xii. 64).—The late Charles Knight, in the amusing chapter on "Suburban Milestones," in his work on London, not only answers the question now put by your correspondent, but gives the history of Sir Baptist Hicks (afterwards Viscount Campden in the peerage, 1628), silk-mercator and alderman of the City of London. The site of Hicks's Hall was in St. John Street, Clerkenwell, about two hundred yards

from Smithfield, anciently the town green. An inscription on the "Windmill" inn recorded the fact that Hicks's Hall formerly stood there. Sir Baptist Hicks was knighted in 1603, and continued to keep his shop in Cheapside, contrary to the practice of the aldermen knights of that time. He presented the country with this hall, which, according to Strype, cost about nine hundred pounds, and in the edition of 1631 it is thus described:—

"Sir Baptist Hicks, Knight, one of the justices of the county, builded a very stately Session House of brick and stone, with all offices thereunto belonging, at his own proper charge, and upon Wednesday, the 13th of January, this year, 1612, by which time this house was fully finished, there assembled twenty-six justices of the county, being the first day of their meeting in that place, when they were all feasted by Sir Baptist Hicks, and then they all with one consent, gave it a proper name, and called it Hicks's Hall, after the name of the founder, who then freely gave the same house to them and their successors for ever. Until this time the Justices of Middlesex held their usual meeting in a common inn, called the Castle, near Smithfield Bars."

Possibly a few of the milestones on the great north roads may still proclaim their distances "from the spot where Hicks's Hall formerly stood," which was the northern starting point; but it had another celebrity besides its milestone distinction. It occurs in 'Hudibras,' part iii. canto 3:—

An old droll sot who told the clock
For many years at Bridewell Dock,
At Westminster and Hicks's Hall,
And hiccus-doctus played in all.

In Hicks's Hall, William, Lord Russell, the patriot, was condemned to death for high treason, July 14, 1683; and Count Koningsmarck, the real, but not the actual assassin, of Mr. Thynne, was acquitted. The sessions were held here until 1783, when the new Sessions House on Clerkenwell Green was completed. This for a long time after was called Hicks's Hall. The old hall becoming ruinous, was taken down, and hence the puzzle to your correspondent.

EVERARD HOME COLEMAN.

71, Brecknock Road.

Levi Barnett, otherwise Lype Coser, and William Waine were executed at Tyburn on Friday, Aug. 19, 1774, and Amos Meritt suffered the same fate at the same place on Tuesday, Jan. 10, 1775. See 'Sessions Papers,' vol. i. p. 453, vol. ii. p. 96. Hicks's Hall was the Sessions House of the county of Middlesex. It stood in St. John Street, Clerkenwell, and was built by and named after Sir Baptist Hicks, of Kensington, one of the justices.

G. F. R. B.

[Very many replies are acknowledged.]

KILLIGREW (7th S. xii. 120).—My authority for asserting Killigrew's title to "The king is no subject" is the no authority of the thousand and on

jest-books I have from time to time hunted through. From time immemorial they have never given authority for anything, and as one consequence of this they fasten the same piece of wit to the coat-tails of twenty different men of mark. If a proverb be the wisdom of many and the wit of one, jest-books are made on the quite opposite principle—they are the wit of many brought together by the stupidity of one blockhead who shoots at rivers. But if our learned and accurate Editor requires authority for a pun, why in the same number does he admit 'The Heirs of Montezuma' without even the date of the *Manchester Examiner* being given?

C. A. WARD.

Walthamstow.

[Being occupied with Thomas Killigrew at present, the Editor wished to know if Mr. WARD possessed any authority for assigning the story to that personage. No disparagement was intended.]

MORKIN-GNOFFE (7th S. xii. 69).—Halliwell-Phillipps's 'Dictionary' has, "*Morkin*, a beast, the produce of an abortive birth. According to some, one that dies by disease or accident." The word is used by Bishop Hall:—

Could he not sacrifice
Some sorry *morkin* that unbidden dies;
Or meagre heifer, or some rotten ewe?
'Satires,' bk. iii. s. 4.

Gnoff is given in E. Coles's 'Dictionary,' 1701, as equivalent to a churl or a fool. Skinner's 'Etymologicon,' 1671, has, "*Gnoff*, exp. Avarus, credo ab A.-S. *Gnagan*, Rodere, qui sc. prae summa avaritia etiam ossa ipsa instar canum arrodit." Chaucer has the word:—

Whilom ther was dwellyng at Oxenford
A riche *gnaf*, that gestes heeld to boorde,
And of his craft he was a carpenter.

'The Miller's Tale,' ll. 1-3.

Hence *morkin-gnoffe* probably means a wretched, misshapen, miserly churl.

F. C. BIRKBECK TERRY.

Both parts of this compound are explained in Bailey's 'Dict.,' Halliwell, and Nares, whose 'Glossary' should be consulted, as containing the fullest explanation, with references and quotations. "*Morkin* is a beast, the produce of an abortive birth; or one that dies by disease or accident." "*Gnoffe* is a churl, an old miser." Skinner says, "Avarus, ab A.-S. *gnafan* [sic in both by mistake for *gnagan*], rodere, qui prae avaritia etiam ossa ipsa, instar canum, arrodit." No other instance of the compound, however, is quoted.

W. E. BUCKLEY.

[Other replies are acknowledged.]

WORDS IN WORCESTERSHIRE WILLS (7th S. x. 369, 473; xi. 17, 77, 111, 474; xii. 35, 138).—I do not know how to explain the suffix *-trow* in place-names. I must give my stereotyped answer, viz., that I can never explain a place-name till I am

made acquainted with its earliest spelling in a genuine A.-S. charter.

But I find much more evidence about the word *trow*, which settles the question definitely in my favour. Before, I only suggested that *trow* represents the A.-S. *trog* (also spelt *troh*), a trough, and now I am sure of it. My new witness is our beloved King Alfred.

In Alfred's translation of Orosius, bk. ii. cap. 5, we are told how Xerxes was fain to flee homewards in a fisher's boat. "He eft was biddende ānes lyttles *trogas* æt anum earmum men"; he was begging a poor man for the use of a little *trow*.

It turns out that the word *trog*, a trough, was also commonly used (as I expected) in the sense of small boat. The glossaries published by Wülker give several examples, e.g., in a list of boats, at col. 166, we find, "*Littoraria, troh-scip*," lit. trough-ship. *Littoraria* means a small boat that hugs the shore. And again, in another list of boats, at col. 181: "*Littoraria, uel tonsilla, troh-scip*." And yet again, at col. 289: "*Littoraria, troch-scip*."

I conclude that it is better to work by phonetic laws than to guess. WALTER W. SKEAT.

STEEL ENGRAVINGS, 1766-1801 (7th S. xii. 108).

—I regret that I am unable to give any information as to the three engravers mentioned; but as regards "Gessner the artist," the following appears in Redgrave's 'Dict. of Painters':—

"Gessner, Solomon, subject painter. Born in Switzerland in 1730. Practised in England with some reputation, chiefly for the illustration of books, and was in advance rather of the manners of the time. He died in 1788. His son Conrad also practised for awhile both in England and in Scotland."

As regards the stamping of the letters "R.A." after the date of publication, I should look upon it as not very extraordinary, as the engravers were Germans, and in all probability the plates were printed in Germany; and on being sent over, R. Ackermann would stamp them to show the publisher.

G. S. B.

Will Mr. JOHN THOMPSON give his authority for stating that the English engravings he refers to are on steel? The earliest date hitherto assigned is 1819, when Perkins & Heath, of Philadelphia, introduced steel engraving into this country, the first steel plates being a pair engraved by George Maile for 'Walton and Cotton's Angler.'

ANDREW W. TIER.

The Leadenhall Press, E.C.

NEANDER (7th S. xii. 8).—The history to which Evelyn refers is this:—

"Historia recitatur de fructibus sive baccis Sambuci, et ipsarum admirandis viribus, quod cum aliquando quispiam princeps (nomen ejus excidit) in venatione, cum aberrasset a suo comitatu, tandem post multos errores atque varias in sylva vasta jactationes, accessisset ad tuguriolum quoddam, reperire ad fores ejus sedentem βαθύνηρον, hoc est, profundæ ætatis rusticum lacrymas fundentem.

qui causas fletus rogatus responderit: paulo se ante plagas a patre accepisse, miratus princeps pempelon illum et capularem senem, quique jam utrumque pedem in sepulchro habere videretur, patrem adhuc habere superstitem, quique tantis sit viribus, ut filium senem plagis afficere posset, cum causam iterum rogasset, cur a patre pulsatus fuisset, respondisse: Ideo durius tractatum fuisse a patre, quod avum suum patris patrem, qui in eodem tuguriolo cum filio et nepote batenus consenuerat, incautus sublatum, dum in alium scamnum transferre, et collocare voluit, invitus in terram e manibus suis delabi siverit, minimeque placide in solo collocavit: unde principem accensum, ut tres illos senes in uno tuguriolo conspicuos cerneret, et coram colloqueretur, et rogaret, quo ciborum genere usi tam diu batenus superstites mansissent, et respondisse communi et vili ciborum genere, qui constiterit fere pane, sale, lacte et caseo, unus autem certo tempore quotannis succo seu massa liquida, quæ de bacis Sambuci etiam hac nostra ætate ad varios usus conficitur. Ac illum succum Theriacæ instar efficacissimum sibi longo tempore fuisse, cujus beneficio ad senectutem illam pervenerit, quam ille coram oculis intueatur. Interea vero alicui equites amicum principem querentes cum ad tuguriolum accessissent, invento principe longius cum illis tribus senibus principis colloquium inturbant."—Mich. Neandri Soravienalis, 'Physice, sive potius Syllogæ Physicæ Rerum Eruditarum,' Pars prima, Lips., 1691, p. 240.

ED. MARSHALL.

Johann Neander was a German doctor born at Bremen. He was the author of a curious and rare work called 'Tabacologia id est tabici seu nicotianæ descriptio,' &c., 1622, translated into French in 1625. He also wrote 'Sassafralugia,' 1627.

CONSTANCE RUSSELL.

Swallowfield.

Doubtless a mistake for Nicander, of whom, and his various works, Dr. FERNIE may find some account in the 'Lexicon Universale Hofmanni,' Baale, 1677, "Scripsit Theriaca," &c.

C. LEESON PRINCE.

HERALDIC (7th S. xii. 129).—The answer to M.'s query is very simple. If the arms originally granted to John Jones were limited to his descendants only, then Thomas Jones (not being descended from John) is not entitled to use them. If the limitation included the descendants of the grantee's grandfather or other ancestor (which is highly improbable), then he would be entitled.

C. H.

It would depend a little upon the wording of the grant of arms to John Jones. If this embraced other descendants of his grandfather, then Thomas Jones might, as one of these, bear the arms. But if the grant was to John Jones and his descendants only, it would not cover Thomas Jones.

GEORGE ANGUS.

St. Andrews, N.B.

Arms are hereditary possessions, and persons wishing to bear arms must be able to trace their descent back to the original grantee, as a grant of arms is not retrospective, unless made so in the

grant. Therefore Thomas Jones, in the case mentioned by M., is not entitled to the arms granted to John Jones. He would have to apply to the proper authorities for a grant of arms, which, under the circumstances, perhaps would be the same coat as that granted to John Jones with some mark of difference.

ARTHUR VICARS.

JAMES SMYTH, COLLECTOR OF DUBLIN, AND OF LIMERICK (7th S. viii. 327).—James Smyth, the collector, married Miss Carew, of Castleborough; their daughter married Darby O'Grady. I have a beautiful royal descent in my possession, *via* Smyth, Kingsmill, and St. Leger, of the descendants of the above Smyth. L. A. Guinness (Lord Ardilaun) and Lord Iveagh descend also from James Smyth's brother.

WM. H. KELLAND.

ZOOTOMIST (7th S. xii. 128).—In illustration of the occasional classical aspirations of tradesmen may be cited the greengrocer in the Walton Road, East Moulsey (the village on the opposite shore to Hampton Court), who offers fruit and vegetables not "fresh gathered," but "de die in diem." His shop stands, if I recollect aright, at the corner of the road leading to the schools; so the inscription may be taken either as a tribute to the schoolmaster or as significant of the fact that the latter has been "abroad" in this district. I have a dim recollection of having read of other such classical efforts of tradesmen. A recollection, however, of the adventure of Roderick Random and Strap with the classical innkeeper would lead one to beware of such excursions out of the ways of legitimate trade. "The cobbler should stick to his last."

THOMAS J. JEAKES.

Tower House, New Hampton, S.W.

'HUNTINGTOWER': SCOTCH SONG (7th S. xii. 87).—This modern 'Nut-Brown Maid' is in most popular collections of Scottish songs, and it is given in Kyle's 'Scottish Lyric Gems' (Glasgow, 1880), and in Boosey's 'Royal Edition of the Songs of Scotland,' in the latter of which the text is edited and annotated by Dr. Charles S. Mackay. Although probably not very old, the ballad is traditional, and editors avoid the question of authorship. It is well known and a great favourite among the Scottish peasantry. At amateur concerts in remote country districts, 'Huntingtower' is frequently given as a duet by the leading soprano and tenor, forming the dramatic feature of the occasion. I have often heard it in such circumstances very gracefully and effectively rendered. Like other genuine Scottish songs, however, it has in recent years found its position threatened by the effusions of the music hall.

THOMAS BAYNE.

Helemburgh, N.B.

I was rather surprised to find that this song is not in Johnson's 'Scotts Musical Museum,' nor in

the 'Book of Scottish Song,' by Alexander White-law (Glasgow, Blackie & Son). It is in 'The Songs of Scotland,' music edited by J. Pittman and Colin Brown, poetry edited (with notes) by Dr. Charles Mackay (London, Boosey & Co.), but without any note. In the 'Popular Songs and Melodies of Scotland,' with notes by G. Farquhar Graham (Glasgow, J. Muir Wood & Co.), Balmoral edition, p. 152 (a capital book), the song is given with the following note:—

"This Ballad is traditional in Perthshire, and is believed to be ancient. It is not known to have been published, however, before 1827, when Kinloch gave in his 'Ancient Scotch Ballads' a version of it, taken down from the recitation of an idiot boy in Wishaw. Since that time various versions have appeared, but whether they were taken down from recitation or are merely specimens of modern work is uncertain. One of them was written by Lady Nairne, with the express intention of making the ballad agree rather better with modern notions. The air has all the simplicity of the olden time, and may be coeval with the ballad; but it is not known to have been written down till within the last half century. There is, however, a tune in Durfey's 'Pills,' v. 42 (repr. 1719), which bears so strong a resemblance to it as to suggest the idea that it may have been the form of the melody at that time. The song there adapted to it is an Anglo-Scottish version of 'Hey Jenny, come down to Jock,' and is styled 'The Scotch Wedding.'"

I may add that this song is sometimes referred to as 'The Duke of Atholl's Courtship.'

J. B. FLEMING.

Beaconsfield, Glasgow.

THE GAME OF TROCO (7th S. xii. 27, 136).—Reading over what I have written about the game, I see I have left it liable to a slight misapprehension. I have spoken of only one ring, and have not made it plain, as I ought, that a ring as well as a ball has to be provided for each player.

R. H. BUSK.

Miscellaneous.

NOTES ON BOOKS, &c.

Monumental Brasses. By Rev. Herbert W. Macklin. (Sonnenschein & Co.)

This is a most excellent little handbook. It cannot, of course, be compared to any one of the large volumes devoted, in whole or in part, to this interesting subject, but it fills a place of its own which has never been occupied before. The tourist cannot carry a folio volume or a set of the *Archæological Journal* in his pocket, and yet it is a necessity for almost every one to have some guide on this interesting subject. We speak with diffidence, but we believe we are correct when we assert that there are more old monumental brasses in England than there are in all the other countries of Europe put together. Religious bickerings and the constant pillaging which follow in the track of armies have swept away nearly all those which we may feel well assured once existed in France. Of those that remain in the Netherlands, Germany, and the Rhine lands we have no catalogue—nothing, indeed, as yet in a collected form that we can bear of except the handsome volume on foreign brasses issued by the Rev. W. F. Greeny about five years ago. As our country is the land where this

form of art can alone be studied in detail, it is important to have a portable volume telling the reader where the objects are preserved, and also explaining many of those details which will by no means come to him by the light of nature. Many of the most interesting brasses are commemorative of ecclesiastics. Modern controversies have, no doubt, extended popular knowledge as to the names and functions of mediæval vestments, but there are many among us still who would feel in difficulty if they had to give a description of any priestly figure in stone or brass that they might chance to be interested in. Such ignorance cannot exist any longer among those who possess Mr. Macklin's volume, for he has given an engraving of a figure which forms a complete directory of ecclesiastical costume. If the book contained no other engraving than this one it would be worth far more than it costs.

We trust we have not among our readers any one so stupidly unimaginative as to ask what is the use of the study of monumental brasses. We confess ourselves quite unable to explain to those who do not know already what is the good of any kind of knowledge whatsoever. If, however, it be conceded that it is a good thing to know something of our ancestors of former days, we may remark that in no other form has a representation of them come down to us so entirely lifelike. It may be a matter of debate to what degree the faces are portraits, but it is quite certain that as regards costume they leave nothing to be desired. The men of the Wars of the Roses come before us as they fought at Tewkesbury, Barnet, and Wakefield, and the priests and ladies are represented in the most minute details of their costume. In two instances we get even more than this. A knight of the race of Stapleton has his favourite dog at his feet. That it is his own pet, not a fancy sketch, is proved by the label of its name, "Jakke," which accompanies it. A Gloucestershire lady is also accompanied by her little favourite on her tomb. Its name was "Terri."

When art was declining it was not uncommon to represent skeletons or shrouded bodies on tombs. The author gives a sketch of two things of this sort, dated 1499, from Aylham, in Norfolk. They are very ugly, but most useful as showing how dead bodies were clad in grave-clothes at a time when coffins were uncommon.

Il Principe. By Niccolò Machiavelli. Edited by L. Arthur Burd. (Oxford, Clarendon Press.)

Proof how close is now the study of Renaissance thought and action stronger than is furnished by the appearance of this handsome and scholarly edition of Machiavelli's celebrated treatise is scarcely to be hoped. Here, with an erudite introduction by Lord Acton and prefaces and appendixes by Mr. Burd, we have a goodly volume of some four hundred and fifty octavo pages dedicated, which, as regards size at least, might be given in a hundred 12mo. pages. Very far are we from grudging the labour that has been bestowed. In a whimsical page of his lately printed 'Diary,' Scott gives the quatrain written by Hume on a pane of glass in an inn at Carlisle, which constitutes all Hume's poetical baggage. This is as follows:—

Here chicks in eggs for breakfast sprawl,
Here godless boys God's glories squall,
Here Scotsmen's heads do guard the wall
But Corby's walks atone for all.

Scott is then moved by the notion of printing this poem in a handsome quarto as the poetical works of David Hume. "Line 1st admits of a descant upon eggs roasted, boiled, or poached; 2nd, a history of Carlisle Cathedral, with some reasons why the choir there has been proverbially execrable; 3rd, the whole history of 1745; lastly, a description of Corby Castle, with a plan and

the genealogy of the Howards." Stimulated by the idea, he says, "Gad! the booksellers would give me 500*l.* for it. I have a mind to print it for the Bannatynians." This good-natured banter is applicable to many modern books; but to apply it to so earnest and meritorious a work as the present is perhaps scarcely fair. Unlike most annotated books, this is of little use for school purposes. To follow closely the arguments and illustrations of Mr. Burd requires a knowledge of Greek, Latin, English, French, Italian, Spanish and German. Mr. Burd will not see a satire in 'The Prince.' Machiavelli treats Caesar Borgia solely as a politician, eliminating all notion of either sentiment or morality. His chapters on "The Purpose of the Prince" and on "Early Criticisms of the Prince" are valuable and important, and the historical abstract that is furnished is of great utility.

A Bibliographical Catalogue of Macmillan & Co.'s Publications from 1843 to 1889. (Macmillan & Co.) Books of this class have interest more than ephemeral. As a record of the achievements of a firm of spirited publishers the book makes appeal to modern readers. It must remain useful, however, to all engaged in bibliographical pursuits, and will win a place on the shelves of general reference of most engaged in literary studies. The arrangement of the volume is by yearly lists, later editions being given under the first edition, while an index of one hundred and eighty pages renders simple the task of reference. A large and eminently important production is, it is needless to say, chronicled. The history of the proceedings of the firm, its changes of site, and other matters since its first book—Craig's 'Philosophy of Training,' D. & A. Macmillan, 1843—was issued from 57, Aldergate Street, is given, and portraits of the two founders of the firm are supplied. It is to be hoped that the example will be followed. The Elzevirs issued catalogues of their various publications, and these books, as collectors know, are among the most sought after of their rarities. For the great printers—the Aldines, the Estiennes, Dolet, Plantin, and even Pierre Marteau—others have made compilations of more or less value. Happy times await our descendants, who will find most work of the class done to their hands. The volume is sufficiently handsome in all typographical respects to vindicate the place we gladly assign it.

Charters and Documents illustrating the History of the Cathedral, City, and Diocese of Salisbury. By the late Rev. W. R. Jones and W. D. Macray. Rolls Series. (Eyre & Spottiswoode.)

THE volume before us is the result of a double editorship. The late Mr. W. Rich Jones, whose 'Fasti Ecclesie Sarisburiensis' is a work well known to students, was removed by death in 1885, when he had collected much of the material for this volume. His manuscripts have been taken in hand by Mr. Macray, and the important collection is the result.

The church and diocese of St. Osmund were important in mediæval days. The rite which had its origin at Sarum, spread over a great part of England, was, it is alleged, the parent of some of the later Scottish and Irish uses, and was by no means unknown in continental lands. The record of the proceedings on the canonization of St. Osmund, which took place in 1456, was forwarded from Rome to Salisbury to be preserved there as a perpetual memorial of the great bishop's sanctity. When the present volume was in process of compilation this precious record could not be found. It has since been discovered, and Mr. Macray informs us, is about to be edited by Mr. A. R. Madden.

The present volume, though deficient in this remarkable document, contains much of great importance. There

are charters of Henry I., Stephen, Matilda, and succeeding kings, about a dozen papal bulls, and documents which will interest our French friends relating to the abbeys of Bec, Noyon, Præaux, and Fougères. The constitutions of Richard Poore are valuable as showing the constitution of a mediæval cathedral. One of the most interesting documents in the volume is the will of Robert de Kareville, who was in the thirteenth century the treasurer of the church. Mr. Macray has discovered among the Salisbury evidences a pedigree, in narrative form, of the family of St. Osmund. It is probably authentic. Whether true or not, it bears testimony to the value put upon high descent in former days.

Aristotle on the Athenian Constitution. Translated, with Notes, by F. G. Kenyon. (Bell & Sons.)

MR. KENYON has followed up the good work he did in editing the text of this newly discovered MS. for the Trustees of the British Museum by rendering it into the vernacular, and this he has done in a very lucid and readable version. He intends it primarily not for scholars and specialists, but for the larger public who will take an interest in it as a literary document. That such a public exists may be argued from the fact of another translation appearing simultaneously from the hand of another Oxford man, Mr. Costi, of Oriel. Mr. Kenyon sees reason for believing that the treatise was composed not later than 325 B.C., and that, if not the actual work of Aristotle's own hand, it was at least written under his direction, and carries the weight of his authority. The new details in the early history of Athens brought to light by this work, and the refutation it supplies of the conjectural restoration of some historical facts hitherto accepted, are well brought out in the introduction. Anthropologists will notice the survival of certain primitive customs in chap. lviii., e.g., the king-archon and the tribe-kings putting inanimate objects and the lower animals on their trial when they had caused a man's death.

MR. ELLIOT STOCK announces a 'History of the Parishes of St. Ives, Leland, Toweduck, and Zeunor, in the County of Cornwall,' by John Hobson Matthews, from the earliest times, founded largely on historic documents.

NOTICES TO CORRESPONDENTS.

We must call special attention to the following notices:

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

We cannot undertake to answer queries privately.

To secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

C. H. (Query on "Fitzroy").—No such query has been received.

J. S. ("Inquiry Office").—We do not know the address, and doubt if the office survives.

NOTICE

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'."—Advertisements and Business Letters to "The Publisher"—at the Office, 22, Took's Court, Cursitor Street, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

LONDON, SATURDAY, SEPTEMBER 5, 1891.

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Notes to Correspondents.

Notes.

ERRORS OF AUTHORS.

(See 7th S. xii. 104.)

I quite agree with your correspondent J. B. S. as to the necessity for accuracy of detail on the part of authors and, he might have added, of artists. As truth is the only salt that can save the world from corruption, we ought to cherish it to the utmost of our power, and not admit even that which may seem to us to be a trifling error or anachronism, while to the well-educated eye it is recognized as such.

Some twenty years ago a botanist visited the exhibition of the Royal Academy, and noticed a picture of one of the Merry Wives of Windsor, in which the landscape was adorned with the *Tulipa yaneriana*, which was not known in England before 1577. There was also the red geranium, not known until 1710; the camellia, 1739; and the Chinese primrose, 1820. There was also a picture of Hermione ('Winter's Tale') posing between a lemon and an orange tree, neither of which was known to the Greeks or Romans, and Shakespeare probably never saw one, as the first orange tree was introduced in 1595 at Beddington Park, and it took a century to become general, while the lemon tree was not introduced until 1648. It was also remarked, as a common error among artists, that the aloe, the cactus, and the

maize, which were unknown in Europe until after the discovery of America, were introduced into landscapes of ancient Greece and Italy. It was also noticed in the sculpture gallery that the allium and the crocus or saffron were introduced in flower together, which is not the case in nature.

During, and just after, the Crimean War a popular account of that unfortunate struggle was published in monthly parts, illustrated with steel engravings. I happened to be in a printing-office where one of these serials was manufactured, and after I had been watching the working off of a steel plate, the foreman gave me one of the impressions. Returning home by omnibus, I found myself seated opposite to a soldier, and put the engraving into his hands. He surveyed it with a critical eye, frowned, and exclaimed, "What in the world are the men in the trenches doing with their knapsacks on? I never heard of such a thing in all my life!" Now here was a man speaking on a subject with full knowledge, and with crushing criticism, as potent in its way as that of the botanist in the former example. The only idea the artist had of a soldier was a man with a knapsack on his back and a musket in his hand. He had never seen soldiers in the trenches, and so he misleads every one who buys his blundering performance.

My next illustration brings me back to the class of literature of which J. B. S. complains. Three autumns ago I was on a visit to a country house in Sussex, and found on the drawing-room table a novel by Mr. Rider Haggard, entitled 'Jess' (second edition, 1887). The scene is laid in the Transvaal, which the writer describes from personal knowledge, and he deals with well-known political events, so that accuracy of detail would seem to be the more necessary in dealing with historical data and descriptions of the country—features which render the "Waverley Novels" so charming.

It does not seem to be too much to expect that a writer who describes geological details should know something of geology, or at least should submit his work, which might otherwise mislead many thousands of readers, to the revision of a geologist. Surely the price that fiction now commands would warrant such an outlay, so that we might be spared the pain of reading of "mighty columns or fingers of rock, not solid columns, but columns formed by huge boulders piled mason-fashion one upon another." One of these is described as being

"some ninety or more feet in height, formed of seven huge boulders, the largest, that at the bottom, about the size of a moderate cottage, and the smallest, that at the top, some eight or ten feet in diameter. These boulders were rounded, like a cricket-ball—evidently through the action of water, and yet the hand of Nature had contrived to balance them, each one smaller than that beneath, the one upon the other, and to keep them so."

But this was not always the case. For instance, a very similar mass that had risen on the near side of the perfect pillar had fallen, all except the two bottom stones, and the boulders that went to form it lay scattered about like monstrous petrified cannon balls" (pp. 43, 44).

There is no authority for the above details except such as the writer's imagination supplies, any more than for the following tremendous description of the fate of one of these imaginary columns during a thunderstorm:—

"Suddenly one of the piled-up columns swayed to and fro like a poplar in a breeze, and fell headlong with a crash that almost mastered the awful crackling of the thunder overhead.....Down it came, beneath the strokes of the fiery sword, the brave old pillar that had lasted out so many centuries, sending clouds of dust and fragments high up into the blinding rain."

It is true that South Africa is in some respects a land of boulders; but there is no known natural process capable of piling up these columns as described above. Nor are these boulders water-worn, as the writer supposes. Geologists formerly regarded all boulders as being ice-borne, seeing that they present many of the phenomena of the ice-borne boulders of the glacial period; but those of the Transvaal differ in being generally rounded, and consist for the most part of fragments broken off from the nearly horizontal strata. The valleys are often floored with them, the blocks being heaped confusedly together; but there are in some places remains of stratified rocks, or shales, as Mr. Stow describes them, in the Kolberg, which have been weathered or

"denuded into a remarkably-shaped shoulder, jutting out like the form of a portico from the mountain side. They appear to have been left perfectly undisturbed upon the more ancient rocks forming the principal part of the mountain. These latter rocks rise on each side into *koppies* sixty feet high. Signs of stratification may be seen very distinctly in the hill to the left. Here two of the layers have weathered until their surfaces have assumed a rude columnar appearance. The parts above these, and also those that cap the other *koppies*, are composed of rather more coarsely crystalline rocks. They also show lines of stratification; but instead of the columnar appearance just mentioned, they cleave into immense blocks piled one on the other, and looking in many places like Cyclopean walls flanking the tops of the hills."*

Hence it appears that Mr. Haggard, seeing the weathered mason-like remains of stratified rocks, supposed them to be built up from the rounded boulders of the older boulder bed. The boulders are smooth, but not rounded "like cricket balls"; and in weathering, or falling out into the valleys, they are often piled up to no great height, and are kept in place by mutual lateral support. The largest are rarely more than six feet across, and there is nothing that can give any sanction to the statement that in the Transvaal there are columns formed of ball-shaped boulders which have been rounded by the action of water, and which have

subsequently been balanced one on the other. The statement is altogether misleading, and therefore mischievous; and yet the writer persists in it to the end, for at p. 330 we read, "The moon's first rays lit upon one of the extraordinary pillars of balanced boulders."

O. TOMLINSON.

It would not be difficult to fill several numbers of 'N. & Q.' with blunders of this sort. Sometimes, I am ashamed to say, they are made on purpose. In a book called 'Tales Explanatory of the Sacraments,' by the authoress of 'Geraldine,' published in 1846, there is a story called 'The Priest of Northumbria: an Anglo-Saxon Tale,' to which the writer appends a note, a part of which I here reproduce:—

"The ceremonies accompanying Ordination have varied in many points since the time of 'The Priest of Northumbria,' and have passed through successive changes to their present full and beautiful form. It would have been more historically correct to have represented in this little work the ceremonial as it was used in the seventh century, but then the object of this tale must have been renounced, which is to make its young readers familiar with the ceremonies that pass before their own eyes in the present day."—Vol. ii. p. 261.

I am quite sure that the authoress of 'Geraldine' in this, as in everything else she wrote, was desirous of doing that which was most fitting under the circumstances; but there cannot be a doubt that in this case she acted unwisely. Most readers are careless persons who skip the notes. We may be assured that many persons who have read her interesting tale have gone away with the conviction that the services of ordination were the same in Anglo-Saxon days as they are in the Catholic Church at present. It is, however, but justice to add that the lady has appended notes so as to enable her readers to compare the ceremonials of the seventh and nineteenth centuries.

ANON.

Catholic novelists make thoughtless assertions at times which their co-religionists would not endorse. For instance, in 'La Recherche de l'Absolu,' one of Balzac's best novels, Madame Claës says, "J'ai eu le courage d'étudier une science (la chimie) condamnée par l'Eglise, pour être en état de la comprendre." Has the study of modern chemistry ever been condemned or discouraged by the Catholic hierarchy?

B. D. MOSELEY.

Burslem.

BYRONIANA.—In a copy of Anna Seward's 'Memoirs of the Life of Dr. Darwin,' 8vo., 1804, which I recently purchased, are several pencil notes by the poet Byron which seem worthy of preservation in the pages of 'N. & Q.' They are as follow, viz.:—Preface, p. xi, l. 2, Piozzi's 'Memoirs of Dr. Johnson, &c.:' "There is no fidelity in them." P. xiii: "If this language is supposed to be elegant, by a writer presuming to censure Johnson, she ought to be told that it is not English." P. 5:—

* Quart. Journ. Geol. Soc., xix. p. 588 (1874).

"If you must drink wine, said he, let it be home-made. It is well known that Dr. Darwin's influence and example have sobered the county of Derby; that intemperance in fermented fluid of every species is almost unknown among its gentlemen."

Byron adds, "Who sobered all other counties at the same time?" P. 58, l. 5, "refutation": "So far from being refuted, Burke's work ['French Revolution'] now seems to have been written almost in the spirit of prophecy." P. 129, to foot-note he adds, "Thank you." P. 202, after "ens": "There's learning for you." P. 208, at foot: "Yet the poetry of the *Anti-Jacobin* sells ten times more than the 'Botanic Garden.' Miss Seward's prophetic and critical powers seem well matched." P. 347, l. 10, "carts": "Night-carts." P. 353, "languages," second line from bottom: "Not from a better, but from our more enlarged ideas and more varied science." P. 356, foot-note: "No, no, madam, faulty as Darwin is, you cannot mend him." P. 390, l. 2, "Parkers": "Natural daughters." P. 412, fourth line from bottom, "hire": "What is to feel when he eats them down by thousands and tens of thousands?" P. 413, l. 12, "Dr. Percival": "The true author of the system is Mirbel, a Frenchman, and it is refuted by another Frenchman, Peschier." P. 420, foot-note: "Pray, madam, before you criticize Homer and Pindar, learn Greek." P. 430, the end:—

"This work seems equally unworthy of the author and the subject. It shows neither literature nor taste. The sentiments are generally commonplace, and often erroneous; and the style so affected as to leave English Idiom and English Grammar quite out of sight."

End of the MS. notes.

On the fly-leaf at the end Byron has written, also in pencil, the following verse:—

To these Fox-hunters in a Long Frost.
Of unlearned men L^d Falkland did say,
"I pity 'em much on a long rainy day."
Ye Fox-hunters, too, are quite as much lost
When winter the ground has clothed in frost.

The book was formerly John Leacroft's, and has his autograph and date 1809 on the title; but it had previously belonged to the Southwell Book Club, with their names, J. Becher, S. Becher, &c. "Mr. Leacroft had it from Sept. 22 to Oct. 14, 1805," and "Mrs. Byron October 3rd 1st 1806," during which time the above notes were probably written. The last entry is in 1808, after which it became the property of John Leacroft. It is in the original boards, clean, and in good preservation.

HENRY T. WAKE.

Fritchley, Derby.

SERIOUSLY.—This word occurs in Chaucer's 'Man of Lawes Tale,' l. 185, and is merely another spelling of *seriously*, but is used in the peculiar sense of Lat. *seriatim*, in due order, in detail, minutely. In my note on the passage I give a quotation for it from Fabyan's 'Chronicle.'

The 'New English Dictionary,' quite rightly, s.v. "Ceryows," refers us to "Serious." Meanwhile, some further illustrations of this word will be acceptable to many readers of Chaucer.

In Skelton's 'Garland of Laurell,' l. 581, we have:—

And *seriously* she shewyd me ther denomyacyons,

Dyce's note (vol. ii. p. 452) has:—

"*I. e., seriatim.* So in a letter from Take to Wolsey: 'Thus proceeding to the letters, to shewe your Grace *summarily*; for rehersing every thing *seriously*, I shal over long moleste your Grace' (State Papers, 1830, i. 299)."

But the most interesting point is that Lydgate caught up this word from his master, and in his 'Siege of Troye' has used it over and over again. I give only a few examples:—

And whan the kyng had herd *seriously*
Thentent of Iason sayd so manfully.

Book i. ch. v., ed. 1555, fol. C 4, back,

As in this boke ye may hereafter rede

Ceryously, if that ye list take hede.

Book ii. ch. x. fol. F 2, back,

How *seriously* Guido doth expresse.

Book ii. ch. xv. fol. K 1/

(The context is too long to quote.)

I must the trouthe leue

Of Troye booke, and my water breue,

And ower passe, and not go by and by,

As doth Guydo in ordre, *ceryously*.

Book ii. ch. xv. fol. K 2.

And fyrste in Messa he telleth of the fyght,

Whan they entred, and of their welcomyng,

And *ceryously* he tolde eke of the kyng.

Book ii. ch. ix. fol. M 5.

And she him tolde the aunswere of the kyng,

Ceryously, gynnynge and endinge.

Book iv. ch. xxx. fol. T 3, back.

Other references are book iv. ch. xxx. fol. T 5, col. 2; *id.*, fol. U 4, col. 1; book iv. ch. xxxii. fol. X 3, l. 1; *id.*, fol. X 3, back, col. 2, &c.

We thus have the clearest proof of the sense attached by Lydgate to Chaucer's word; and Lydgate is the best commentator we have upon Chaucer's language. In Shakespeare *seriously* has its usual sense; but in Chaucer its equivalent *ceryously* has a sense which has long been obsolete.

WALTER W. SKEAT.

NORTHAMPTONSHIRE TOKENS.—In the new and revised edition of Boyne, by G. O. Williamson, the token of Isham of Ixworth (vol. ii. p. 889) is placed under Northamptonshire. It is engraved in Bridges (No. 10), but there is no parish of this name in the county. In the list of Northamptonshire tokens in *Northamptonshire Notes and Queries*, vol. ii. p. 208, the following note is given:—

"It has been suggested that two letters are omitted in Bridges' engraving, and that the place meant is Brixworth. But the name Gardenar Isham does not occur in the Brixworth registers; and it is known that a member

of the Isham family of Lamport went to reside in Suffolk. This token, probably, belongs to Ixworth in Suffolk."

In calendar i. of the Isham family letters at Lamport Hall (1563-1669) is the following entry:

"1638, March (173), Balsam.—Mr. Thomas Warner to his cousin Justinian Isham at Lamport. Has been and is in trouble himself, but his sorrow is doubled by the heavy news he hears from Ixworth of the death of Justinian Isham's wife. Refers to her early death and her young children."

Boyne, in his edition of the 'Tokens of Suffolk,' gives the Isham token, in conjunction with that of Bovidero and Syer, under Ixworth. If there is any reason for changing the locality I should be glad to know it. For reference purposes mention of where the tokens can be seen would be invaluable.

In the Northamptonshire portion of the 'Tokens' many notes are taken from the *Northamptonshire Notes and Queries*, which the editor fails to acknowledge.

JOHN TAYLOR.

Northampton.

A STATISTICAL CURIOSITY.—The following is a cutting from a local paper, Retford, Notts:—

"The following are the numbers of the births and deaths registered by the Registrar (Mr. Ward) in the Clarlborough Registration District during the last quarter. It will be seen that the number of births during the quarter exactly equals the number of deaths, both as to males and females—a curiosity which has probably never occurred before, and will never occur again. The figures are: 21 male births, 21 male deaths; 17 female births, 17 female deaths."

E. LEATON-BLENKINSOPP.

DRUMMOND OF HAWTHORNDEN AND THE 'POLEMO-MIDDINIA.'—Drummond's authorship of this work, which was first published (thirty-four years after his death) in 1683, has always seemed open to question (see 'Dictionary of National Biography,' vol. xvi. p. 48). I do not find that any one has yet noticed Defoe's positive statement in his 'Tour,' first edition, vol. iii. letter iii. p. 150. He writes:—

"The People who work in the Coal Mines in this Country.....are well describ'd by their own Countryman Samuel Colvil, in his famous Macaronick Poem, call'd 'Polemo-Midinia'; thus,

Cole-hewers Nigri, Girnantes more Divelli.

'Pol.-Mid.'

They are, indeed, frightful Fellows at first Sight."

Sam. Colvil of Culross was the author of 'The Whiggs Supplication; or, the Scotch Hudibras, a Mock-Poem,' first printed in 1681 (Chalmers's 'Biographical Dictionary,' vol. x. p. 103). A London edition, dated 1710, is now before me. Will any friends who are learned in Scottish bibliography inform me whether any credit is to be attached to Defoe's statement? Defoe knew much of Scotland at the date of the Union, and his statement as to the authorship of the 'Polemo-Middinia' seems to deserve examination.

C. E. D.

Oxford.

DRUSILLA, THE WIFE OF FELIX.—We are told in Smith's 'Dictionary of the Bible' that

"Felix had by Drusilla a son named Agrippa, who, together with his mother, perished in the eruption of Vesuvius under Titus."

But what Josephus says is that the young man perished with his wife, not his mother, on that occasion, which took place about twenty-one years after St. Paul was sent to Felix for judgment.

W. T. LYNN.

Blackheath.

BRAVO.—The intelligent foreigner is highly amused at the indiscriminate way in which English audiences use this word, regardless of the number and sex of the performers whom they wish to applaud. A tenor is, of course, *bravo*; but a *prima donna* is *brava*. More than one male artist can only be *bravi*, and if there are more ladies than one on the stage, and no gentleman is to be included in the applause, they should be hailed as *brave*—at least, according to Italian grammar.

L. L. K.

CYRUS.—The late Mr. Samuel Sharpe, banker, Hebraist, and Egyptologist, writes of a "King of the Medes, ruler in Babylon for a short time previous to Cyrus," but gives no references ('History of the Hebrews,' p. 279). As I am unable to verify his statements, I ask for authorities, for it seems to me that Xenophon puts such a theory altogether out of question; and I do not see why he may not be trusted, although the 'Cyropedia' is written in a very florid style.

The two princes in question, Cyrus of Persia and his paramount Cyaxares of Media, being uncle and nephew, start together on their campaign. The latter returns home; the former takes Babylon and exercises sovereign powers therein. He then goes home, visiting Cyaxares *en route*. He is by the latter betrothed to his cousin, with all Media for dowry, and *crowned* in his presence, Cyrus informing his uncle that a palace is furnished ready for him at Babylon, that he may always feel at home when travelling that way.

Cyrus then goes on to Persia, and is addressed by his father as an independent monarch who is expected to reside chiefly in his new dominions. It is contended that Cyrus never acted independently, but was throughout subordinate to father and uncle; still there does not appear to have been any proclamation reserving authority to Cyaxares, who certainly was not in possession previously to Cyrus.

A. HALL.

MRS. ISABELLA MILLS.—This lady was formerly well known and much admired for her musical talents, first as Miss Burchell and afterwards as Mrs. Vincent. She appeared as a singer at Vauxhall in 1751, and on September 23, 1760, made her first appearance on any stage at Drury Lane as

Polly in the 'Beggars' Opera.' Churchill ('Rosciad,' ninth edition, 1765, p. 34) thus introduces her:—

Lo! Vincent comes—with simple grace array'd,
She laughs at paltry arts, and scorns parade.
Nature through her is by reflection shewn,
Whilst Gay once more knows Polly for his own.

She died June 9, 1802, aged sixty-seven years, and was buried in the churchyard of old St. Pancras. A transcript of her monumental inscription, partly in verse, is furnished in Cansick's 'Epitaphs in the Church and Burial-Grounds of St. Pancras, Middlesex,' London, 1869, vol. i. p. 83.

Her husband, John Mills, Esq., of the Hampstead Road, who died July 29, 1811, aged ninety, and lies buried in the same place, is said to have been the last survivor of the few persons who came out of the Black Hole at Calcutta in the year 1756 (*Gent. Mag.*, 1811, vol. lxxxi. pt. ii. p. 289).

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

WITCHES.—The following extract from the *London Magazine and Monthly Chronologer* for March, 1736, perhaps is worthy of note, as it throws some light upon the thoughts of a bygone age which may interest some of your numerous readers:—

"Wednesday 24.—His Majesty went to the House of Peers.....gave the Royal Assent to.....and to the Bill for repealing the Statute made in the 1st of K. James I. entitled, An Act against Conjurat[i]on, Witchcraft, and dealing with evil and wicked Spirits. The odd Notions which prevail'd upon this Head, when the Act now repeal'd had its full operation, may partly appear by the following Extract from a Book published in 1627, by Rich. Bernard, Minister of Batcombe, in Somersetshire, entitled 'A Guide to Grand Jurymen, about the Trial of Witches.' There are more Women Witches (says he) than Men, and it may be for these Reasons: 1. Satan his Setting upon these rather than on Men, since his unhappie Onset and prevailing with Eve. 2. Their more credulous nature, and apt to be misled and deceived. 3. For that they are commonly more impatient and more superstitious, and being displeased more malicious, and so more apt to bitter Cursing, and far more revengeful according to their Power, than Men; and so herein more fit Instruments of the Divell. 4. They are more Tongue-ripe, and less able to hide what they know from others, and therefore in this Respect are more ready to be Teachers of Witchcraft to others, and to leave it to Children, Servants, or to some others, than Men. 5. And lastly, because where they think they can command, they are more proud in their Rule, and more busy in setting such on worke whom they may command, than Men; and therefore the Divell laboureth most to make them Witches: because they upon every light Displeasure will set him on worke, which is that which he desireth. See Instances in Bodin in his 'Dæmonomania,' and the Confession of Mother Demdike a Lancashire Witch; for he will ask and press to be commanded: and if he be called upon, and not set on Worke, it may cost the Party his, or her Life: So displeased is hee, if he bee not set on Worke, which Women will bee ready enough to doe."

F. W. DENTON.

Grimesthorpe.

THE LIBRARY OF TRINITY COLLEGE, CAMBRIDGE.—It appears from Colley Cibber's

'Apology' for his life that Caius Gabriel Cibber, his father, "a celebrated sculptor," carved the statues on the Library of Trinity College.

"My father," says Colley Cibber ('Life,' written by himself, p. 50, third edition, London, 1750), "during his late residence at Cambridge, in making some Statues that now stand upon Trinity College New Library, he had contracted some Acquaintance with the Heads of Houses."

These statues presumably are there still, and I hope there is no danger of their removal.

S. ARNOTT.

Gunnersbury Vicarage.

ENGRAVINGS OF DERBYSHIRE SCENERY.—Many years ago I can remember some very fine line engravings, oblong folio in size, of romantic and picturesque spots in Derbyshire, one of the most beautiful of English counties. They were engraved by Francis Vivares, who was born in 1712, after paintings by Thomas Smith, of Derby, who died in 1769, and must have been an excellent artist. The engravings possessed great merit as works of art. In most of them figures of gentlemen and ladies were introduced in the foreground, habited in the dress of the days of George II. The gentlemen are depicted as wearing velvet coats, satin breeches, silk stockings, and bag-wigs; and the ladies are dressed in ample petticoats outspread with hoops, sacques, high-heeled shoes, and powdered hair turned back over their foreheads, as was the fashion in "the teacup times of hood and hoop, Or while the patch was worn." Let me note a few of the engravings whose titles are remembered:—

The Peak Cavern at Castleton.

Thorp Cloud, from the Gardens at Ham Hall.

A View in Monsal Dale.

Prospect of a Cascade near Matlock Bath.

Hopping Mill, Ware, near Derby.

Haddon Hall, an ancient Seat of the Duke of Rutland.

The Lovers' Walk in Dove Dale, near Ashborne.

Chae Torr.

Anchor Church on the Trent, in the parish of Foremark.

It would be interesting to know what has become of the original paintings. Perhaps some are yet preserved in private collections in the county, like those of the more famous native artist Joseph Wright, of Derby. No doubt a complete set of these engravings is very scarce and valuable.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

THE RIGHT HON. SIR WILLIAM DRUMMOND OF LOGIEALMOND.—In the memoir of this gentleman at vol. xvi. p. 51 of the 'Dictionary of National Biography' no mention is made of his marriage; but I presume the following entry refers to him: "At London, December, 1794, Wm. Drummond of Logiealmond to daughter of Charles Boone, Esq., M.P." (*Scots Mag.*, lvi. 801). It may also

be added that his father, John Drummond (son of William Drummond of Ballathie), succeeded to Logiealmond on the death of Thomas Drummond, son of Hon. Sir John Drummond of Logiealmond, fourth son of the second Earl of Perth. Thomas Drummond died December 18, 1757, and his widow, Grizel Leslie, died at Logiealmond July 12, 1761. Sir William's father married Lady Catherine Murray, sister of the fourth Earl of Dunmore, and died at Logiealmond September 9, 1776 (1781?), leaving two married daughters—Catherine, the wife of Sir George Stewart, Bart., of Grandtully; and Louisa Clementina, who married first, at Murthly, December 13, 1797, to Lieut. Cecil, of the Windsor Foresters; secondly, at Logiealmond, September 13, 1805, as second wife of Robert Stewart, of Alderston, co. Haddington, who died 1827.

It may be presumed that Sir William's grandfather, William Drummond of Ballathie, was a younger son of the Hon. Sir John Drummond of Logiealmond, though this fact is not stated in the peerages.

SIGMA.

THE MOCK MAYOR OF GARRATT. (See 7th S. xii. 97.)—The wooden sword of state of "Sir" Jeffery Dunstan, the Mock Mayor of Garratt, together with a collection of woodcuts illustrating the local custom, is to be seen in the Wandsworth Free Public Library.

L. L. K.

PLACE-NAMES.—A list of place-names is given from time to time in the pages of 'N. & Q.', and it is desirable, when one comes across them, to make a record of them. The following occur in some deeds relating to Codnor, Derbyshire, to which I have had access lately. I merely chronicle them, without attempting to give their derivation—a thing which is always hazardous without a knowledge of the locality. Some, of course, speak for themselves. In a deed of September 6, 1775, mention is made of lands enclosed within Codnor Park called—

The Two Horse Pieces.
The Back Hill.
The Copy.
The Foxhole Close.
Playne Close.
Close called the Conygre.
The Hill Close.
The Conduit Close.
The Tyle Howse Lawnd.
The Great Lawnd.
Hermitage Lawnd.
Coal Pit Close.
Cote Close.
High Oak Piece.
Seel's Damsted.
The Pingle by the Pool.
Ox Close.
Great New Close.
Town's House.
The Roods or Pingles.
The Cony Warren or Langley Moore.
The Riding Chappel and Yard.

In a conveyance of 1809:—

The Far Lawn, otherwise the Great Stump Oak Lawn.
Several closes commonly called the first Sogs, the Middle Sogs, the Far Sogs.
The Cinder Hills.
The Thorn Tree Close.
The Lordship of Riddings.
Jacksdale Common.
Greenhill Lane.

G. L. G.

JOHN EACHARD, D.D. (1636?-1697).—The annexed note, found in "Articles Exhibited at Hallesworth, April 18, 1650, against Laur. Eachard, Minister of Yoxford, co. Suffolk, with Testimonial in his Favour" (Univ. Lib., Camb., Baker MS. 42, Mm 1.53, ff. 214-220) will serve as an interesting addition to the account of Dr. Eachard appearing in 'Dict. Nat. Biog.,' vol. xvi. p. 302. The entry reads: "This Mr. Lawrence Eachard was Father to Dr. Echard, late Master of Catharine Hall."

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

OLD.—Those who are interested in Shakespeare's familiar use of this word in such phrases as "old swearing," "old coil," and the like, may be pleased to see a fifteenth century example of the same:—

With sharpe swyrdys faght they then,
They had be two full doghty men,
Gode old fyghtyng was there.

'Le Bone Florence,' l. 679, in Ritson's 'Metrical Romances,' iii. 29.

WALTER W. SKEAT.

ROMANS IN BRITAIN.—The following is a cutting from the *Morning Post* of August 14:—

"Some time ago I discovered here a Roman pavement, but unfortunately it was on the very verge of my property, so I could not continue my investigations, as the pavement ran under my neighbour's land. I had, however, seen enough to convince me that I was merely at the entrance to a Roman house of some description, and patiently awaited confirmation of this fact. Unfortunately I could not, having just paid 1,000*l.* for the field upon which I found the first pavement, afford to pay a further considerable sum of money on the mere chance of discovering that I was right in my surmises. The portion of the land upon which the villa is situated has now been sold, and the purchaser purposes building himself a house. The villa is gradually disappearing before my eyes, the walls have all been knocked down, and only a very small portion of this valuable record of past times now remains. It is in vain that I have asked the Society of Antiquaries to send down here. They positively refuse, and yet I am convinced that there was here one of the most perfect specimens of a Roman villa to be found in England. I know the villa at Brading well, and I do not speak of these matters without being acquainted with the subject, and it seems to me a very great pity that for want of sufficient interest or of sufficient knowledge nothing should be done to preserve this valuable instance of Roman handiwork and Roman occupation. As a last resource, I appeal to you, in the hope that this letter may arouse some interest in the subject. I may add that the side wall of what I suppose to be a hot-air chamber—the walls of which were frescoed—was yesterday broken down, but the chamber

evidently continues for some distance, and the walls yet remaining may be preserved if only the Society of Antiquaries will rescue them.—Yours, &c.,

"ATHOL MAUDSLAY.

"Littlebourne, Twyford, Winchester, August 12."

And the following from the *Stamford Guardian* of August 14:—

"The remains of a stately Roman villa have just been laid bare by the miners employed at the Mid-Lincolnshire Ironstone Company's works at Lincoln. From the extent of the tessellated pavements laid bare there is hardly any doubt that in centuries long gone by there stood a Roman mansion on the site, which for magnitude was perhaps unrivalled in England. From time to time extensive basement floors have been laid bare, and from tentative explorations which have just been made still more floors remain to be uncovered. One of these patches of pavement just discovered extends forty-eight yards northward, from what might be called the main building, which had previously been broken up. The strip is thirteen feet in breadth, and down its centre is an intricate pattern worked in blue tesserae, a pattern much used in those days, and which, it is believed, was called the Grecian or Roman key pattern. On each side of this run alternately broad ribbons of white and narrower ribbons of red tesserae. There is another strip of pavement in the south of the above patch, which has been laid bare to the extent of twenty-seven yards. This piece is ten feet wide, and its western position is cut up in neat patterns, which shows that they formed the floors of rooms. It is evident that from the eastern extremity of these floors another long strip of forty-eight or fifty yards still remains to be uncovered. All the floors are no deeper than from eighteen to thirty inches below the surface of the soil. Mr. Ramsden, the manager of the works, is keeping a coloured plan of the whole of the pavement."

CELER ET AUDAX.

Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

ANDRONICUS.—Of course everybody knows that in Greek and Latin the *i* in this word is long. Nevertheless some persons contend that in the usage of educated Englishmen the *i* is short; that educated Englishmen say "Andronicus," not *Andronicus*, and that, on the principle that "communis error facit jus," it is pedantry and affectation to pronounce the word with the *i* long. Such persons also contend that in Shakespear's play of that name the *i* is evidently intended to be short, and so forth. Can you or any of your readers tell me what is the practice of educated men and of good society in this matter? Some people will be telling us that it is right to say "Vedigal" instead of *Vedigal*.

Bath,

PATRICK MAXWELL.

CHILD'S BOOK.—To whom is due the amusing "Memoirs of the Little Man and the Little Maid, with some Interesting Particulars of their Lives never before Published. London: B. Tabart &

Co., 1808"—twelve pages of music, twelve of poetry, and twelve clever hand-coloured stippled cuts?

ANDREW W. TURNER.

The Leadenhall Press, E.C.

GENERAL JOSHUA GUEST, 1745.—S. Taylor is said to have mezzotinted in 1744 a portrait of General Guest, painted by Van Diest in 1724. I am anxious to borrow or purchase a copy. Of course I have seen the bust in Westminster Abbey.

J. HORSFALL TURNER.

Idel, Bradford.

NIGHT-WALKER.—Maitland, describing the Tower in his 'History of London' (1756), notices the menagerie and the different animals that in his time (1754) were kept there. Among them he mentions "Two Egyptian Night-walkers and two apes from Turkey." The latter we may at once dismiss as regards their habitat; but one may assume that by naming the night-walker along with them Maitland implies that the creature was a beast of some kind. I can find no trace of it in any of my books, and three of our ablest zoologists to whom I have applied, and who have been most obliging, can give me no help. Can any reader of 'N. & Q.' assist me?

J. DIXON.

KURROGLOU.—

"The feats of Kurroglou, the great freebooter of Turkistan, recounted in ballads composed by himself, are known in every village of Northern Persia."—Macaulay, Preface to 'Lays of Ancient Rome.'

Have any of these ballads been translated into English or French; and, if so, where are they to be met with? Where is any account of Kurroglou to be found? When did he live? I see in a list of George Sand's works one entitled 'Kourroglou.' Is this a romance founded on Kurroglou's adventures?

JONATHAN BOUCHIER.

GREENAWAY FAMILY.—I should like to learn something of this family. I believe some of this name went to Ireland at the time of the Ulster plantation in the reign of James I.

R. L.

ST. LOUIS.—What is the authority for the assertion that, in consequence of a dispute with the Pope, St. Louis of France burned thirteen hundred persons in a church wherein they had taken refuge?

A. E.

WILLIAM MARKHAM, ARCHBISHOP OF YORK.—Can any of your correspondents kindly give the dates of Markham's ordination as deacon and priest, and tell me where he was consecrated Bishop of Chester on February 17, 1771?

G. F. R. B.

GENERAL FITZROY AND PRINCESS AMELIA.—Can any of your readers inform me who was the father of Colonel (afterwards General) Fitzroy, who is said to have married the Princess Amelia,

youngest daughter of King George III.? Was he the second son of the first Lord Southampton? I believe there is no doubt as to the marriage. The Princesses Augusta and Sophia are also said to have been privately married—the one to a celebrated court physician and the other to one of her father's equerries; but these marriages do not appear so certain.

H.

NELSON'S FUNERAL CAR.—It was formerly shown in St. Paul's Cathedral. Where is it now?

GEORGE ELLIS.

St. John's Wood.

PROVERB.—"To strike while the iron is hot." At what period did this proverb first appear in English form?

M. A. B.

BUNYAN'S 'HOLY WAR.'—In the address to the reader prefixed to the 'Holy War' Bunyan uses the phrase, "and kept thee from the sunshine with a Torch." Is this saying proverbial, or is it, as has been suggested to me, gleaned from some description of a pagan or Roman Catholic procession? Further, does the comparison "as familiar.....as now is the Bird with the Boy"—used in relation to the guise adopted by Diabolus—refer to an inn sign; and if not, to what does it allude?

P. W. G. M.

TO KEMB.—I read the other day in a North-Country paper that this word is in use with Border people, especially in Northumberland. What does it mean?

E. WALFORD, M.A.

Hyde Park Mansions, N.W.

CARMARDEN.—What is known of Richard Carmarden, at whose "cost and charges" the edition of Cramer's Great Bible was printed in 1566, at Rouen, dated March 21, "In Englyshe of The Largest and Greatest Volume"? It is sad to note that the head-line of Collects is printed "Lollets," in error; the prologue, reset, was appropriated by C. Hamilton.

A. H.

MAW FAMILY.—Any information about the origin, &c., of the Lincolnshire or any other family of Maws would be thankfully received by

GERALD W. MAW.

4, Maitland Street, Bedford.

ARMORIAL SEAL.—Amongst an interesting collection of old family seals is one of great artistic merit, executed about a century and a half ago, and bearing beautifully engraved upon a lozenge, Bendy of six ar. and gu., on a bordure erm. (possibly or) seven bezants (possibly roundles), impaling paly of six ar. and az., a fesse chequy az. and or. A search for these arms in Papworth's 'Armoriale' and elsewhere having proved unsuccessful, I seek for kindly aid from a source which rarely fails.

RUSTICS.

PONTEFRAC T CASTLE.—Some one has said—Horace Walpole, I think—concerning Pontefract Castle that "its name is in all the histories." Can any one give me an exact reference to the passage?

ASTARTE.

COUNTY SWAIN, U.S.—"Swain, a new county of North Carolina, United States; area, 500 square miles; population unascertained; capital, Charlestown." Can any of your readers say after whom this county is named?

FREDERICK LAWRENCE TAVARÉ.

30, Rusholme Grove, Manchester.

MALLET AND HOOD.—On reading the poem of 'William and Margaret,' by David Mallet (or Malloch), I was struck by the resemblance which Hood's 'Mary's Ghost' bears to it, particularly in the first and fourteenth verses.

'Twas at the silent, solemn hour
When night and morning meet,

sings Mallet, while Hood says—

'Twas in the middle of the night.

The fourteenth verse of 'William and Margaret' begins—

But hark! the cock has warned me hence;
and Hood has—

The cock it crows, I must be gone.

Could any one say if Hood took his humorous idea from the more sentimental Scotchman?

W. W. DAVIES.

Glenmore, Lisburn, Belfast.

SHAKESPEARE AND BACON.—Has the passage given below been cited from "The Charge given, by St Francis Bacon, his Majesties Attorney Generall, against Mr. J. S. for Scandalizing, and Traducing, in the publick Sessions, Letters sent from the Lords of the Councell, touching the Benevolence" ('Resuscitatio,' p. 65, ed. 1661)? "Mr. J. S." had been guilty (*l.c.*, p. 63) of setting forth the king

"for a Prince, perjured, in the great, and solempne Cath, of his Coronation,.....a mark, for an H. the 4th, A Match, for a R. the 24."

"And for your Comparison, with R. the 2," Bacon concludes his speech, "I see you follow the Example of them, that brought him upon the Stage, and into Print, in Queen Elizabeth's time; A most prudent, and admirable, Queen; But let me entreat you, that when you will speak, of Queen Elizabeth, or King James; you would compare them to K. H. the 7th, or K. Ed. I. Or some other Paralels, to which they are like."

Q. V.

TENNYSON FAMILY.—In the parish registers here are recorded the baptisms of the six children of Mr. Ralph and Mrs. Dorothy Tennyson. Of these, Dorothy was baptized September 24, 1718; Ralph, June 14, 1720; Michael, September 20, 1721; William, July 12, 1723; John, July 14, 1725; and Walter, September 19, 1726. The last

two died in infancy. We read in Burke's 'Peerage' that Lord Tennyson is descended from Michael Tennyson, the son of Ralph and Dorothy. From the dates he gives these may have been the same as the Mr. Ralph and Mrs. Dorothy who brought up a family at Barton. May I ask for corroboration or disproof of the supposition? I do not find the record of any Tennysons earlier than 1718 in our registers.

C. MOOR.

The Vicarage, Barton-on-Humber.

ERROR IN INSCRIPTION ON STATUE OF JAMES II.—MR. BONE called attention in 'N. & Q.' 3rd S. x. 265 to an error in the inscription on the pedestal of the statue of James II. in Whitehall Gardens. It remains as he noted, "Dei Gratia" for *Dei Gratia*. But I should like to ask whether the present inscription is the original one, or whether it has ever been recut, because I seem to have a very vivid recollection of my father pointing out to me when a boy—probably in the year 1844, when residing in Westminster—a mistake in the Latin which, if my memory serves me right, was of a more remarkable character than an erroneous letter, and consisted of two substantives in apposition being in different cases, "Jacobi" and "Rex." It is so long ago that I cannot remember exactly how they came; but I seem to have a distinct remembrance of something of that sort. The present inscription, copied by Mr. Bone for 'N. & Q.' in 1866, scarcely looks old enough to be the original, which was cut more than two hundred years ago.

W. T. LYNN.

Blackheath.

'THE ECONOMY OF PROVIDENCE.'—There was a book very popular in these parts some sixty years ago, called 'The Economy of Providence.' I do not know whether any author's name is on the title-page. It is nearly half a century since I saw a copy. I have a notion that the compiler was a Hull man, and that it was published in that town; but in these things I may be mistaken. Can any of your readers give information about it?

A YORKSHIREMAN.

UNDERSTANDABLE. (See 7th S. xi. 354, 365.)—In two successive numbers of 'N. & Q.' I find this word used by two of its most learned correspondents. Is it a simpler or more expressive word than *intelligible*; or does it differ from that word by some slight nuance, just as *readable* differs from *legible*?

W. F. PRIDEAUX.

Kashmir Residency.

AN ANNOYANCE JURY.—The following paragraph is from the *Times* of Nov. 2, 1832:—

"Yesterday an annoyance jury was summoned by Powell, an officer belonging to the Court of Burgesses, from the parish of St. Martin's-in-the-Fields, to survey and report on the state of the houses in York-street, Westminster, adjoining the houses Nos. 25 and 26, where the late frightful accident occurred. After examining

the building, five of the adjacent houses and four on the opposite side of the way were condemned. It appeared in the course of the investigation, that these houses had been repeatedly condemned by former annoyance juries. It therefore remains with the parochial authorities to see them pulled down or properly repaired. The performance of this duty ought to be strictly enforced."

What was an annoyance jury; and when was the institution abolished? A. F. R.

SILVER SNUFF-BOX.—I have a silver snuff-box, seemingly of foreign workmanship, with only one stamp on it, a V under a crown, and having inside the lid the following inscription: "A Token of Respect From Prince William of Pentwak to Nick B. Bull." Can any reader of 'N. & Q.' give me any information about these two persons?

C. HODGSON FOWLER.

REV. HENRY JACKSON: GENERAL JACKSON.—Will any of your readers kindly oblige me with information relative to the relationship which existed between the Rev. Henry Jackson, who was Presbyterian minister at Banbridge, co. Down, Ireland, from November, 1743, to February, 1795, in which year he died, and General Jackson, President of the United States. General Jackson's father emigrated to the North American colonies from Tubbermore, near Magherafelt, Ireland. The Rev. Henry Jackson was born at Tubbermore.

R. LINN.

Hereford Street, Christchurch, New Zealand.

PROVINCIAL.—The fifth article of the Directory for Worship, passed by the House of Commons Thursday, Jan. 23, 1644/5, and sent up to the Lords on Monday, Jan. 27, for their concurrence, which was voted, runs: "That Synodical Assemblies shall consist both of Provinciall and Nationall Assemblies" (*Perfect Diurnall*, No. 79, Jan. 27-Feb. 3, 1644/5; *Kingdomes Weekly Intelligencer*, No. 89, Jan. 21-28, 1644/5). Is this a mere aberration, or worth noting for the 'N. E. D.'?

H. H. S.

"THE BLACK CURSE OF SHIELYGH."—A story called 'The Courting of Dinah Shadd,' by Rudyard Kipling, contains the expression "the black curse of Shielygh." Should this meet the eye of the author, or any person who can explain the above, I shall be glad of the meaning of it, and particularly of the correct spelling in Irish, to which language it appears to belong.

JAS. PLATT, JUN.

INGEMANN.—Are any of Ingemann's novels translated from the Danish, excepting 'The Childhood of King Erick Menbed,' which was translated by J. Kesson, and published in 1846?

F. P.

DENMARK.—What is the best history of Denmark published in English? Are there translations of any of the good Danish histories? F. P.

Replies.

CALDERON'S ST. ELIZABETH.

(7th S. xi. 465; xii. 12, 91.)

I believe Miss BUSK is right. Mr. Calderon is the first to represent St. Elizabeth "mid nodings on," like Hans Breitmann's mermaids. The "old masters," with all their loose morals and their peculiar notions about the artistic value of the undraped human figure, never attempted to represent the saint in the nude, and the questionable honour of the new departure was reserved to an artist of Puritan England. Fiesole painted her with roses in the folds of her raiment, the roses being, I believe, an allusion to a miracle wrought in the interest of the lady's reputation for veracity. Cavazzola painted her as a Franciscan nun, and Hans Holbein the younger represented her as a royal lady distributing food and drink to the sick. Holbein's picture is in the Pinakothek at Munich, Cavazzola's at Verona. The iconographic rule is to represent her in widow's weeds, or as a princely lady, or a nun with a cripple or beggar at her feet.

Lord Salisbury, in his speech in the House of Lords, has consoled us that Mr. Calderon's picture will soon be relegated to the Chantrey Collection, where it will have less chance of offending the eye and shocking true artistic taste, and where innocent people may blush unseen. But still unsophisticated people, not educated in Parisian art circles, like Mr. Calderon, will occasionally stroll even into the Chantrey Room, which year by year looks more and more like the French picture gallery described by our friend from Yorkshire, Sammywell Grimes: "From one end o' th' raam to th' other it [begins to] luke like nowt as mich as an empty swimmin' bath whear a craad o' wimmin is waitin' for th' watter to coom in." Therefore a word of advice to the powers that be at South Kensington. Let them copy the example set by the authorities of the Naples Museum, who have had the good sense to crowd all antiquities relating to Phallic worship and other such indecencies into a closed room, and, in order to keep away young people and prepare old folks' nerves for what is coming, they have planted a policeman at the door, and have labelled the place "Gabinetto di Oggetti Osceni." The same plan could be carried out with little difficulty at South Kensington, and the "British Matron" would have less cause to grumble.

L. L. K.

Feeling myself wholly incompetent to take any part in the discussion of an artistic question, I think I am *therefore* in a position to venture to offer some remarks on a part of Miss BUSK's note on the above subject.

In the first place, I accept implicitly all that Miss BUSK says as to the historical part of the

question—provisionally, not having the means here and now of examining it—and remarking only that (supposing Dietrich's 'Life of St. Elizabeth' to be a recognized authority on the subject, and the quotation from it to which Mr. TENNYSON refers to be correctly given) it does seem that a person who "threw off all her garments" must, if that occasion is to be represented, be depicted *naked*.

The portion of Miss BUSK's note on which I wish to offer some observation is that in which she, with many others, criticizes the action of the Chantrey Trustees. She and the many others who have taken a similar view object to the selection of such a picture by them "for permanent exhibition in a gallery supported by grants to which people of all shades of thought have to contribute." It appears, further, from Miss BUSK's remarks that some people "virtually accuse him" (Calderon) of painting "a scene which should serve to pander to sectarian intolerance."

Now it seems to me, speaking simply as one of those who have to contribute to the grants in support of the National Gallery, that the duty of the Chantrey Trustees may be stated thus: If the picture in question were (hypothetically) submitted to a jury of competent artists who knew nothing of the scene represented, and who were asked simply, "Is that a beautiful and excellently painted picture?" and if the verdict of such a jury were favourable, the Trustees were justified; and if, on the jury having been further informed respecting the incident treated, they should have replied that it did not appear to them that the picture so treated was historically valuable, it seems to me that such second verdict should not have availed to alter their action.

But it is contended that they should have considered the feelings and opinions of the "people of all shades of thought who contribute," &c.; and, of course, the "shades of thought" alluded to are not artistic, but religious thoughts. Now I submit that this conception of the duty of the Trustees would logically lead us to shut up the gallery and dispose of the contents, by auction or otherwise, as best for the interests of "those who contribute," &c. Let it be remembered that we are a nation which has been pointed at as having fifty religions and only one mode of dressing eggs. Must all the art which the nation is content to purchase and preserve at its cost be confined to matters analogous to the one subject respecting which we are unanimous? If not, where would our weeding of our collection stop? We English did once upon a time set about dealing with our art possessions on this principle. And we had then only three or four, instead of fifty religions. I do not think that our proceedings in those days, and the result of them, will be felt by nineteenth century Englishmen to encourage us to begin again on the same

lines. What! Luther! Henry VIII! Queen Mary! Queen Elizabeth! Out with them! Why, good heavens, here is a glorification of the Pope himself! Do you mean to insult us? If I were only in Trafalgar Square instead of at Budleigh Salterton, and walked through our really matchless gallery for the purpose of conscientiously turning out every canvas that could offend any of my fellow countrymen of the "various shades of thought," or be supposed to "pander to sectarian intolerance," I should leave but a poor wreck behind.

One word on the remarks of A. H. which follow those of Miss BUSK and Mr. TERRY. "An artist," says A. H., "like poet and novelist, is at liberty to make history for himself." Hear, hear! I say ditto to A. H. But I would ask him, with reference to his objection that the picture in question is not "devotional," how many of the "sacred" subjects of the greatest schools of the palmy days of art can be described as "devotional" in their treatment? Of course A. H. will refer me to Beata Angelica, and probably he has the memory of that exquisitely devotional artist's frescoes in his mind. But certain memories of Ghirlandaio and Perugino—who, by the way, curiously enough, was anything but an orthodox believer—notwithstanding, I hardly think he can refer me to any other.

I remark lastly, on the criticism of A. H. to the effect that "the graceful lay figure before us, taken by itself, merely embodies the human presentment of grief," first that the expression "lay figure" involves a begging of the question; and, secondly, that a little psychological reflection will suffice to convince any man that no human being can embody any other save an entirely human presentment of grief or of any other emotion.

T. ADOLPHUS TROLLOPE.

Budleigh Salterton.

In vol. i. p. 98 of Hunter-Blair's translation of Bellesheim's 'History of the Catholic Church of Scotland,' we find, regarding the monks of Iona:—

"Private property was unknown. 'Be always naked'—so ran Columba's eremitical rule—in imitation of Christ.".....In harmony with this is the injunction of St. Columbanus, 'Nakedness and contempt of wealth are the first perfection of monks.'"

But does any one suppose that these monks went about without clothes?

St. Andrews, N.B.

GEORGE ANGUS.

Miss BUSK makes a very common mistake when she assumes that "the ordinary Protestant has no power of conception or sympathy" with such loving devotion to Christ as she describes, because the particular form of expression which is natural to a Roman Catholic mind seems to a Protestant childish and crude. The filial affection of an adult son is not less real than that of his young brother, though the personal

caresses bestowed on his parents will probably be much fewer. I could say more; but to do this would be to travel from the region of fact into that of polemica, for which the pages of 'N. & Q.' are not the proper place.

HERMENTRAUDE.

As coincidence supplies me with an illustration of the blunder in the rendering of this subject from again another European language, I give 'N. & Q.' the benefit of it. In the story 'Nella Lotta,' by Enrico Castelnuovo, now going on in the *Illustrazione Popolare* of Milan, in the number for August 2 occurs the episode of an honest man, temporarily unsuccessful as chairman of a commercial company, asked to resign his place quietly by way of compromise. He replies, "No; first I will unmask the adverse cliques, &c., and then I will resign." "Quando avrò messo a nudo questa cabale.....allora mi dimetterò"—another "burning" subject of the present day which, treated literally à la Calderon, might have been made very amusing as well as instructive by the pencil of a Hogarth.

R. H. BUSK.

In reply to the long letter of Miss BUSK, will you permit me to say that I think she has still missed the point of Dietrich's testimony, if accepted as indisputable? On the occasion in question he says that St. Elizabeth stripped herself *omnino*. On another occasion he says that she and her ladies were stripped *usque ad camisium*. What Miss BUSK fails to point out is the distinction which Dietrich intended to convey by these two forms of expression.

M.

BACCARAT (7th S. xi. 488; xii. 75, 151).—I am happy, while thanking Dr. MURRAY for the indulgent words at the end of his article, to be able to respond to his request by supplying the "facts" he requires in the following instances from French authors of *baccarat* spelt with the final *t*: 1. André Theuriat at p. 245 of a volume of tales, or sketches, called by the title of the first, 'Les Cèllets de Kerloz,' 1887. 2. P. 231 of 'Mon Oncle Barbasson,' by Mario Uchard, 1877 (fifth edition). 3. P. 204 and *passim* of 'Courte et Bonne,' by Marie Colombier, 1888. (Marie Colombier is exceedingly well known by her covert attack on Sarah Bernhardt under the name of "Sarah Barnum," on which Sarah Bernhardt retaliated by publishing for her a somewhat scandalous autobiography, travestying her name as Marie Pigeonnier.) 4. Throughout 'Une Nuit d'Amour,' which is part ii., and 'Le Marchand de Bois d'ébène,' part iii., of 'Les Compagnons du Glaive,' by Léopold Stapleaux, 1873. 5. P. 65 of 'Les Paresseux de Paris,' by Gontran Borys, 1870. 6. P. 3 of 'Lucie,' by Arsène Houssaye: there was no date on the title-page of the copy from which I quote, but I have since seen one dated 1873, which is called "Nouvelle Édition." Some &

these examples are, it will be seen, considerably before 1885; but I must add that it was only after long being struck by the frequency of this spelling—different from that I had supposed to be the received one—that I began to note it down, or I might, perhaps, have had earlier and still more important ones.

I must beg DR. MURRAY to observe that I never committed the "grotesque" error of saying that he or the 'Dictionary' asked us "to bow" to it, and it did not even occur to me that my words could bear that construction. I alluded simply, as I have done before, to the peremptory tone of the monitions with which we have been once and again referred to it by *collaborateurs* with *trop de zèle*, monitions which are fresh in the memory of all writers in 'N. & Q.'

I will frankly own, too, that I have been riled sometimes, when I have turned to the 'N. E. D.' for instruction, to find quotations from second-rate newspapers and writers of no literary eminence cited. I supposed these were given as authorities for the meaning and spelling of words, and I did not care to be referred to such authorities. In the recent review in the *Times* of the latest volume some excuse is made for this by saying that the work is a thesaurus and not a standard, which is ingenious, but my humble simplicity cannot see the use of thus adding to the bulk of the work and to the labour of wading up to what is right.

To take a case in point. There is this week, in an illustrated paper, a graphic account of sport in South America, to which my attention happens to be called, while I am writing this, by "one who knows," and he tells me that the technical words are wrongly applied. Should one of the "readers" for the 'N. E. D.' be minded to make a citation from this narrative for the illustration of these words, future learners will be misled.

Or if the case of a word already in type affords a better example of my meaning, I will select the word *baldacchino*. I will not now quarrel with what is said about the derivation of this. I believe it was among words I had occasion to search into for Dr. Fennell for the 'Stanford Dictionary,' and if I remember right I was led thereby to suggest something slightly different; but I will only here speak of the spelling. We learn from the 'N. E. D.' that the English equivalent of this Italian word has been spelt at different dates in a great variety of ways, many of which are there found collected with much research, and if anybody uses what he takes to be the English word he can choose his spelling among them, following the author he prefers; but if any one elects to adopt the Italian word—and being more sonorous it frequently gains the preference—he should spell it as Italians do. The quotation from Evelyn shows that he felt this, as an accurate literary mind must. But why should poor Lady Herbert be pilloried for a slip of the pen

and made (I am sure to her own regret) to mislead learners? She has lived in Rome often enough to know the spelling *baldacchino*, and yet in a hasty hour, snatched from the variety of social and charitable tasks in which she is immersed, she was, it seems, betrayed into writing *baldachino*, little thinking her slight act of carelessness was to be stereotyped in a dictionary.

With regard to the derivation of *baccarat*, I specially guarded myself against entering into that, but it will be seen (*ante*, p. 76) that Mr. Sala,* as well as myself, had heard of the game being supposed to have come from Italy at an early date. I will only now suggest that, however this may be, the spelling *baccara* rather points to an Italian or Provençal source for this word, since *a* is a most unusual termination for a French word; in fact, I can at this moment only recall the two instances of *brouhaha* and *cahin-caha*, both of which are almost slang expressions, though in hourly use. Further, we have an example of what is the genius of the French language in the matter, seeing it has made *Burgaracum* into *Baccarat*, and not *Baccara*, for the name of the manufacturing town on the Meurthe.

I agree with MR. GIBBS—and I believe with the world in general—in the lament that it is exceedingly difficult to "draw the line" of any boundary. The boundary line between professional and amateur must, like every other, be drawn by love of truth and common sense. I most certainly do not consider the fact of receiving payment for work synonymous with being a professional writer, and I have had the pleasure of meeting "literary hacks" who, for the meagrest payment, do grand work (for which others get the credit) with perseverance and abnegation that are above all praise, and fully entitle them to be considered *amateurs* in MR. GIBBS's use of the word. I have always supposed a professional writer to be simply one who knows (I will not say all, for that is nonsense, but) a good deal about the subjects he undertakes to dabble in, and who only *meddles* with those subjects on which he can write *ex professo*; and in my application of the word at p. 75 I think it was plain I spoke of the "hodmen." I ventured to suggest that the "hodman" who undertook *baccarat* might have carried his search a little further than merely consulting Littré and French authorities alone. COL. PRIDEAUX shows (7th S. viii. 337) that Littré is not altogether to be relied on (what Frenchman is?) for languages outside his own; and I think the "hodman" who undertook "baldachin" should have understood Italian, and then he would have taken care not to send in a quotation in which *baldacchino* was misspelt. He might perhaps have quoted to better

* I think Mr. Sala is in error, however, with regard to the flower-name; I have heard this called *baccaro*, not *baccara*.

advantage some of the writers in 'N. & Q.' (7th S. viii. 28, 172, 337) who spelt it well. What I have already been allowed to say in the columns of 'N. & Q.' (7th S. iv. 290) on the subject of translation will suffice to show that I have a keen appreciation of its immense difficulty; but surely any one who undertakes to write out slips for a foreign word should have an intimate knowledge of the foreign language to which it belongs.

R. H. BUSK.

16, Montagu Street, Portman Square.

THE WILL-O'-THE-WISP (7th S. xi. 103, 275, 377; xii. 74).—I am not surprised to find that the compiler of a work on popular science should go wrong when he has to treat of such a subject as the *ignis fatuus*. He probably has recourse to the cyclopedias for information, and they may fail to assist him, especially if he have not a competent knowledge of chemistry. Thus, the 'English Cyclopædia' (1860), in the article on "*Ignis fatuus*," gives a few cases which do not belong to the subject, and then goes on to say:—

"Little confidence can be placed in the descriptions given of them [i.e., the phenomena], as few persons have been able to examine them with due attention, and commonly they have been observed under the influence of an ill-regulated imagination, rather than a philosophical spirit."

The short article winds up with this remark:—

"There is a great dearth of satisfactory observations on moving lights seen in nature, and the entire subject is at present in obscurity."

The article "*Ignis fatuus*" in 'Chambers's Cyclopædia' (1890) owes its inspiration to the article "*Irrlichter*" in the 'Conversations-Lexicon.' Both articles confuse different meteors with the subject in hand, and are otherwise unsatisfactory.

In the 'Encyclopædia Britannica,' ninth edition, 1885, the subject is treated in a few lines under "*Phosphorescence*," which is said to be—

"a name given to various phenomena due to different causes, but all consisting in the emission of a pale, more or less ill-defined light, not obviously due to combustion."

It is stated that *ignis fatuus* as seen in marshy districts has given rise to much difference of opinion. Kirby and Spence suggested that it might be due to luminous insects,

"but it is more reasonable to believe that the phenomenon is caused by the slow [1] combustion of marsh gas."

It will readily be understood why the earlier writers on natural phenomena, who knew nothing of gases, and but little of electricity, should have assigned a common origin to luminous appearances which are now classed under such heads as "*Gaseous*," "*Electrical*," and "*Phosphorescent*." Such early writers have influenced modern descriptions, and naturally so, because a century or so ago *ignes fatui* were common enough, but now, in

consequence of the bogs and marshes having been drained and brought under cultivation, the meteor has become a rare phenomenon, and writers who are not chemists are apt to repeat some items of description from the earlier observers. It is curious to read their accounts, and to note how well some of the phenomena are described, and how great is the admixture of error for want of the necessary scientific data. I give one sample from the Latin treatise on natural philosophy by the celebrated Musschenbroek, professor of that subject at the University of Leyden, and published at the beginning of the last century. The quotation is from the translation by Mr. Colson, F.R.S., "*Lucasian Professor of Mathematicks in the University of Cambridge*":—

"§ 1239. *Wandering fires*, or *ignes fatui*, are of a round figure, in bigness like the flame of a candle, but sometimes broader, and like bundles of twigs set on fire. They sometimes give a brighter light than that of a wax candle, at other times more obscure, and of a purple colour. When viewed near at hand, they shine less than at a distance. They wander about in the air, not far from the surface of the earth, and are more frequent in places that are unctuous, muddy, marshy, and abounding with reeds. They haunt burying places, places of execution, dunghills. They commonly appear in summer and at the beginning of autumn. [A number of cases are then given which are evidently electrical.] Sometimes they vanish on a sudden, and presently shine out in another place. They are generally at the height of six feet from the ground. Now they dilate themselves, and now contract. Now they go on like waves, and rain, as it were, sparks of fire, but they burn nothing. They follow those that run away, and fly from those that follow them. Some that have been caught were observed to consist of a shining viscous and gelatinous matter, like the spawn of frogs, not hot or burning, but only shining, so that the matter seems to be phosphorous, prepared and raised from putrified plants or carcases by the heat of the sun; which is condensed by the cold of the evening, and then shines. Yet I do not think that the matter of all is the same, for without doubt, those of Bononia differ from those of Holland. It is a mere fiction that these fires are evil spirits, or wandering ghosts, misleading travellers out of mere spite, to plunge them into ditches and bogs, as some trifling Philosophers have told us."

The way to a true explanation of *ignes fatui* was first opened by Priestley, who in 1767 began his 'Experiments and Observations on different Kinds of Air,' and thus laid the foundation of pneumatic chemistry. Among his experiments are a large number on the inflammable air produced during the decomposition of various kinds of vegetable, and at p. 209 of vol. i. he says:—

"The air from marshes also, which, with Sig. Volta, I doubt not comes from putrefying vegetable substances, I have also found to be equally permanent."

Priestley's experiments were soon turned to account by a man who had the true Baconian spirit of inquiry. In 1787 the Abbé Bertholon published at Lyon what, for the time, was a remarkable work on meteors, and in vol. ii. p. 10 is the description of an admirable experiment. After describing

the usual appearances of the *feux follets*, he says:—

"Il est bien prouvé par l'expérience et l'observation, que dans les marais et les terrains marécageux, il y a de l'air inflammable; il suffit, pour en obtenir, de remuer avec une canne la vase de ces endroits, aussi-tôt on verra s'en échapper, à travers de l'eau qui en couvre plus ou moins la surface, une quantité assez considérable. Si dans cet instant on approche la lumière d'une bougie, on verra aussi-tôt l'air inflammable s'allumer et la flamme s'étendre au loin."

And he adds the appropriate remark that this explanation was not possible until something was known about gases.

The gas thus formed may be collected in bottles full of water, inverted in the water covering the spot. On stirring the mud, bubbles of the gas rise up, and enter the bottle by means of a funnel provided for the purpose, and displace the water. The gas thus collected contains carbonic acid, which more or less modifies the character of the gas when lighted, but it may be removed by means of lime-water. The gas also contains a small quantity of nitrogen.

In conclusion, it seems to me to be sufficiently proved that the *ignis fatuus*, otherwise called "Will-o'-the-wisp" or "Jack-o'-lantern," is due to the ignition, by electricity or by accidental flame, of marsh gas or light carburetted hydrogen, popularly known to the French as *gas des marais*, and to the Germans as *Sumpfgas*, *Sumpfluft*, and *Grubengas*.

I have already given examples of electrical and phosphorescent meteors at pp. 377 and 404 of the last volume. Of course, it is admitted that there are other low-lying meteors due to electricity, and also to the liberation of phosphuretted hydrogen from putrescent animal matter, but these appearances are not to be confounded with *ignes fatui*.

C. TOMLINSON, F.R.S., F.C.S.

Highgate, N.

My friend Mr. TOMLINSON very well treats most of the luminous appearances formerly classed under this term; but I wish he, or some one, would try to explain those called "spiritual lights," of which I have witnessed two kinds. One was at several *stances* of a young medium named Ebenezer Bullock, with his parents. When they were singing in the dark, a light would occasionally dart up from the table and fall back in perhaps half a second. In rising, it seemed to swell from nothing to a globe of half an inch diameter, and in shrinking shrank again to nothing. Its brightness was about that of phosphorus or of luminous sea-water, but colourless, not green. The other kind I only saw once, on a rather older "trance-medium," named Howell, going into a trance. After waiting some time in almost total darkness, the sensitives present said he would soon be entranced, as they saw some faint mist approaching. I saw nothing, but suddenly from the top of his

head three or four sparks like fireflies shot up two or three feet, in slightly curved tracks like rockets, vanishing in a quarter or third of a second. I have since seen engravings of some Spanish saints, especially Peter of Alcantara, kneeling before a crucifix, with exactly similar emanations from the head, but more numerous and spreading like a fountain, and falling toward the crucifix. The three or four from Howell went so nearly straight up that they all vanished within two inches of each other. Nothing appeared at his return to the natural state. I was told these appearances always came at his entrancement.

E. L. GARBETT.

"TAG, RAG, AND BOB-TAIL (7th S. xii. 5, 93).—This is, I suppose, the translation of "*sentina reipublicæ*" used by Cicero, "*sedebamus in puppe, nunc autem vix est in sentina locus*." It means literally "the filth which collects on the bottom of a ship, bilge-water," in French *canaille*. Who was the first English author to use it I cannot say. Samuel Warren, in his 'Ten Thousand a Year,' gives the surname Mr. Tagrag to a linen-draper in Oxford Street, who acquires, by signing his name to a document in ignorance of its contents, a large interest in Mr. Titmouse's fortune.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

CREYKE ABBEY (7th S. xi. 481; xii. 44).—Cussans, in his excellent 'History of Herts' ("Hundred of Cashio"), pp. 130-9, informs us that another branch of the Crekes or Crokes, apparently unconnected with the Suffolk, Cambridgeshire, or Yorkshire families, possessed the ancient manor variously written Muclefeld, Mekelfeld, Mickelfield, Mykelfelde, and Micklefield Hall, in the parish of Rickmansworth and county of Hertford, through the marriage of William Creke (marriage settlement dated January, 1391, living in 1422) and Katherine, daughter and heir of Henry de Chilterne of that place, and

"held it about 150 years. During the last forty years of their possession they sold nearly all the estate, and at length, in 1557, Stephen Creke parted with the last inconsiderable portion that was left, which appears to have been little less than the manor house, for only 86l. was paid for it."

This family (he tells us) also gave its name to the manor anciently written Crochelse, afterwards Crokeslee, and now Croxley, in the same parish, formerly held of the cellarer of St. Alban's Abbey. For the names Crochelse and Muclefeld see charter of King Edward IV. quoted in Clutterbuck's 'Hist. of Herts,' vol. i. App. No. 1, p. 5.

H. C. F.

Flixton was founded by Margaret, daughter and heir of Geoffrey de Anes, of Flixton, widow of Bartholomew de Creke (or Creyke), of North Creke, it is said in 1258.

Sir John Creke, of Westley Waterlens, as his

monument in that church shows, bore —, on a fesse (or?) three masles vaire. He was the son of a Walter Creke, who bought the estate, as the Quo Warranto of 27 Ed. I. shows.

Margaret, Lady Creke, above, had a son John, but he died 17 Ed. I. s.p. Her other sons were Robert and Geoffrey, who both died earlier.

John Thorp's and John de Valoine's heirs inherited.

The Creks of Musterton probably of same family. A short pedigree of the Crekes of North Creke is, I think, in the notes to the Camden Society's edition of Jocelin of Brakelond. I can give it if wished.

The abbey or priory of Creyke was of Austin canons, and was really founded by Alice, widow of Rob. de Nerford, 1226. It died out by the abbot dying and no convent to elect another, so escheated to the Crown in 22 Hen. VII. before general dissolution of monasteries. Given to the Countess of Richmond, who gave it to Christ's College, Cambridge.

Flixton was a nunnery. THOS. WILLIAMS.

WATER-MARKS IN PAPER (7th S. xi. 427; xii. 13).—There is a very interesting collection of *filigranes*, which may not be well known to students of this subject, in 'L'Iconographie d'Antoine Van Dyck,' by Dr. Wibiral, Leipzig, 1877.

F. G. S.

GUITAR MUSIC (7th S. xii. 27).—Did not the publishers of the sheet music which was issued towards the end of the last and beginning of the present century generally append an arrangement for the guitar or German flute to the more elaborate accompaniment of songs? I have an old volume of songs and most of them have this appendix. Should it be of service to Mr. SPARLING I shall be happy to send him a list of their titles.

J. F. MANSERGH.

Liverpool.

SONGS (7th S. xii. 68, 153).—

"The original of this catch [in 'Redgauntlet,' letter x.] is to be found in Cowley's witty comedy of the 'Guardian,' the first edition. It does not exist in the second and revised edition called the 'Cutter of Coleman Street.'"—Note in 'Redgauntlet,' ed. 1860, vol. i. p. 169.

JONATHAN BOUCHIER.

If C. J. H., who inquired about the song 'Donald Macdonald,' will send me his address, I will send him a copy of the words. The music is that of "Woo'd and married and a'."

(Rev.) R. P. HOOPER.

31, Cambridge Road, Brighton.

WILLIAMS FAMILY (7th S. xii. 47).—Andrew Williams was appointed surgeon in the Hon. East India Company's service at Bengal, Nov. 27, 1762, and resigned his office as Chief Surgeon on Jan. 15, 1787 (Dodwell and Miles, 'Alphabetical List of

the Medical Officers of the Indian Army, 1764-1838,' London, 1839, pp. 62, 63). The annexed entry is found in *Gent. Mag.*, 1811, vol. lxxxi., part i., p. 399:—

"March 18. At Southampton, Andrew Williams, Esq., late Physician General, and Colonel in the East India Company's service at Bengal."

The register of burials in the parish of All Saints, Southampton, co. Hants, records (p. 200) that Andrew Williams, Esq., aged seventy-six years, was buried March 25, 1811. His will, as of 1, Moira Place, Southampton, dated May 20, 1805, with a codicil of August 29, 1809, was proved at London, May 9, 1811 (P. C. C. Crickitt, 264).

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

'THE HERALD' (7th S. xii. 125).—These lines are by Sir Walter Scott's friend, Charles Kirkpatrick Sharpe, about whom much will be found in Lockhart's 'Life of Scott.' He died in 1851. I do not know whether N. E. R. finds any difficulty in the two lines which he has marked "sic." If so, "limbo-lake" is an old euphemistic synonym for hell. The *limbus patrum*, in scholastic theology, was that place where the souls of the dead went before Christianity, and popular speech, forgetting both the meaning and the language of the phrase "in limbo," has taken this Latin ablative for an English noun substantive, and used it in various more or less correct ways. One was as here found. See also 'Paradise Lost,' iii. 495. A more modern use is simply for "in captivity," which I remember in Marryat's novels; also I see the word in the *Church Times*, "the limbo of abortive attempts." "Lord Lyon's signet" is the seal of the Lyon King at arms of Scotland.

C. F. S. WARREN, M.A.

Longford, Coventry.

These lines, quoted from *Blackwood's Magazine*, were written by Robert Surtees, the author of the 'History of the County Palatine of Durham.' They occur in George Taylor's 'Memoir' (Surtees Society), p. 273. They seem, from a note appended by the editor, to exist in various forms. The version to which I have referred differs in several places from that which N. E. R. has reprinted in your columns. For example,—

Douglas, Mowbray, Steuart, Hamilton

have been transmuted into—

Mowbray, Howard, Vere, Plantagenet,

and the "Lord Lyon" has become the "Earl Marshall." These changes were no doubt made for the sake of adapting it to the taste and intelligence of English readers.

EDWARD PEACOCK.

I should not have noticed the somewhat point-less satire which your correspondent N. E. R. has thought it worth while to reproduce from an early

volume of *Blackwood* were it not for two reasons: first, that the lines seem to have been intended to have special reference to an office of which I have now the honour of being head, and second, because your correspondent asserts that "they are not inapplicable to-day," by which I presume he means that false pedigrees bearing the Lord Lyon's seal are in the habit of being sold for money. The absurdity of such an assertion will be admitted at once by all who know anything about the matter; but as only a small portion of your readers can be expected to be conversant with the method of granting patents of arms, I may perhaps be permitted to vindicate the honour of my office. The lines in question were written upwards of seventy years ago, but whatever the faults of the Lyon office were then, I do not think the issuing of false pedigrees was one. As regards its more recent practice, I need only point out that for five-and-twenty years it was under the direction of my distinguished predecessor Dr. Burnett, the author of 'The Art of Pedigree-Making,' one of the most trenchant exposures of the practices referred to in the extract from *Blackwood*. It is rather awe-inspiring to find oneself dubbed, at this time of day, a *caitiff*, a word more associated with transpontine melodrama than with anything else; but I may explain that even though Dr. Burnett and myself had ever been so far left to ourselves as to invent a pedigree for any "gaudy city youth," the *quid pro quo* received would not have benefited the pedigree-makers, as it would have to be paid over to the Treasury, and so go into the coffers of the State.

I rather think that N. E. R. is under the not uncommon delusion that in order to obtain a grant of arms the grantee must prove himself to be of old descent. This is not the case, and the Lord Lyon is expressly enjoined by an Act of the Scottish Parliament to grant arms to "all virtuous and well-deserving persons" who may apply to him. I could write more, but as the matter is not one of much public interest I forbear, though I cannot but express my regret that such an extract from *Maga* in her salad days (whom in her present green old age we all admire) should have been resuscitated.

LYON KING OF ARMS.

BATH-CHAP: BATH-BRICK (7th S. xii. 109).—In the 'Dictionary of Mechanics,' by Edward H. Knight (vol. i. p. 247), appears:—

"*Bath-brick*, a fine silicious material, found in the vicinity of Bath, England, compacted into the form of bricks, and used as an abradant."

"*Bath-chair*.....So called from the city of Bath, England, whose mineral waters are much frequented by invalids, and where the vehicle seems to have originated."

As regards "bath-buns," according to Mrs. Glasse (ed. 1796, p. 317) these were originally called 'Bath cakes,' and probably took their name from Bath, as Shrewsbury cakes did from Shrewsbury,

Banbury cakes from Banbury, Hamburg sausages from Hamburg, Oxford sausages from Oxford, Bologna sausages from Bologna, &c. Mrs. Glasse does not give a receipt for Banbury cakes, but she does so for the other above-named delicacies.

J. F. MANSEGH.

Liverpool.

A bath-chap is so called because *bath* means a sow,—sow's or pig's face. A pig of lead is a squarish lump of lead like a pig and a squared thing cast in a form is a pig, so a pig-brick or bath-brick comes. Invalid chair is a bath-chair. Bath is a watering-place, the resort of invalids. Bath-buns are greasy, pig-like buns, if they were not invented at Bath, which it is possible they were. Bath-post, for a form of letter-paper, I know nothing about; perhaps somebody can tell us that. I have a dim feeling that I have heard and forgotten the reason. What a pity one cannot sweep all such trash out of one's head to leave room for better things in it.

C. A. WARD.

Walthamstow.

THE CHRISTIAN NAME ESMÉ (7th S. xii. 65).—This name seems to have been little known in this country before the arrival, in 1579, of the cousin of King James VI., Esmé Stuart, sixth Seigneur d'Aubigny, and afterwards first Duke of Lennox. There seems no doubt that of old the pronunciation of this name was Aimé. Crawford of Drumsoy says in his 'Memoirs,' "This gentleman's name Aymie Stuart." I think Calderwood says the same in his 'Church History,' but I have not the work at hand. Père Anselme writes, "Edme Stuart, Comte de Lenox." I have the pleasure to be acquainted with a young lady of a Scots historical family whose Christian name is Esme.

ALEX. FERGUSON, Lieut.-Col.

Lennox Street, Edinburgh.

I suspect that this is a difficult subject, because I do not find it in Miss Yonge's exhaustive work, 1863. If, however, it be in the second edition, this hint may suffice for DR. CHANCE. We can trace its use thus: John Stewart, Lord Aubigny, was son of John, Earl of Lennox, ob. 1536, who married Anne de la Queuille. Their son Esmé, who thus introduces the name, became Duke of Lennox, and died 1583. So it is of French origin, and I suggest a comparison with St. Smaragdus, circa 303 A.D., commemorated August 8, it being the masculine form of Esmeralda.

I can trace the correspondent Aimé thus: We have Aimery Garnault living in Picardy 1204. His remote descendant Aymée was naturalized in London in 1700; and Daniel Garnault, later on, was father of Amy, a daughter, living 1769.

A. HALL.

The earliest instance I know of this name occurring in Scotch or English family history was Esme

or Aymé Stewart, Lord of Aubigny, who was born in France *circa* 1542, and died 1583. He was created Duke of Lennox by his cousin, James I. and VI., in 1581. His son (the third duke) and his great-grandson (the fifth duke) bore the same name. He was son of John Stewart, fifth Lord of Aubigny, by Anne, youngest daughter and coheir of François de la Queuille. The name Esme does not occur in the previous pedigree of the Stewarts of Darnley, Earls of Lennox, nor in the very interesting pedigree of the De Balsacs, De Rohans, and De la Queuilles, given at p. 84 of Lady Elizabeth Cust's 'Stuarts of Aubigny.' I think that Esme is derived from Aimé or Aymé. SIGMA.

This name is given in Dr. Charnock's 'Prænomina.' He derives it from Egmond, for Osmund; but this derivation seems very improbable. F. C. BIRKBECK TERRY.

'THE BRIDESMAID' (7th S. xii. 89).—Who was the author of this poem I cannot say, but it strongly reminds me of one of the effusions of Mrs. Hemans. I remember, however, a fine large engraving on steel, about 1837, called 'The Bridesmaid,' executed, no doubt, from some painting, and on the margin of this the first stanza was printed. The lady wore large "gigot de mouton" sleeves, and the wreath of white roses alluded to lay on the floor. JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

In the 'Gallery of British Art,' published by Ackerman & Co., no date, but probably about 1840, will be found 'The Bridesmaid,' by T. H. Bayley, with an illustration by E. T. Parris (*sic*). W. W.

NOTES ON THE PYNDAR FAMILY (7th S. xii. 26, 98).—1. There is a Pinder (Pinder?) pedigree in the 'Visitation of London, 1633-4' (see *Harl. Soc.*, xvii. 166).

2. Pinder, Bart., of Idenshaw, Chester, created December 22, 1622, extinct 1705. (See Burke's 'Extinct Baronetage,' 414, and Pennant's 'Tour,' ii. 31.)

3. Grace, daughter of Sir Peter Pyndar, of Chester, married William Jones, of Carrighova, co. Denbigh, and had issue. (See Tyrwhitt, Bt.)

4. Martha Pinder (who?) married, *circa* 1820, Col. Francis Skelly Gordon Tidy, C.B., of the 24th Regiment, great-grandson of the second Duke of Gordon, and had two daughters—Frances Tidy, married, September 3, 1834, Nicholas Leadbetter, of Warden, co. Northumberland; and Harriet Tidy, married, at Thorp, co. Norfolk, November, 1831, Lieut. Ward of the 91st Regiment. (I cannot find my authority for this note.)

5. John Hithersall Pinder, married as first husband of Thomasine, youngest daughter of Robert Haynes, Speaker of the House of Assembly of Barbados, who died in 1851.

6. Ellen, daughter and coheir of Rev. Reginald Pyndar, Rector of Madresfield, married, 1805, Rev. Robert Lowe, and was mother of Lord Sherbrooke.

7. Katherine, eldest daughter and coheir of the same, married, 1811, General Sir John Cope, K.C.B., and died May 15, 1856.

8. Rev. J. H. Pinder, married Anne, daughter of Scawen Gibbons, of Barbados, granddaughter of Sir John Gibbons, second Baronet, of Stanwell.

9. Richard Pyndar, of Kendall, barrister-at-law, married, *circa* 1680, Mary, third daughter of Benjamin Ferrand, of Harden Grange, co. York.

10. Elizabeth, daughter of Thomas Pinder, of Winchester, married, *circa* 1590, Nicholas Bristowe, of Little Bibbesworth, Herts, ancestor of the Bristows of Broxmore, Wilts.

11. Mary Anne, daughter of Rev. Reginald Pyndar, of Hadsor, co. Worcester, "and cousin of the first Earl of Beauchamp," married, November 16, 1816, Charles Ludlow Walker, of Redland, co. Gloucester. SIGMA.

HOLYWATER CLERK (7th S. xi. 227).—The following explanation of this expression is given in Halliwell-Phillips's 'Dictionary of Archaic and Provincial Words':—

"*Holy-water clerk*, a satirical name for a poor scholar. '*Aquebajulus*, a holiwater clerke' (Nominale MS.), a person who carried the holy-water. The term occurs in Lydgate. 'Anthony Knevet hath opteyned the Bishoprik of Kildare to a symple Irish preste, a vagabonde, without lernyng, maners, or good qualite, not worthy to bee a hally-water clerke' ('State Papers,' ii. 141).

F. C. BIRKBECK TERRY.

PORTRAIT OF SIR THOMAS HANKEY: SIR JOHN BARNARD, MAYOR, 1737 (7th S. xii. 109).—In default of any positive information, MR. H. A. HANKEY may be glad of any scrap which might assist him in tracing the name of Sir John Barnard's wife. There are so many particulars wanted in the life of Sir John that it seemed appropriate to make the queries under a separate heading.

Sir John Barnard was elected Alderman of Dowgate Ward in 1728, removed to Bridge Without in 1750, and resigned July 18, 1758. Elected Sheriff in 1735, he attained the chair two years after, having been knighted at St. James's September 28, 1732. He was returned to Parliament by the City six times consecutively, namely, in 1722, 1727, 1734, 1741, 1747, and 1754, in each case at the head of the poll, or within a few votes of the head. He was born in 1685 at Reading, Berks, his parents being Quakers, and himself their eldest son. Robert Payne Barnard, his brother, died on October 3, 1743. Sir John was educated at Wandsworth, under a Quaker master; but in 1703 he was received into the Church, being baptized at Fulham, in the Bishop's Chapel. His wife died during his mayoralty, and was

buried at Clapham, where also Sir John died, August 29, 1764, being buried at Mortlake on September 4. He left one son, John, of Berkeley Square, and two daughters—Sarah, married to Sir Thomas Hankey, banker, and Jane, married to Henry Temple, son of Viscount Palmerston. It was the latter (Lord Palmerston's grandmother) who acted as Lady Mayoress upon her mother's decease.

More particulars of the father of Sir John Barnard would be welcome. The register of baptism might or might not bear the record. There are certain Fulham transcripts in the Bishop of London's Registry in the Record Room at St. Paul's; but as I am officially informed that a search would take a long time, be attended with considerable expense, and might prove fruitless, I have not attempted a reference.

Misc. Gen. et Her. (second series, i. 172) makes mention of a Henry Barnard, twice Mayor of Hull, who died in 1661, whose grandson, William, second son of Sir Edward Barnard, Knt., died January 28, 1718, aged forty-seven, both buried at Holy Trinity, Hull. William's arms are given as a bear sejant. This looks a likely source for Sir John Barnard's descent.

JOHN J. STOCKEN.

3, Weltje Road, Ravenscourt Park, W.

FOREBESPEAK (7th S. xii. 8, 119).—The prefix *fore* in *fore-bespeaks* is the same as that in *fore-tell*, *fore-bode*, *fore-cast*, &c., and has nothing to do with the prefix *for* in *for-do*, *for-swear*, *for-get*, &c. *Fore-bespeaks* means *fore-tells* or *fore-shows* in the passage quoted by your correspondent, cf. "*Fore-speak*, v., to foretel. '*Fore-speakinge* or *fore-speech*, antiloquium.' Huloet." (Levins, '*Manipulus Vocabulorum*,' E.E.T.Soc., 1867.) Cf. also, for another meaning, with which this word has no connexion, "*To forspoke*, fascinare," *Cath. Anglicum*.

F. C. BIRKBECK TERRY.

PUNISHMENT IN THE OLD FRENCH ARMY (7th S. xii. 147).—I regret not to be able to give MR. JONATHAN BOUCHIER a more precise answer on this subject. I think all were corporal punishments in the old French army under what is called "*l'ancien régime*," as in any other army at the time. A standing army was created in France by Charles VII. (ordinance of Nov. 2, 1439), but the men of that army, the rank and file, were often recruited according to the system used by Sir John Falstaff in Shakespeare, being bought, bribed, or kidnapped, foreigners (the Scots and the Swiss) being hired. Although "*esprit de corps*" might exist then and be very serviceable, no feeling of honour or patriotism could highly influence men thus pressed into service. No one except a nobleman could be an officer. The cane and the ramrod were the mainspring of the discipline, and they were, no doubt, applied freely and wantonly, the *mean being thus thrashed into duty*, as Thackeray

(*'The Memoirs of Barry Lyndon, Esq.'*) says they were in Prussia about the same time. The officers carried a cane as their badge. Perhaps there were no common standing regulations about discipline, and each colonel or captain might be at liberty to punish his men as he fancied or liked. It was only on Dec. 12, 1789, that Dubois-Grancé, a deputy to the "*Constituante*," moved to remodel the French army after more modern, regular, and fair principles; and the motion was at last carried in the "*Convention*" on Aug. 24, 1793. Then the French army was reorganized after quite a new plan, the same, in the main, as that which is prevailing now.

DNARCEL.

SOHO (7th S. xii. 144).—There is not the slightest doubt about this being a hunting cry; and a sixteenth century example of it strikes one as being extremely modern. It was in use in the time of Edward II. at least, for his huntsman wrote a French treatise on the art of hunting, which contained the word frequently. Of this treatise a fifteenth century translation is given in '*Reliquiæ Antiquæ*' (i. 152), where we find the following:—

"And if ye hounte at the hare, ye shall sey, atte uncoupling, *hors de couple, avant!* and after, three tymes, *Sohow, Sohow, Sohow*."

And then we are told to say to the hounds, "*how amy, how amy*," &c., i.e., "*ho! friend*." I believe *so-ho* to be a compound interjection; *so* seems to be preparatory, whilst *ho!* is a loud cry, calling attention. Cf. *tally-ho*.

WALTER W. SKEAT.

This cry is used in hunting the hare when she is sighted in her form; "*tally-ho*" in hunting the fox when he is viewed breaking cover. An old gamekeeper that I used to go out shooting with many years ago in Buckinghamshire, when he found a hare sitting, used always to call out, "*See ho!*" This may suggest a possible derivation.

FREDERIC HEPPERN.

Sutton, Surrey.

This word is used to steady pointers or setters when about to make or making a point.

JOHN MACLEAN.

Clifton.

"AT THE INSTIGATION OF THE DEVIL" (7th S. xii. 67).—The instigation of the devil is a very *fine* old story: the hills themselves scarce rival it in antiquity! After making a large discount for exaggerations, the extent of Satanic interference with things mundane from Adam's day till our own amounts to an appalling percentage of the totality of human activities. The law, with due perception of this distressing fact, was long in the habit of saddling the delinquent with his responsibilities, even as MR. HARDY'S Huntingdonshire jury did in April last. Thus murder indictments in Eng-

land continued till far into the present century to state, as they had done for, I suppose, centuries previous, that the accused had done the deed "to the great displeasure of Almighty God and at the special instigation of the devil." "Special instigation" is good. When it ceased to be alleged I do not know; probably some legal Englishman can tell us. It is possible enough that the Huntingdonshire jurors had some recollection of these old words of style when framing the verdict. Their identical formula "by the instigation of the devil" was used in the charge of murder preferred against Abraham Thornton in 1817—the trial memorable for the last judicial challenge in wager of battle in England (Barnewall and Alderson's Reports, i. 405-61).

Suadente diabolo: in how many thousand forms has this potent persuasion been founded on as the ultimate cause of the perversity of man!

GEO. NEILSON.

This is merely a formal expression of a very old belief, as illustrated by the fate of certain swine who ran down into the sea. In the 'Diary' of Dr. Dee, published by the Camden Society, it was recorded by that worthy, anent the fate of a suicide: "Nov. 3rd [1677]. William Rogers of Mortlak, about 7 of the clock in the morning, cut his own throte, by the fende his instigation." See likewise the doctor's record of the fate of Anne Frank, one of the nurses of his children, under August 2, 1590; and anent one Winefrede Goose, under April 14, 1592, in the same 'Diary.' O.

The following quotation from Sir John Jervis 'On the Office and Duties of Coroners,' third edition, 1866, may be of service to Mr. HARDY:—

"It has been usual in inquisitions of *felo de se*, murder, and manslaughter, to allege that the party 'not having the fear of God before his eyes, but being moved and seduced by the instigation of the devil,' perpetrated the offence. This is mere matter of indictment, and is added for the purpose of aggravation, but there is no authority to show that the omission would be material."—P. 296.

EDWARD PEACOCK.

If Mr. HARDY will look at 'The Ingoldsby Legends,' and read 'Jerry Jarvis's Wig, a Legend of the Weald of Kent,' eighteenth edition, vol. ii. p. 470, he will find "A clearer case of 'Suadente Diabolo' never was made out." But then fiction is not so true as history.

WM. GRAHAM F. PIGOTT.

Royston, Herts.

Miscellaneous.

NOTES ON BOOKS, &c.

The Architectural Antiquities of the Isle of Wight. By Percy Goddard Stone. Part I.—*The East Medina.* (Published by the Author, 16, Great Marlborough Street, London.)

THIS first part promises well. If Mr. Stone describes the architectural remains of the island with the same

care and thoroughness that he has done those of the East Medina he will have produced a topographical folio which need not fear comparison with any similar work in our language. We do not, indeed, remember ever to have encountered a book of the kind so elaborately illustrated.

The illustrations are, as they ought to be in a volume of this kind, the chief feature. The works of our ancestors are perishing. Day by day some fragment passes away; time, frost, and fire do something, but their greatest enemies are the church restorers, who, with the best intentions, often ruin our old sanctuaries under the notion of adapting them to modern wants.

When we say that the illustrations are the most important part, we have no thought of depreciating the letterpress that accompanies them. It is excellent of its kind, giving in each case a well-considered account of the history of the building. There are, it appears, two interesting mediæval bells in that part of the isle which Mr. Stone has described. One has for legend "*Santa Maria ora pro nobis*," and the other "*Mikaelis campana fugiant pulsante prophana*." Bells dedicated to the Blessed Virgin Mary are not uncommon, but, so far as our experience goes, those with legends in honour of St. Michael the Archangel are very uncommon.

Mr. Stone is not quite accurate when he argues that there was not a church at a certain place when the Domesday Survey was made because it is not mentioned in that record. For reasons too long to explain, there were many churches, some of great importance, which we know to have been in existence at the time, which are not mentioned in those priceless volumes. Sir Henry Ellis, in his introduction to Domesday, dwells upon this subject.

The Story of the Filibusters. By James Jeffrey Roche. (Fisher Unwin.)

THIS is the first original work that has been inserted in the "Adventure Series" of Mr. Fisher Unwin. It deserves its place. The filibusters are the direct descendants of English buccaneers, and the record of their adventures is thrilling. Anything more heroic than the fight mentioned is not supplied in history. With boys the book should be a prodigious favourite. At the close comes the 'Life of Col. David Crockett,' whose death at least was connected with the filibusters. This is very quaint and amusing reading, the colonel's style being brightly humorous. A portrait of Walker and other illustrations accompany a book with strong claims on attention.

History of England in the Eighteenth Century. By William Edward Hartpole Lecky. Vols. VII. and VIII. (Longmans.)

WE can only repeat what we have said on former occasions, namely, that there are few works relating to modern times which we should be justified in comparing with this important work. Now that it is complete, and finished by an excellent index, we may remark that Irish affairs occupy a disproportionate space in the series. We do not wish to be understood to imply that there is one word too much said regarding the sister kingdom, but only that in a history of England it is somewhat out of place. Taken by itself, nothing can be better. Here and there we do not accept Mr. Lecky's conclusions; but from first to last he is uncontaminated by those bitter social and religious prejudices which disfigure so many of the books which profess to chronicle the history of Ireland. The account of the effect of the French Revolution on Irish feeling and thought is very well done, and the narrative of the Irish Rebellion and the methods used to put it down is, so far as we know, the first really honest chronicle of that terrible time. &c.

are sure that it will be widely read, and this is a matter for great satisfaction. It is not quite a hundred years since the outbreak took place, but the stirring events which followed have driven it out of the heads of modern English people. It is well that their memory should be refreshed. The horrible atrocities which were committed so recently read like extracts from the annals of the fourth or fifth centuries, when the old civilization was reeling under the blows of the savage Goth and Hun. Had Frenchmen, Italians, or Germans behaved so atrociously we should assuredly not have permitted ourselves to forget it.

The latest issue of the sixpenny edition of the "Waverley Novels" (A. & C. Black) consists of *The Abbot*.

In the *Fortnightly Review* Mr. William Archer deals with yet another 'Pessimist Playwright,' on whom he has chanced. Grim enough, in all conscience, is the work of M. Maurice Maeterlinck, whose three dramas Mr. Archer analyzes. Webster and Musset are the men whom the new dramatist—a Belgian, by the by—recalls. Mr. Sidney Low contributes a judicious, tasteful, and appreciative estimate of 'Lowell in his Poetry.' The editor is responsible for 'A Triptych,' three sketches of mining life of remarkable vigour. Mr. J. A. Symonds describes 'Swiss Athletic Sports,' and, under the name 'An Old Greek Explorer of Britain and the Teutonic North,' Pytheas, the astronomer and mathematician, is dealt with by Mr. Karl Blind.—M. Jules Jusserand writes, in the *Nineteenth Century*, on 'A French Ambassador at the Court of Charles II.' Drawn from original sources, his contribution has great interest and value, and supplements pleasantly the diaries of Evelyn and Peppe. Mr. Archibald Forbes continues his very thrilling 'War Correspondent's Reminiscences.' These not seldom take away the breath. 'The Real Status of Women in Islâm,' by the Hon. Mr. Justice Ameer Ali, is an answer to a paper that has previously appeared. Dr. Jessopp writes of 'Our Worn-Out Parsons,' and Mrs. Arthur Kennard deals with the melancholy fate of Ferdinand Lassalle.—In the *New Review* Bret Harte has a valuable paper on Mr. Lowell, whom he regards from a new point of view. Sir Morell Mackenzie writes the first of a series of papers on 'Training: its Bearing on Health,' which he takes to be favourable. 'French Hypocrisy,' by a Frenchman, shows that in Paris, sometimes at least, an old proverb is reversed, and that hypocrisy is the homage that virtue pays to vice. 'Literature in the United States' may be studied with advantage. Mr. H. Schütz Wilson writes on 'Theodore Körner.'—In the *Century*, Mr. George Kennan's interesting and spirited account of 'A Winter Journey through Siberia' is brought to a close. A capital portrait of Thomas Bailey Aldrich, the poet, is accompanied by an appreciative essay on a delightful writer. 'To California in 1849 through Mexico' is an excellent and a well-illustrated paper. 'A Painter's Paradise,' with its sketches of Provence, is agreeably continued.—In *Macmillan's*, Mr. Montefiore gives a useful paper on 'Fruit-Growing in Florida.' 'The Humours of Baccarat' is worth reading, and some amusement is to be extracted from 'The Ladies' Wreath.' 'Pestalozzi' is also the subject of a paper.—A paper on Ibsen, in *Temple Bar*, is biographical rather than critical. 'Science and Society in the Fifties' is readable, and 'St. Petersburg to Sebastopol' is as good as such a sketch can be when the traveller is ignorant of the language. 'Chinese Cookery' may be commended.—In the *Gentleman's*, Annie E. Ireland writes on Harriet Shelley's letters. 'Zoological Retrogression' is a curious and an interesting essay. 'Was Lord Beaconsfield the Sun?' is an

amusing skit by Mr. J. A. Farrer on sun myths.—'Stray Children in Fiction,' and Mr. Bent's paper, 'Amongst the Cago-Dwellers,' repay attention in *Murray's*.—*Bulgaria* has a fair account of Anne Boleyn.—In a good number of the *English Illustrated* 'Turkish Girlhood' is the best feature. Chiswick is also the subject of an article.—'Advertising in China,' which appears in the *Cornhill*, is fresh in subject and curious.

THE diminishing list of publications of Messrs. Cassell leads off with *Old and New London*, Part XLVIII., dealing with Chelsea. The views, which have great value, are principally antiquarian, showing Chelsea when it was a picturesque suburb. Many illustrations of high interest are given.—*Life and Times of Queen Victoria*, Part VIII., has portraits of Lord John Russell, Louis Napoleon, Sir Joseph Paxton, Lord Carlyle, Sir George Cornwall Lewis, and others, and a striking representation of the Coup d'État in Paris.—Horse-racing in Melbourne is depicted in *Picturesque Australasia*, Part XXXV., where also appears a full-page view of Richmond.—Nain, Nebi Duh, Nazareth, and Tabor are among the numerous spots depicted in Dr. Geikie's *Holy Land and the Bible*, Part XXIV.—*Cassell's Storehouse of Information*, Part VIII., reaches 'Bomba,' and has, amidst other valuable and accessible information, papers on 'Boccaccio,' 'Boiardo,' 'Blood,' 'Birds,' &c., with a plate of cloud views.

THE *British Bookmaker* gives in addition to some good specimens of book-bindings, some American book-plates.

MR. THOMAS SHINDLERS, M.A., of Hampton House, Chatham, promises by subscription the 'Registers of the Cathedral Church of Rochester, 1657-1837.'

FOR some time before his death Mr. William Blades was engaged on a history of printing, which was intended for publication in the "Book-Lover's Library." The work grew under the author's hands till it became too large for this series. The volume was practically completed before Mr. Blades's death, but it will be edited by Mr. Talbot B. Reed, who will now add to the volume a memoir of the author and a list of his contributions to literature on the subject of printing. The work will be published by Mr. Elliot Stock, and will be illustrated.

Notices to Correspondents.

We must call special attention to the following notices:

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

TO secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

T. B. ("Guess authors").—The passage you quote means other guess authors, i. e., authors of a different sort. See Halliwell's 'Dictionary,' s.v. "Other gates."

CORRIGENDUM.—P. 167, col. 2, ll. 14 and 16 from bottom, for "Stoyle" read *Stoyle*.

NOTICE

Editorial Communications should be addressed to "The Editor of 'Notes and Queries,'"—Advertisements and Business Letters to "The Publisher"—at the Office, 22, Took's Court, Cursitor Street, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

LONDON, SATURDAY, SEPTEMBER 12, 1891.

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ADDITIONS TO THE 'NEW ENGLISH DICTIONARY.'

The additions to the 'N. E. D.' which Mr. WILSON has printed in several recent volumes of 'N. & Q.' have been mostly early examples. The subjoined instances (all from the *Athenæum* with the exception of one which appeared in a contribution to 'N. & Q.' itself) are of later date than that of the publication of the parts of the 'N. E. D.' to which they respectively belong:—

Aberrator.—"Dr. Leaf is so seldom guilty of aberration, that we dare not assume the rôle of a possible aberrator by venturing beyond a question" (1889, Oct. 26, p. 553, col. 2).

Abjudicator.—"It seems to us that Dr. Leaf very often controverts with success the *athetizers* and *abjudicators* of Homeric verses against the antiquity of which there may be a *prima facie* case" (1889, Oct. 26, p. 553, col. 1).

Acetylde.—"Griner (*Comptes Rendus*, 105, p. 283) has obtained a new isomeric of benzene by mixing cuprous acetylde with an alkaline solution of potassium ferricyanide and distilling" (1887, Oct. 8, p. 473, col. 2).

Acrobatics.—"The art and science of what may be called *acrobatics* have never yet received really adequate treatment" (1890, Feb. 22, p. 239, col. 1).

Acrose.—"He obtained a sugar-like substance, *acrose*, from several substances.....In the present researches *acrose* forms the starting-point" (1890, May 3, p. 569, col. 2).

Actonian.—"Prof. Bell exhibited and made remarks on a specimen of a tube-forming *actonian* (*Cerianthus*

membranaceus) in its tube" (1888, June 30, p. 330, col. 3).

Adventition (only quotation in 'N. E. D.' 1671).—"He suggests imitations of natural originals, as the gourd and the conch-shell, as an early development of form.....Modifications arise by *adventition* or by intention" (1888, Nov. 24, p. 702, col. 1).

Aecidial.—"A feature of peculiar interest.....was the extraordinary abundance and wide distribution of the teleutospore stage as compared with the comparative scarcity of the *aecidial* stage" (1891, May 23, p. 671, col. 1).

Afrikander.—"Here [at Stellenbosch] for some three years he lived the life of an *Afrikander*" (1887, Aug. 20, p. 240, col. 1).

Agalite.—"The variety of talc known commercially as *agalite* is now largely used in paper-making in place of kaolin" (1887, May 14, p. 644, col. 1).

Aggested.—"The difference.....between a mound of *aggested* earth and a built wall of sod is.....material" (1891, letter of G. Neilson, May 30, p. 707, col. 3).

Agnatistic.—"Customs of sexual hospitality, in a wide sense, have existed among *agnatistic* peoples, and have not affected the line of descent" (1889, Aug. 10, p. 195, col. 3).

Anabolic.—"That conception of protoplasm.....is the ultimate result of morphological and physiological analysis, viz., to interpret all phenomena of form and function.....in terms of protoplasmic constructive and destructive ('anabolic' and 'katabolic') changes.....The interpretation of all the phenomena of male and female sex as the outcome of *katabolic* and *anabolic* preponderance is shown [by Mr. P. Geddes] largely to supersede the current one of sexual selection" (1887, May 7, p. 611, col. 3).

Anabolism.—"Spermatozoon and ovum, love and hunger, are all manifestations of the contrast between *anabolism* and *katabolism*" (1890, July 12, p. 67, col. 1).

Ancona.—"The work is neither more nor less than an *ancona*, which is different in kind as well as in scale from a triptych. 'Altarpiece' would be a correct term here, if the author fears to use 'ancona'" (1887, Aug. 20, p. 248, col. 3).

Angevin.—"John was not the last of the *Angevin* kings of England, though he was the last king of England who reigned over Anjou" (1887, July 30, p. 139, col. 1).

Anglicizing, vbl. sb.—"In the Dutch republic he was struck with the pumber of English names over shop-doors.....as indicating a sure, if gradual *Anglicizing* of the Transvaal" (1890, April 5, p. 431, col. 2).

Anoa.—"Prof. J. B. Steere [read a paper] on the 'tamaron,' a bovine animal found in the island of Mindoro, Philippines, which he believed to be allied to the *anoa* of Celebes" (1888, Dec. 1, p. 740, col. 1).

Ansatel (no quotation in 'N. E. D.').—"The stone has] well-cut letters.....in an *ansatel* panel" (1891, letter of F. Haverfield, May 16, p. 644, col. 1).

Anthropogenic.—"The president of the Anthropological Society of Bombay, Brigade-Surgeon W. Dymock, has contributed to its *Journal* a paper on the *anthropogenic* trees of the Hindu castes" (1889, March 9, p. 315, col. 1).

Anthropomorphy.—"Under the former head [dative of the person] we find *frugibus* in the phrase 'receptaculum frugibus,' a peculiar instance of grammatical *anthropomorphy*" (1889, Jan. 19, p. 83, col. 1).

Antipatharian: *Antipathid*.—"Prof. F. Jeffrey Bell [read] the first of a series of contributions to our knowledge of the *antipatharian* corals.....containing.....an account of a very remarkable *antipathid* from.....Mauritius" (1890, May 17, p. 644, col. 1).

Antipodean, sb.—“There is no mention, for instance, in the too brief pages on the ‘antipodeans’—the jugglers who work with their legs—of the Torikata troupe of Japanese” (1890, Feb. 22, p. 239, col. 2).

Antozoid.—“Dr. G. H. Fowler [read a paper] on a new Pennatula from the Bahamas, the most interesting feature of which was the presence of immature *antozoids* at the dorsal end of the leaves” (1888, March 3, p. 279, col. 3).

Aplysiid.—“The thecosomes.....[are] tornatellids modified for a swimming life, and the gymnosomes..... *aplysiids* similarly modified” (1890, July 12, p. 66, col. 2).

Aplysio-purpurin.—“The list of colouring matters is fairly comprehensive, though where *aplysio-purpurin* is admitted oocyan and its fellows have surely a claim to notice” (1888, Aug. 11, p. 195, col. 3).

Apriorist.—“The problem of external perception has a unique character among the controversies that divide the empiricists and the *apriorists*” (1889, Feb. 2, p. 152, col. 3).

Arkism.—“Nor are we disappointed by remarks about the great god Hu.....by an elaborate refutation of ‘Arkism’” (1887, Nov. 12, p. 632, col. 3).

Armorially.—“*Armorially* speaking, I find no trace of Cornish Gunns in Burke’s ‘General Armory’” (C. H. E. Carmichael in ‘N. & Q.’ 7th S. iv. 54).

Arrestiveness.—“This quaintness may lend in some measure the *arrestiveness* of the original simple language” (1888, July 28, p. 121, col. 2).

Asplanatic.—“Mr. E. M. Nelson exhibited two forms of bull’s-eye condenser, one made like Herschel’s *asplanatic*, the other a new and simpler form” (1891, May 9, p. 609, col. 1).

Astraid.—“[It a reef coral] shows close affinity with the palæozoic Cyathophyllidæ, in which family it is here placed, although it also shows well-marked *astraid* characters” (1887, July 16, p. 87, col. 2).

Athetizer.—See quotation for *Abjudicator*.

JOHN RANDALL.

(To be continued.)

SHAKSPEARIANA.

‘ANTONY AND CLEOPATRA,’ II. ii. (7th S. x. 402, 483; xi. 82, 362).—I now regret that I did not give the passages from North’s ‘Plutarch’ and from Shakespeare in conjunction, as this would have shown more clearly how Shakespeare followed his authority, and how both are most orderly in their descriptions, first of the barge, its oars, and other appurtenances, and secondly of Cleopatra reclining in state. North, indeed, specifically begins this latter with “And now then for the person of her selfe.” Shakespeare, following his original, draws up his lines most orderly, but Mr. SMITH for a clause which is not in Plutarch would substitute another, also not in him, which clubs this orderly arrangement; and Mr. TROLLOPE favours this clubbing, and prefers that our author, having an excellent example before him, should muddle it, treat first of the barge and its arrangements, then of Cleopatra, and lastly hark back to the barge. When any one can show me a passage from Holinshed or any other thus jumbled, I will withdraw this argument; but not till then.

Later on Mr. TROLLOPE says: “Quite so; if Shakespeare had said anything to that effect, which I do not find.” What he does not find is an equivalent to Dryden’s

Her nymphs like Nereids round her couch were placed.
I find that Shakespeare—from whom, and not from Plutarch, Dryden copied—has said the same, only in better form, in—

Her gentlewomen like the Nereides,
So many mermaids, tended her i’ th’ eyes,
And made their bends adornings.

Her attendants’ eyes so watched her eyes and her movements that they anticipated her words, they altered her cushions, handed her grapes, figs, wine, and the like, and this they did without any undue bustle, but so as to make their reverential bendings—for Cleopatra, according to Plutarch, posed as Venus—adornments to the scene. What “tended her i’ th’ eyes” is shown to be a phrase that cannot possibly give the above meaning, I will give up the argument; but not till then.

Doubtless Mr. TROLLOPE’s experience of pre-emptory errors is greater than mine, but I have studied them somewhat, and if any competent foreman of a chapel will give me such an instance as “bended to the oars” being changed into a phrase which gives excellent sense, and a more orderly sequence, I will also give up this part of my argument; but not till then. “Tended her i’ th’ eyes” gives such excellent sense, and is so masterly and poetically expressed, that this alone, on any true rules of criticism, should save it from the profanation of change.

It is also made an argument that if the text be correct, why should so many have continued to stumble at it? Because we are still becoming more and more acquainted with the language of Shakespeare. Three examples will illustrate this. *Old utis* was for years a puzzle; the other day these words and their meaning were shown, so to say, to have been staring one in the face. *Braid*=deceitful was much doubted, but Harsnett was found to have it five times in this sense. *Tickle o’ the sere* was, from the first appearance of commentators on Shakespeare, hopeless, for want of a little technical knowledge; and as I had accidentally known the mechanism of a gunlock and the names of its parts from my early youth, I was able to set forth this technical knowledge.

BR. NICHOLSON.

I am sorry that I have roused Mr. TROLLOPE’s ire by using the expression *ipse dixit*. I neither meant to be offensive, nor can I plead guilty to ignorance of the meaning of the words which I employ, with which ignorance Mr. TROLLOPE politely charges me. Turning up the first English dictionary which happens to be at hand (Webster and Worcester’s), I find *ipse dixit* defined as “a mere assertion.” When Mr. TROLLOPE said “I humbly

submit that 'tended her i' th' eyes' is sheer nonsense," without assigning any reason, what was this but a mere assertion, or an *ipse dixit*? What is there to be angry about? Though it seems a hopeless task to endeavour to make MR. TROLLOPE catch my meaning, I may say once more, In Shakespearian and strictly scientific language the object beheld is in the eyes of the beholder. The fairies gambolled in the eyes of Bottom; Cleopatra was tended in the eyes of her watchfully attendant maidens. She was the one object which filled their eyes, hers were free to take in what objects she chose. If MR. TROLLOPE will believe that it was Cleopatra's eyes which tended them, and not theirs which tended her, I cannot help it. The following sentence in MR. TROLLOPE's last paper amazes me. He says:—

"I submit that the whole description of the barge and its accessories shows that the poet's fancy has soared so far into the realms of fairy-land, that it is really a too *terre-à-terre* literalism which seeks to find a matter-of-fact conformity with the actual in every part of the picture."

The "poet's fancy," as MR. TROLLOPE must know very well, had nothing to do with the matter. Shakespeare merely turned the prose of Plutarch into verse, without adding, or even embellishing, a single incident. Silver oars, purple sails, perfumed air, damsels habited like Nereids, &c., are all to be found in Plutarch. Now Plutarch has never been charged with falsifying authentic history.* The times of Antony and Cleopatra were no further removed from his than the times of the first French Revolution are from ours; and of this then quite modern history he had exceptionally good means of being authentically informed. He tells us that he got his information from his grandfather Lamprias, who got his from Philotas, afterwards a physician at Amphisia, and a student at Alexandria when Antony and Cleopatra were running there their mad career.

R. M. SPENCE, M.A.

Manse of Arbuthnott, N.B.

As a man of peace, I generally think it safer not to enter the lists of Shakespearian controversy, but I feel inclined to break my rule for once, and to point out what seems to me the common-sense view of the passage in question. Cleopatra's gentlewomen *who had been*

* The sober and critical Niebuhr, who has done so much to winnow fiction from fact in history, speaks of the gorgeous display in the Cydnus as quite historical. He brings the whole scene before us in a single line. He says: "Cleopatra sailed up the river Cydnus to Tarsus, attended by galleys adorned with gold and purple, and with a pomp which made her appear almost like a queen of fairies" ('Lectures on the History of Rome,' edited by Dr. Leonhard Schmitz, p. 642). What does MR. TROLLOPE say of his disbelief in Nereids now? The ghost of Hamlet's father never was, yet it appears on the stage; the Nereids never were, yet Cleopatra's damsels may have appeared as such. Q.E.D.

tended her i' th' eyes

And made their bends adorings;

that is to say, they attended on her with their eyes in anticipation of orders, and gracefully bowed in acknowledgment of those they received. Any one who is accustomed to the usages of an Eastern court, and has observed the fixed attention with which the courtiers watch the slightest motion of the monarch, and the folded hands and low obeisance with which orders are received, will recognize at once the force of this description. The bows of Cleopatra's maidens added by their grace to the adornments of the vessel. I deprecate any alteration of the text, but if one is considered necessary, we need only write "'tended her w' th' eyes" to make the passage clear. The quotation from Psalm cxliii. 2,—

"as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress, so our eyes wait," &c.,

appears to me extremely apt, and to illustrate Shakespeare's meaning in a manner which to a person with no *parti pris* is conclusive.

W. F. PRIDEAUX.

Kashmir Residency.

MR. INGLEBY complains of the length of my last communication on the above subject as compared with the scantiness of its merits. I am the more sorry for having offended him by such an infliction of my tediousness, in that the offence has been a grievance to him for some time past. I must endeavour to avoid a repetition of it, and will therefore content myself with observing that MR. INGLEBY's contention, that "'tended her i' th' eyes" has never been a stumbling-block, seems to be sufficiently controverted by the communications of MR. G. JOICER and C. C. B. which follow MR. INGLEBY's remarks.

I will not—indeed I will not—again be long-some! But may I crave a short time and space enough to say a deprecatory word to one of "the later and more enlightened race of critics," who have "found the key" to the passage in question, on behalf of "the older commentators, who often maltreated the text in a shameful manner in order to cover their own ignorance"? Dishonesty! Literary felony! Of course we were all fools when George the Third was king. But knaves too! Indeed, sir, we were honest—indifferent honest—to the best of our poor, old-fashioned ability.

But, after all, is it the case that a comprehensive catena of Shakespearian critics would go to convince the world that critical acumen, the insight which poetical sympathy alone can give, careful diligence, learning, and devotion to the subject, really have advanced just as electrical knowledge and bacteriological science have? Might it not possibly be suggested that "atque parentum pejor avis.....tulit nos mox daturos.....Ignatius Donnelly"? T. ADOLPHUS TROLLOPE.

'MEASURE FOR MEASURE' (7th S. xi. 83, 283).—"If he be a whoremonger, and comes before him, he were as good go a mile on his errand" ('Measure for Measure,' III. ii. 39).—For one "to go a mile on his errand" may certainly, in some combinations, imply to make a blunder, to go a mile about, or a mile out of the way, in the fulfilment of a purpose which lies near at hand; but a more natural employment of the proverbialized phrase seems to be to signify the obtaining a benefit, getting so much important advantage, being so much nearer to the attainment of an end proposed. When Elbow, therefore, says of Pompey, "If he comes before" the severe deputy, "he were as good go a mile on his errand," he makes the blunder of implying literally that Pompey's intention in the journey is to come in for a drastic sentence. What Elbow really has in his mind and intends to say is that Pompey had better have gone a mile in another direction, the direction of his true errand, to get off scot free; but in his clumsy confusion, instead of expressing this, he expresses what is sound truth all the same, that in such a journey Pompey will be on the high road to the fulfilment of an errand on which it is quite time he should be dispatched. Shakespeare is very fond of making his fools—Slenders, Quicklys, Dogberrys—blunder unconsciously upon words of wisdom. Dogberry, cousin german of Elbow, says, absurdly enough, that it is perjury to call the prince's brother a villain, and cites kings as examples of peculiar tediousness; but in the poet's underlying irony what satire is suggested on wearisome attendance on unsociable royalty, and on the contemporary treatment of a State prisoner's averments in the courts at Westminster ("dens of judicial murder" Hallam calls them) by law officers of the Crown!

W. WATKISS LLOYD.

THE FAMILY GATHERING IN DENMARK.—The meeting of so many royalties in Denmark from different kingdoms of Europe is a reminder of the curious way in which, at different epochs, a family has almost suddenly started from obscurity into notice, become connected by marriage with the great powers, and then, having fulfilled its purpose of introducing fresh life-blood into various royal families, has gradually become merged in them, sometimes disappearing altogether, at others quietly going on in its own course, while the different branches pursue theirs.

Perhaps the most remarkable of these royal houses was that of Edward the elder. Three such able kings as Alfred, Edward, and Athelstan succeeding each other made alliance with the royal house of Cerdic be sought after by all the kings of Europe, and Athelstan had the choice of husbands for his numerous sisters from all the courts of Europe. It is only necessary to name (1) the Danish King of Northumberland; (2) the King of Den-

mark; (3) Hugh, the great Count of Paris; (4) Charles the Simple, King of France; (5) Otto the Great, Emperor of Germany; (6) a prince of Aquitaine; (7) a king of Provence, who each married an English princess.

In the thirteenth century the three beautiful daughters of the King of Provence married Louis IX. (St. Louis), King of France; Henry III., King of England; and his brother Richard, King of the Romans, who was elected Emperor of Germany.

Two generations ago the Bourbon family dominated the fairest portions of Europe. France, Spain, and Naples or the two Sicilies were governed by Bourbons.

We might point to the Buonaparte family; but their descent was as rapid as their rise.

The rise of the Saxe-Coburg family was apparently owing only to the Princess Charlotte, daughter of George IV., falling in love with the handsome young Prince Leopold, who after her death was elected King of the Belgians, and whose son is now on the throne of that kingdom. Then followed the marriage of the Duke of Kent with Prince Leopold's sister, and that of Donna Maria, the young Queen of Portugal, with Prince Ferdinand of the same house, and the subsequent marriage of the Queen with Prince Albert of Saxe-Coburg.

And now, to return to the starting-point, we find the Schleswig-Holstein family of Denmark giving a wife to the heir of England, to the Emperor of all the Russias, and a king to Greece, so that, with its own dominions in America, &c., in another generation nearly a third part of the world will be governed by grandchildren of the King of Denmark—the heirs to the two mightiest empires in the world being descended from the sovereign of one of the smallest. Putting aside the working of Providence, high character and personal beauty seem to be strong factors in the sudden rise of the children of the King and Queen of Denmark, as they undoubtedly were in that of the Saxe-Coburg family.

CHARLOTTE G. BOGGE.

St. Saviour's, Southwark.

RECENT ADDITIONS TO THE LIBRARY OF THE BRITISH MUSEUM.—The following extract from the *Manchester Courier*, under date July 27, is worthy of a corner in 'N. & Q.':—

"Among the interesting additions to the department of printed books is an unique copy of a production from Caxton's press, the 'Sex Quam Elegantissime Epistolarum' which passed between Pope Sixtus IV. and the Republic of Venice from December, 1482, to February, 1483. The book was purchased from the possessors of the Hecht Heine Library at Halberstadt, where it was discovered in 1874 by Dr. G. Könnicke, Archivist of Marburg. Up to that time it had been unknown to bibliographers. It is an unique work in every respect, being entirely foreign to the general literary character of Caxton's productions and perhaps the first independent publication of diplo-

matic correspondence ever made. By its acquisition the number of Caxton's known publications not to be found in his own country has been reduced to two. Many celebrated Bibles have also been acquired, including the Egenolff German Bible, Frankfort, 1534, containing the woodcuts from which the illustrations of the Coverdale Bible of 1535 were imitated, and the Acts and Canonical Epistles, and the Psalter, translated into White Russia, being almost the first translations of the Scriptures into Russian, and the first Russian books printed within the present limits of the empire. The Museum authorities have also obtained possession of William Blake's first work, the 'Poetical Sketches,' 1783. The absence of this book was 'one of the most mortifying deficiencies in the library,' but so rare was the work that it could not be acquired before. A complete copy of the *Gentleman*, one of the two magazines which Thackeray conducted at Cambridge when he was an undergraduate, is another of the notable acquisitions of the year. Among the curiosities obtained there is none so interesting as a Chinese bank-note of the Ming dynasty, about 1368. No earlier example is known to be extant. It is, however, a comparatively modern specimen for China, although it was not till three hundred years after its issue that bank-notes were used in Europe."

Manchester.

J. B. S.

SMOLLETT AND DIBDIN.—The pathos of 'Tom Bowling' culminates naturally and easily in his biographer's expression of confidence regarding his fate:—

Yet shall poor Tom find pleasant weather,
When He, who all commands,
Shall give, to call life's crew together,
The word to pipe all hands.

Dibdin no doubt needed no prototype for his hero, and yet it is impossible to read the account of Commodore Truncheon's last hours, in 'Peregrine Pickle,' without associating the two. After intimating that he will leave to others more scholarly than himself the task of composing a motto for his tombstone, the Commodore proceeds thus:—

"But I do desire that it may not be engraved in the Greek or Latin lingos, and much less in the French, which I abominate, but in plain English, that *when the angel comes to pipe all hands at the great day*, he may know that I am a British man, and speak to me in my mother tongue."—Chap. lxxiii.

The whole of the chapter on the death-bed scene is very touching and beautiful, while the Commodore's farewell address, in particular, has the fascination of manly simplicity, dignity, and earnestness. 'Peregrine Pickle' appeared in 1751, when Charles Dibdin was six years old.

THOMAS BAYNE.

Helensburgh, N.B.

FALLIBILITY OF INSCRIPTIONS ON TOMBSTONES.

—One of your valued contributors has given much information copied off tombstones and memorials, presumably in correction of dates given in 'Dict. Nat. Biog.' Without imputing the least want of care or of judgment on his part, might I venture to remark such authorities are not always infallible.

Instance a reply from MR. MANSERGH, *ante*, p. 98, which contains an error of this description. Sterne's memorial, quoted 7th S. xi. 149, is another example. Others which occur to my memory are Dr. Johnson's inscription to Goldsmith in Westminster Abbey, in which that learned man erroneously knocks three years off the poet's age; and a discrepancy between the dates on two separate memorials erected to Father O'Leary. The stone which marks the place of his interment in the old graveyard of St. Pancras states (Webb, 'Compend. Irish Biog.'), he died Jan. 7, 1802, aged seventy-two; whilst a tablet in St. Patrick's Chapel, Soho Square, records the fact (1) that he died Jan. 8, 1811, aged seventy.

T. O'C.
Dublin.

WORK FOR DR. MURRAY.—In a back number of 'N. & Q.' a discussion began, I think, as to the longest word in the language. I do not remember that the following sentence was quoted from the admirable translation of Rabelais illustrated by Gustave Doré (p. 438):—

"What, Mr. Manhound, was it not enough thus to have morcrocâtebezasteverestegrigeliscopondrillated us all in our upper members with your botched mittens, but you must also apply such mordergrippiatabirofreluchamburelurecaquelurintimpaniments on our shin bones with the hard tops and extremities of your cobbled shoes."

It is to be hoped that these monster words will be duly entered and fully explained in the 'New English Dictionary.' There are more of the same sort in the same chapter. T. P. ARMSTRONG.

DR. SACHEVERELL'S WIDOW.—It may be of interest to note that Mary Chambers died Sept. 6, 1739, aged seventy-five, and was buried in Bloomsbury Cemetery, Brunswick Square, London. She was married, first, to George Sacheverell, of New Hall, co. Warwick, Esq., and afterwards became the wife of Dr. Henry Sacheverell, the celebrated Tory divine, upon whose decease, in 1724, she married Charles Chambers, gent., who died May 20, 1749, aged eighty-eight, and lies interred in the aforesaid burial ground.

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

THOMAS OSBORNE, BOOKSELLER.—In June, 1738, Thomas Osborne, bookseller, bought of Mary Gooding, widow and executrix of the Rev. Devereux Gooding, the lease of the ground chambers, Nos. 1 and 2, Page's Buildings, Field Court, Gray's Inn. The lease was afterwards renewed, and on Osborne's death the unexpired term was sold by his executors, 1769. In 1754 Osborne had an apprentice, Thomas Golding. There is an anecdote of Osborne in the 'Life of the Rev. A. M. Toplady.'

W. C. B.

MISS MARTINEAU'S 'BIOGRAPHICAL SKETCHES.'

—It is part of the duty of 'N. & Q.' to correct errors in works of reference. Hence this note.

The date of the appearance of the 'Biographical Sketches' is given in W. Davenport Adams's 'Dict. of English Literature' as the year 1872; and the same mistake is repeated in the Appendix to Dr. Brewer's 'Dict. of Phrase and Fable' and 'Reader's Handbook,' the former of which professes to be based upon Mr. Davenport Adams's work. The preface to the first edition of the reprint of Miss Martineau's articles from the *Daily News* in book form is dated "December, 1868," and the second edition, now before me, was published in April of the following year. In 1884, the book was in its fourth English edition.

A. C. W.

COINCIDENCE OR COPYING?—Was Mr. Kipling, when he wrote that story about the two drummers, acquainted with Col. Malleon's 'Decisive Battles of India'? If not, it is a curious coincidence, for on pp. 108 and 109 of the new (1888) edition is a stirring account of how, when the men were panic stricken during the attack on Masulipatam, through dread of a mine, the gallant Yorke advanced, accompanied by two native drummers, who continued to beat the 'Grenadiers' March,' in order to rally the retreating men. All three, Yorke and the drummers, were shot down by a discharge of grape from the enemy. There is this great difference—that Col. Malleon's graphic description is not larded with barrack-room slang, neither do the poor little native drummers leave the world drunk with ration rum. A pleasing difference indeed!

MANGALORE.

WEST-COUNTRY PHRASES.—Sixty years ago, when I was a boy at Launceston, some phrases were in common use which are disappearing or have altogether gone, and it is possible that a few of them were distinctively local. I would instance these:—

"Dance the Phibbie"—a horse-whipping.

"A bad avage" (= *average*?)—a family whose character and mode of life were not of the best.

"A ram sammy"—a family quarrel or, in variation, a noisy gathering.

Two other proverbial expressions, "They are as thick as inkle-makers," signifying very close friends, and "He runs like a skeiner," were obviously derived from the woollen manufacture, which still in my boyhood gave employment in the district. Were they in use elsewhere?

RICHARD ROBBINS.

LUTON.—Morant, writing of Layton, in Essex, takes Newcourt to task for identifying it with Luyton, and says that Luton, Beds, must be meant. Newcourt seems to be right; for (1) in the fragment of a cartulary of Stratford Langthorne preserved in Trinity College, Dublin, we read that the nuns of Halliwell had possessions in Layton in Essex, and, by gift of De Valoines, the tithes of his lordship there (charter undated); and (2) the

form Luiton is found in connexion with Ruckholts (Ruckholts) and with Welcomestow (Walthamstow) in two fines levied in 2 and 3 John; while Luyton occurs in another (22 Henry III.) to which the Abbot of Stratford was a party. Morant himself derives Layton, as well as Luton, from Luy, the British name of the river Lea.

W. C. W.

INFANTICIDE.—In the version of Conscience's story 'Baes Gansendonck' included in 'Scènes de la Vie Flamande,' as published by Calmann Lévy, occurs a curiously extended use of the word *infanticide*. A young girl has been worried out of her life by the injudicious interference of her ignorant and ambitious father with her love affairs. We are told:—

"Le moindre soupir de sa fille malade le faisait frissonner; la toux pénible de Lisa déchirait son propre sein; et quand elle dérangeait sur lui son regard souffrant, il tremblait comme s'il eût lu dans son oeil vague et incertain le mot affreux: *infanticide*! Et pourtant maintenant que dans son cœur l'amour paternel s'était dégagé pur et ardent, des liens de l'orgueil, il eût accepté avec joie la mort la plus cruelle pour prolonger d'une seule année la vie de son enfant."—Ch. x. p. 324.

A previous foot-note intimates that all words printed in italics were French in the original text.

ST. SWITHIN.

ODD TERMS USED IN THE IRONMONGERY TRADE.—A most amusing list could be formed of the odd names given to some articles in various trades. I append a few in use by hardware men. A "curtate" is a small auxiliary poker with a steel point, intended for use, in contradistinction to the elaborate fire brasses, which are only kept for show. It is a standing joke that this article takes its name from the fact that it does the principal part of the work. A "nigger" is a trivet used on the slider of an open range. A "footman" is an ornamental weight used for the purpose of keeping a door open, whilst a "porter" is a spring for keeping it shut. A "waiter" is a small tray. An innocent-looking arrangement of tin is the "demon" insect trap, and a machine used for grinding different substances is known by the forcible and *à propos* title of the "devil" disintegrator.

T. O'C.

Dublin.

JOHN GILPIN.—Whilst looking through some old family papers I came upon a bundle of letters wrapped up in a copy of the *Public Advertiser* of March 2, 1785, in which appears a reprint of "The Entertaining and Facetious History of John Gilpin, to the tune of 'Chevy Chase.'" The head-note states that it is "republished from the *Public Advertiser* of April 14, 1782." In another column of the same paper appears an ode to Mr. John Henderson, who read the 'History of John Gilpin' to a delighted audience at the Freemasons' Hall on Friday, February 25, 1785, and in a foot-note

it is stated, "This Humorous Ballad.....made its appearance in this paper about two years ago." I shall be glad to know if the appearance in the *Public Advertiser* of April 14, 1782, was the first publication of this charming ballad.

CASTLE BANK.

Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

ERNESTUS BYRON.—On February 9, 1656/7 a petition was presented to the Cromwellian Parliament by Sir Richard Lucy Rix, Bart., M.P., on behalf of "Ernestus Byron, brother and heir of Sir William Byron, son and heir of Sir Nicholas Byron, deceased." It was referred in the ordinary course to a committee, on which it was especially ordered, "All the members of this House that serve for the County of Essex" should sit. On March 6 report was made,—

"That in regard Sir Nicholas Byron, a Delinquent, father of Ernestus Byron, the Petitioner, died about 1645, leaving the said Ernestus within age, and that since he attained the full age of twenty-one years there hath not been any persons authorized to compound with him, it be reported, as the opinion of this Committee, That the said Ernestus Byron be admitted to a Composition for the Delinquency and Estate of his said father. And that the Commissioners for managing Estates under Sequestration, sitting at Haberdashers' Hall, be empowered to compound with the said Ernestus Byron, at a Tenth, according to the Rules given by Parliament to the late Commissioners for Compositions with Delinquents."

The House agreed with the committee, and resolved accordingly. The only further reference I find in the Commons Journals to Ernestus Byron is on February 27, 1659/60, shortly after the restoration of the "secluded" members, when it was

"Ordered That Ernestus Byron and Mr. Malcombe Smith, Prisoners in the Gatehouse, be discharged of their Imprisonment. And that the Sequestration of their Estates be suspended until the Parliament take further Order."

This imprisonment and order for sequestration would probably have been brought about through some active sympathy in one or other of the attempts at Royalist insurrection in the closing days of the Rump Parliament.

Who was Ernestus Byron? I do not find him in the pedigree of the Byrons of Newstead. He was admitted to Gray's Inn on March 17, 1656/6, being described as "Ernest Byron, son and heir of Nicholas Byron, Knight, of Gaynes Park, Essex" (Foster's 'Register'). This, in conjunction with the fact of the Essex members being ordered to serve on the committee for inquiring into the merits of his petition, would seem to

point to a Byron family in that county as distinct from the Byrons of Lancashire and Notts.

W. D. PINK.

Leigh, Lancashire.

AUTHOR OF QUOTATION WANTED.—In a letter written by a lady still living there occurs the following quotation in Greek: *Νοῦς ἀσκαίωρτος ἐστὶ τῆς σοφίας ἀκοή*. The second word is written indistinctly, the third and seventh letters having been struck out, and another letter having been written over each of them. I conjecture that *ἀσκαίωρτος* is the word meant, as it would give a good sense, and, though rare, perhaps even an *ἀπαξ λεγόμενον*, it does occur in the Prologue by S. Maximin to the 'Works of Dionysius the Areopagite,' p. xxxvii, ed. 1633, where he states that the Acts of the Apostles and the Epistles of St. Paul "*τὸ τῶν συγγραμμάτων ἀσκαίωρτον ἀποφάνουνσι, scriptorum ejus integritatem declarant*." So in the above quotation, "an uncorrupted mind [like Horace's "integer vitæ scelerisque purus"] results from listening to wisdom." Corderius, the editor of the 'Works' of St. Dionysius, does not insert *ἀσκαίωρτος* in his 'Onomasticum,' as it is not used by that author.

W. E. BUCKLEY.

ABRAHAM RUDHALL, BELL-FOUNDER. (See 7th S. xi. 4.)—Could W. I. R. V. state whether there is any list extant of the bells Abraham Rudhall cast after 1715? Those now in Launceston Church tower were cast by him in 1720, as appears from the inscriptions upon two of them, viz., on the third, "A. + R. * Prosperity to this Town. 1720," and on the fifth, "Abr. of Gloucester cast us all. 1720," though, according to Mrs. Gibbons, the widow of a former vicar ('Itinerary of Launceston,' p. 24), the latter was originally "Abraham Rudhall cast us all. 1720." Rudhall is stated to have founded many bells in Cornwall about the time named. Is there a list of these? DUNHEVED.

PSALM LXVIII. 4.—In Cranmer's Bible, 1540, there was printed "Praise him in his name yea," instead of *Jah*, and this mistake was continued in all the Books of Common Prayer down to the eighteenth century, and even appears in a Cambridge edition of 1832. Was this a mere printer's or copyist's error; or did it arise from a supposition that by "*Jah*" was intended *yea*? intercourse between England and Germany, especially about matters of religion, was frequent and close at that time. Now *jah* in German is *yea* in English. Was, then, the change made to correct a supposed mistake? E. LEATON-BLENKINSOPP.

[See 7th S. iv. 202, 354, 512.]

SILVER MEDAL.—Can any reader of 'N. & Q.' identify a medal which I have lately seen from the following description? It is of silver, rather larger and heavier than half a crown, but

less than a crown piece. On the obverse: a fine head to the right with two arms strangling the man with a scarf crossed in front of the throat. Legend: "Moriendo restituit rem E. Godfrey." On the reverse: two heads forming one profile, whether held up or down. When viewed upwards, according to the legend, a villainous face with streaming hair. Turned upside down, a pope's head with triple crown. Legend: "Ecclesia per-versa tenet faciem Diaboli." Is it a scarce medal; and what is its history? There seems to have been a further legend round the edge, but though one or two letters were readable, the medal was too much worn for me to decipher the whole.

C. W. PENNY.

Wellington College.

CAROLINE CHEESEBOROUGH.—Some quarter of a century ago an American lady named Caroline Cheeseborough was in the habit of writing poetry in the newspapers. Some of it was of high character. Have this lady's verses been collected?

ANON.

T. BLACKBURN.—Who was T. Blackburn, the author of the hymn "Awake, thou wintry earth," printed, as for the first time, in 1850, in the second edition of Thomas V. Fosbery's "Hymns and Poems for the Sick and Suffering," Rivingtons, London? The first edition does not contain this hymn.

RO.

BURTON'S 'ARABIAN NIGHTS.'—In which volume of Burton's 'Arabian Nights' is the story of the boy who converses with an old man while his father watches from a gallery with a drawn sword?

Z.

EARTHQUAKE, 1580.—Mr. James Simson, in his 'Historic Thanet,' p. 139, mentions an earthquake which did damage in that region on April 6, 1580. His little book is written on the plan of not giving references. Can any one tell me where a contemporary account of the damage done by this earthquake can be seen?

ASTARTE.

WELSH.—This word is used in Cumberland to signify tasteless or insipid. It can hardly in that sense be connected with the adjective used in English for the Cymry, which is well known to mean simply foreign. If otherwise, what is its origin?

W. T. LYNN.

Blackheath.

NEDHAM FAMILY.—In Burke's 'Landed Gentry,' 1850, s.v. Nedham of Jamaica, it is stated that Shirley Nedham, one of the daughters of Robert Nedham, of St. Thomas's in the Vale and St. Catharine's, Jamaica, married, first, Matthew Concanen, Esq., Attorney-General of Jamaica, and, second, Sir Henry Hamilton Ireland. Mathew Concanen died in 1749 in England. Can any one give me information as to who Sir Henry Hamilton

Ireland was; or when and where Shirley Nedham died? Perhaps some of the descendants of this branch of the Nedham family would be able to help me with this information.

F. B. L.

'THE RETURN OF OLIVIA.'—Can any of your correspondents inform me what has become of the picture by Gilbert Stuart Newson, R.A., 'The Return of Olivia,' in the 'Vicar of Wakefield'? The picture was exhibited in the Academy about the year 1830.

F. TUCKER.

CROMWELL: IRONSIDES.—The *Weekly Post-Master*, No. 1, April 8-15, 1645, says:—

"Colonell Cromwell.....by reason of his Resolution and Galantry in his Charges is called by the King's souldiers Ironsides."

Is not this use of the term as his personal appellation earlier than any recorded application of it to his men?

H. H. S.

REPRINT OF 1623 FOLIO IN 1807.—Wanted to know name of engraver of the plate that appeared in this 1807 reprint of Shakspeare, which was after Droeshout; and also if the plate is still in existence.

E. A. FAY.

NAME OF PLANT WANTED.—Can any reader of 'N. & Q.' tell me what plant is alluded to in the following lines: "The plant that sprang from Helen's tears destroyed serpents"; and who is the author of the quotation; and where it is to be found?

A. J. F.

HONORATUS NIQUETUS.—In my library there is an *editio princeps* (Latin) of 'The History and Mystery of the Holy Cross,' by Honoratus Niquetus, a member of the Society of Jesus. It was published at Antwerp in 1670, and is bound in vellum along with a book on the same subject by Justus Lipsius. The volume is curiously illustrated with sketches, first of impalement, and then of the earlier and later modes of crucifixion. Is anything known of the private life of Niquetus; and did he write anything else besides the little work in my possession?

A. MAITLAND STENHOUSE.

["Honoratus Niquet, natione Gallus, patris Aserionensis ingressus in Societatem anno MDCLII ætatis xvii. Philosophiam ac Theologiam Flexie docuit. Collegis Rhotomagensi, ac Cadornensi Rector cum laude administravit. Edidit Certamen Genevæ, seu, Errores deprehensos in Gallicâ Novi Testamenti translatione Genevæ facta. Flexie apud Ludovicum Hebert MDCLXX." We copy the foregoing from Alegambe's 'Bibliotheca Scriptorum Societatis Iesv,' Antwerp, 1643. Flexia is Flèche, a town in Anjou, where the Jesuits had a press in and after 1612. Rhotomagensis indicates, apparently, Rethemagum, or Rouen.]

FOUNDER'S KIN OF VIRGINIA.—Mr. Alexander Brown, of Norwood P.O., Nelson County, Virginia, the author of 'The Genesis of the United States,' lately published by Heinemann, has asked

me to put the following question with regard to the founders of the first English colony in North America mentioned in the "Brief Biographies" of 'The Genesis of the United States' (Heinemann): (1) What families are extinct? (2) What families are now extant? (3) Who are the present representatives? He would be glad to receive information addressed to him "Alexander Brown, Norwood P.O., Nelson County, Virginia, U.S."

J. ST. LOE-STRACHEY.

'LIFE OF GENERAL MEAGHER,' BY P. J. SMITH.—When and where was this book published; and where can I see a copy? It is quoted by Sir C. G. Duffy in his 'Young Ireland' (1887), pt. ii. p. 121; but it is neither in the British Museum nor in the London Library.

G. F. R. B.

TITUS OATES.—The registers of Edensor, Derbyshire, contain the following entry:—"1691. Diana ye daughter of Titus and Mary Oates was Bap^t June ye 30." There is a local tradition that Oates occasionally officiated in the chapelry of Longstones, which is not far from Edensor. Is anything known of his family and marriage?

A. W. CORNELIUS HALLEN.

SKETCHES BY GRIM.—Grim, the well-known topographical artist, made in 1782 for Cornelius Rodes, Esq., of Barlborough Hall, a collection of water-colour drawings of old buildings in that neighbourhood, amongst which was one of the north front of Renishaw. These sketches are not to be found at Barlborough. Can any one tell me what has become of them?

GEORGE R. SITWELL.

MRS. LITCHFIELD, actress, the daughter of John Sylvester Hay, surgeon on the Nassau East Indian, and head surgeon of the Royal Hospital, Calcutta, where he died in his thirty-seventh year. What was her Christian name? She appears to have acted for the last time October 8, 1812, as Emilia, at the Haymarket. What was the date of her marriage (somewhere near 1794)? When and where did she die? Any particulars further than are supplied in the 'Thespian Dictionary' and Gilliland's 'Dramatic Mirror' will be of use to

URBAN.

FAMILY OF SAMUEL HANBURY.—Can any one give me information about the ancestry and descendants of Samuel Hanbury, stockbroker, of London? He married Frances, daughter of the Rev. William Sewell, Rector of Headley. Frances Hanbury was born May 7, 1773, and died, I believe, at Camberwell. MOUNTAGUE C. OWEN.

DR. LIGOUDES.—Michael, Comte de Ligoudes, a colonel of horse, was taken prisoner (along with Maréchal Tallard) at the battle of Blenheim. While living in England he married Frances (Fowler), widow of Thomas, sixth Viscount Kil-

morey, and Countess Dowager of Huntingdon, and by her (who died December 27, 1723) had a son, whose daughter, Anne Constantia, married, on November 12, 1760, the Right Hon. John Beresford. So much I give from 'Lodge's Irish Peerage,' vols. ii. and iv., and Burke. The Beresford marriage took place in St. Peter's Church, Dublin, and the bride-elect was styled in the marriage licence as "Anne Ligoudy, Spinster." What were her parents' names? I should be glad to know more of her family history.

The Comte de Ligoudes was of the family of Auvergne. I do not know whether he ever returned to France; and I am puzzled as to the reason of his granddaughter going to Ireland, the Kilmorey family at that time not having any property in or connexion with that country. Y. S. M.

Replies.

ENGLISH PRONUNCIATION OF LATIN AND GREEK.

(7th S. xi. 484; xii. 36, 149.)

My attention has been directed to a discussion on the subject of Latin pronunciation. Having been a student of languages, ancient and modern, for seventy years, and a teacher of the classical languages in two of our Scottish universities for forty years, my witness on this subject will naturally possess some interest for your readers. I will set down my opinions and my experience on the subject of Greek and Latin pronunciation in three distinct propositions, which I have no leisure here to prove at large, but hereby declare myself ready to maintain publicly in the face of all contradiction, and before any congregation of philologists in Europe.

1. The special organs to be trained in the learning of languages are the ear and the tongue, and the neglect of this in the teaching of any language, whether living or dead, is at once a sin against the genius of the language and a hindrance to its acquisition. As a corollary to this it follows that in dead no less than in living forms of human speech, thinking and hearing and speaking in direct connexion with surrounding objects should form the starting-point from which all exercises in rules and reading ought to proceed.

2. The music of language lies mainly in two things, in the vowels and in the accentuation. The English pronunciation of the vowels is not only English, it is insular and anomalous, exhibiting as it does not only a perversion, but an inversion of the normal gamut of the vowels as it prevails, and has prevailed, in all languages. The attenuated long *a* of English, as in *pänt* and *adjäcent*, and such like, is as great an offence against the vocal tradition of all languages as it would be in a piece of music to play a *d* above

the line for a *d* below the line. So gross is this offence in the ears of men to whom poetry is a living music of speech, that I remember, some forty years ago, when enjoying the hospitality of the Laureate in the Isle of Wight, I asked him how he pronounced Latin, and the answer, of course, was, As the Italians do, and so preserved the natural quality of the most musical vowel in the language, viz., *a*. Let, therefore, the vowel scale be reformed wholesale, and we shall not quarrel about *vicissim* and *we kiss him*, and other minor points. In the matter of accentuation of Latin we are quite right, as our teachers had the sense to keep the accented syllable as they received it from the living tradition of the Latin Church.

3. As for Greek, John Bull, with his "insular ignorance," has played tricks with the noblest of all languages so grossly absurd, so stunningly wrong, that no man could have believed them to be possible unless they had been actually performed. While he conscientiously observes, as I have remarked, the just accentuation of Latin by the unwritten tradition of the ears, he scarcely pronounces a Greek word without giving the lie to the written accent which lies beneath his nose, and has lain for two thousand years in every Greek book, from the days of the Alexandrian grammarians, 250 B.C., to the year of grace in which we now live—an offence by which the music of the language is hopelessly marred, so that the finished Greek scholar, who has been taught to pronounce Greek with this Latin or English accent, cannot understand a single sentence spoken by a Greek at the present hour. The excuse made for this grossest of all linguistic absurdities is that Greek is a dead language; to which excuse the short answer is that it is a living lie. Greek is at once the most vital and the most pure of all languages, as any one may see who compares the Greek of Xenophon or Chrysostom with the Greek of Tricoupi or Paspatis, or the leading articles of any common Greek newspaper. But living or dead, it has a right to be pronounced by its own laws; and if it can be proved, as it easily can, that the spoken Greek of the present day contains some peculiarities which do not seem to have been known to the ancients, as when *ε* is pronounced like our *v*, and *ευ* like our *ev* or *ef*, this is a change in some favoured direction which takes place in all languages, and in none more than our capricious English, and never can serve as an argument for the barbarism of importing our insular peculiarities wholesale into any foreign language, whether living or dead. The plain fact is that nothing worthy of the name of an argument can be brought forward in the court, whether of scientific philology or of common sense, to justify our pedagogic perversity in this matter, holding its ground firmly, as it plainly does, like so many other things, by the four roots of ignorance, stupidity, laziness, and bad

habit—potent champions of error, no doubt, but which a single apostle of truth, at a favourable moment and from a commanding position, will blow into vacuum with a puff.

JOHN STUART BLACHIE.
University, Edinburgh.

THE WASHINGTON ANCESTRY (7th S. xii. 23, 115).—I fear that a tombstone may be as doubtful evidence as a Harleian MS. or a feminine filling-in of a census paper. In Harleian MS. 1533, Washington, of Westbury, Bucks, from Lancashire, is a good specimen of "fine confused" genealogy. In the now disused kirkyard of Kirkpatrick Juxta, in Dumfriesshire, is, I have been told, a tombstone of about 1750, to the memory of a James Anderson, who is described as "Heir male of Michael Anderson Entailer of Tushielaw." This "entailer" died in 1721, leaving only two heirs male, the sons of his only son, and in 1750 these, his two grandsons, were, in accordance with this entail, in possession respectively of the then divided lands of Tushielaw and Hislop. In 1786, on the failure of all heirs male, the reunited lands passed, in accordance with the entail, to my great-great-grandmother; and as I am the present heir of entail, I know that this tombstone tells an utterly false tale, though no doubt the person who made the statement believed it—some people have such confused ideas of kinship and heirship.

The reference to the will of Robert Spencer, Baron of Wormleighton, is Skynner. I have not the folio, I am sorry to say, but it will be no great trouble to find it, and to verify what I said about Dame Mary Anderson.

Whether the fact that the incumbent of Purley was in 1633 a Bachelor in Divinity will separate him from the Master of Arts of 1649, I do not know. The 'Imperial Dictionary' does not give the degree, and calls Doctor of Divinity an honorary one. Whether, when acting temporarily as surrogate, the honorary would give way to the official, is for those who know better to say. A clergyman I have asked says "B.D. and D.D. are what is called the superior degrees"; but he thinks the matter unimportant as regards identification. I have, however, been so often helped in genealogy by what seemed the veriest trifles, that I think I ought to mention it, and I will with pleasure give the reference if desired.

VERNON.

Was the "Robert Spencer Baro de Wormeley," referred to by MR. WILLIAMS in connexion with the Washington ancestry, the owner of land in the parish of Wormley, Herts? When did he live, and where? Should "Baro," as here used, be understood as Baron, i. e., Lord Spencer of Wormley, or as lord of the manor of Wormley? I should be grateful for information of any sort concerning the said "Baro de Wormeley."

W. BURY.

ENGLISH PLAYERS AND PLAYS IN GERMANY, 1643-1666 (7th S. xii. 166).—MR. ALGER will find a good deal of information on this subject in Mr. Hedderwick's 'Old German Puppet Play of Doctor Faust turned into English, with an Introduction and Notes' (London, 1887), and still more in Cohn's 'Shakespeare in Germany,' from which Mr. Hedderwick borrows largely. The bulk of what Mr. Hedderwick has to say on the matter occurs on pp. xxxii-xlviii of his introduction; pp. xxxii-xxxiv are devoted in great measure to an abbreviated list of performances by English companies in Germany from the years 1586 to 1660, from Cohn's work, which is only known to me by these extracts. C. C. B.

I am unable to give the names of the players asked for by MR. ALGER, but it may be useful to note that information on the subject of English actors on the Continent will be found in Cohn's valuable work, 'Shakespeare in Germany in the Sixteenth and Seventeenth Centuries' (1865), R. Genée's 'Geschichte der Shakespeare'schen Dramen in Deutschland' (1870), Elze's introduction to his edition of Chapman's 'Alphonsus' (Leipzig, 1867), the introduction (most valuable) to Creizenach's 'Die Schauspiele der Englischen Komödianten' ("Deutsche National Literatur" edition), the volumes of the (German) *Shakespeare-Jahrbuch*, and the introduction and notes to Hedderwick's 'The Old German Puppet Play of Doctor Faust' (Kegan Paul, 1887). The subject is well worth attention. A. COLLINGWOOD LEE.

Waltham Abbey, Essex.

BONAPARTE ON IRISHMEN (7th S. xii. 168).—N. & E. will find the statement respecting the contradictory reports of Irish Nationalists to Bonaparte which determined him not to invade Ireland in Gouverneur Morris's memoirs, lately published; also, if my memory is correct, in Theobald Wolfe Tone's letters, and again in some of the published conversations of Bonaparte while at St. Helena. I have met with it in several works, but being away from books I cannot give exact references. J. CARRICK MOORE.

HANASTER (7th S. xii. 128).—Hanaster is a member of a corporation, for which see Ducange in v. "*Hansatus*, in *hansam*, id est, societatem, admissus, ex German. *Hansen*, in numerum sociorum admittere." How the word arose in the form *Hanaster* is explained in the following note:

"*Hanasterius* seems to be the Latinized form of the old German and Latin *Hansa*, *societas mercatorum*, a corporation of merchants; as the *Hanse* towns of Hamburg, Lübeck, and Bremen, in Germany. The Latin *Hansa*, and the modern German *Hanse*, denote also a corporation in general, and it is thus used in the Charters of all parts of Germany. In this sense *Hansa* is used in two charters granted by our King John in 1199 to Dunwich in Norfolk, and to the city of York. The Latin *Hansa* is found in the Charter of Henry III., A.D. 1266,

thus, 'ut habeant *hansam suam*.' The Anglo-Saxon termination *estre* is found in *baecestre*, as in Gen. xl. 1. 'Twegen men Egypta cyninges byrle and his baecestre, Two men the butler and baker of the king of the Egyptians.' *Hansa-estre*, the termination *sa* coalescing with the *es* of *estre*, and transliterated into Latin, would form *Hanasterius*, a member of a Corporation, and *Hanasterii admissi* would then be members of the Corporation, or Freemen admitted.—Dr. Bosworth, in a letter to G. P. Hester, July 17, 1871."

This note is in 'Selections from the Records of the City of Oxford,' &c., by William H. Turner, of the Bodleian Library, Oxford and London, 1880, 8vo. p. 23, where there is an entry: "1519. Hanasterii ibidem anno regni regis Henrici Octavi undecimo," of eight persons, the form being "20 die Decembris. Rycardus Wыхsteda intravit, &c., per M. Will'i Frere et Thome Lawe et dat xix," and so of the rest. At p. xxx of the analytical table of contents, see § 3, "Lists of Hanasters," which range from 1521 to 1583, many having been apprentices, others sons of Hanasters, and some admitted by purchase. W. E. BUCKLEY.

SPIDERS (6th S. iv. 506; v. 93, 197; 7th S. xi. 497; xii. 35).—The following passages from Lyly's 'Euphues' (Arber ed., pp. 100, 360) illustrate the belief that spiders sucked poison out of flowers:—

"Doth not Tryacle as well poyson as helpe, if it be taken out of time? Is not poyson taken out of the Hunny-suckle by the Spider? venym out of the Rose by the Cancker? dunge out of the Maple tree by the Scorpion?" "Converting like the Spider a sweet floure into a bitter poyson."

G. JOICEY.

The notion that the spider sucks poison from flowers is several times referred to more or less directly in Lyly's 'Euphues.' C. C. B.

SIR-RAG (7th S. xii. 29, 132).—If a "sir-rag" is the chief of a band of workers, may it not to some extent be a corruption of "serang"? On ships, such as those of the P. and O. and the British India lines, which employ coloured seamen, a *serang* ranks somewhat as boatswain, and is the head of the native crew. Is not the similarity therefore apparent? At p. 133 MR. RATCLIFFE makes a slight mistake when he quotes the saying "chief cork and bottle washer"; the correct form is "chief cook and bottle washer," meaning one who, besides doing all the cooking, has to do all the general work. The washing of corks is an operation seldom seen. J. W. ALLISON.

Stratford, E.

Probably G. T. is right in deriving this title from the use of jesting familiarity; with it might be compared Gilbert's amusing title of Lady-High-Cook in the 'Gondoliers.' *Sir-Rag* might very easily have been the familiar title of the person who presided over the application of the clout in the kitchen when cooks and their assistants were mostly men. But it does not seem to me

very probable that the application of the title of "Sir" to a priest has any analogy to this use. It is to be found in grave documents, and on monuments in churches, in which "jesting familiarity" and "rustic deference" would find no place. The theory of G. T. is based on the assumption that the priest occupied a low social position, which is altogether unwarranted. Without knowing whether the title was merely one of courtesy or not, I suggest that it may have had some connexion with the university title of "Dominus," which is the distinguishing mark of the graduate.

FRANK PENNY, LL.M.

FROWYK FAMILY (7th S. xii. 127).—The Husting Wills only commence in 1258, and there are but incidental notices of Peter de Frowyk. In the will of Ralph Hardel, draper, enrolled 1259, is a bequest of rents in Chepe and Tower Street to Johanna his daughter, wife of Peter de Frowik, and her heirs. Although Stow calls the Mayor of from 1253 to 1258 Richard Hardel, draper, there is little doubt he is identical with this same Ralph. Again, in the will of John de Frowyk, Rector of Great Horkesle (Essex), enrolled in 1278, one mark quit-rent is bequeathed to John, son of Peter de Frowyk. The testator makes similar bequests to Stephen his brother; to Katherine his sister; to each child of Walter de Frowyk, his deceased brother; and to Nicholas, son of Margaret his sister, as well as to Johanna, sister of the said Nicholas. There is no further trace of Peter de Frowyk's branch in these rolls; but the connexion of this important family with the City of London continued for upwards of another two hundred years.

JOHN J. STOCKEN.

3, Weltje Road, Ravenscourt Park, W.

MR. M. D. DAVIS will find Peter de Frowyk and others of his family mentioned in the 'Calendar of Wills of the Court of Husting, London,' vol. i. See index.

A. W. CORNELIUS HALLEN.

Alloa, N.B.

JETHRO TULL (7th S. xii. 108).—In the *Journal* of the Royal Agricultural Society, March, 1891, there is an admirable article by Lord Cathcart on this great benefactor to mankind. From it we gather that Tull was born at Basildon, in Berkshire, in the fourteenth year of King Charles II., and baptized at the same place on March 30, 1674. His parents were Jethro and Mary Tull.

As to Jethro Tull's death and burial, Lord Cathcart says that he died early in March, 1740, aged sixty-six years. Alexander Chambers, in 1815, in his 'Biographical Dictionary,' has said that "no man can tell where the remains of Jethro Tull, the benefactor of his kind, were deposited." It appears that in more recent days Mr. Cuthbert Johnson, F.R.S., offered, and offered in vain, a reward for the discovery of Tull's place of burial. In 1889 Mr. Walter Money, F.S.A., set the matter at

rest. We quote his words from Lord Cathcart's paper:—

"A cursory glance at the registers of this parish [Basildon] shows that they contain many names of historical importance and interest, and by their means the writer has been able to solve a problem which has hitherto baffled all the inquiries and researches of the professional genealogist and local historian—namely, the burial-place of Jethro Tull, the eminent experimentalist in agriculture. Jethro Tull was buried at Basildon, as will be seen from the following extract from the parish register: 'Jethro Tull, gentleman, of the parish of Shalbourne, in the county of Berks, was buried March ye 9th, 1740. Mem.—This Jethro Tull, Esquire, was the author of a valuable book on agriculture entitled "Horse-hoeing Husbandry."—Geo. Bellas, Rector.'"—P. 39.

EDWARD PEACOCK.

To Mr. Walter Money belongs the credit of the discovery of the nativity and burial of Jethro Tull. But perhaps Mr. Money may not see this query, in which case I may be allowed to quote a letter which that antiquary communicated to the *Standard* about two years ago:—

"I had the good fortune to unearth a few weeks ago in the parish registers of Basildon, in this county [he writes from Newbury, Berks], the following entries, which show conclusively that not only was Jethro Tull buried at that place, but that it was also his native village:—

"Jethro, sonne of Jethro Tull, and Dorothy, his wife, was baptized ye 30th day of March, 1674."

"Jethro Tull (Gentleman), of the Parish of Shalbourne, in the County of Berks, was Buried March ye 9th, 1740/1."

To this entry the following note, made by the Rev. Geo. Bellas, a subsequent vicar of Basildon, is appended:

"This Jethro Tull, Esq., was the author of a valuable book of agriculture, entitled "Horse-hoeing Husbandry.""

"Jethro Tull died at Prosperous Farm, in the parish of Shalbourne."

It seems notable that previous to Mr. Money's discovery there should have been no tradition either of the birth or death of Tull.

A. L. HUMPHREYS.

187, Piccadilly, W.

He was of two years' standing at Staple Inn when admitted on December 11, 1693, to Gray's Inn, as the only son and heir of Jethro Tull, of Howberry, Oxon. (Foster, 'Gray's Inn Admission Register,' 1889, p. 345). He was called to the Bar on May 19, 1699; became a Bencher of his inn May 5, 1724; and was buried at Basildon, co. Berks, March 9, 1740/1. See 'N. & Q.,' 7th S. viii. 224.

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

A cutting from the *Times* inserted in 'N. & Q.,' 7th S. viii. 224 tells everything about him.

DNABERG.

"TRUST" RHYMES (7th S. xii. 105).—The following specimen was copied by me in July, 1886. I found it hanging in a conspicuous position on

the wall of the common room at the "Buck and Bell" inn, Long Itchington, Warwickshire. It had been neatly written on a piece of cardboard by the landlord's son some years before; but I could not gain any information as to the source whence the lines were obtained:—

Pay To-day, Trust To-morrow.

Customers came and I did trust them,
Lost my liquor and their custom.
To lose them both it grieved me sore,
Resolved I am to trust no more.

Chalk is useful, say what you will,
But chalk never paid the maltster's bill.
I intend to keep a decent tap
For ready money, but no strap.

JOHN T. PAGE.

AN IRISH SUPERSTITION (7th S. xii. 85).—I have known wisecracks in Lancashire to shake their heads ominously upon hearing that a white pigeon has come down the chimney of a friend's house.

J. F. MANSEGH.

Liverpool.

I may mention another instance of the appearance of the soul in the form of a bird. Aristæus was a magician whose soul could leave his body and return at pleasure. It was seen leaving his body in the form of a raven. Pliny, I think, tells this story.

E. YARDLEY.

"COOKE'S POCKET EDITIONS" (7th S. xii. 107).—From a list of "Pocket Editions" which is printed at the end of one of C. Cooke's issues I find that he had published 42 "Select Novels," 39 "Select Poets," 10 "Sacred Classics," 6 "British Classics," which will be followed by others, and Hume, Smollett, and Lloyd's "History of England," in 111 numbers. He also states that he had bought Bell's "British Theatre," to be published in 90 numbers. Of course COL. MALET will understand that the novels, poets, &c., were issued in "numbers," which in the case of the "Select Novels," for instance, amounted to 241, some of the works making four, or even five volumes. The price of each number of the "cheap editions" was sixpence, of the "superior editions" generally, a shilling.

Perhaps the above may be of interest to MR. HARNEY, to whose communication to 'N. & Q.' (see 7th S. v. 217) I sent a reply, which by some means missed being inserted. MR. HARNEY will find some account of Cooke's life in the 'Dict. Nat. Biog.'

J. F. MANSEGH.

Liverpool.

Cooke published cheap editions of "Select Novels," "Select Poets," "Sacred Classics," and "British Classics." To the year 1799 there had appeared 42, 39, 10, and 6 respectively, which numbers were probably subsequently increased. I possess a few of them, and shall be pleased to

furnish COL. MALET with a list of those issued to above date, with the prices, on his supplying me with his address.

EVERARD HOME COLEMAN.

71, Brecknock Road.

REFORMADOES (7th S. xi. 507; xii. 74).—Allow me to refer your correspondent H. H. S. to what has already appeared in 'N. & Q.' in explanation of this term. See 6th S. ix. 348, 432, 511; x. 50, 97, 138.

F. C. BIRKBECK TERRY.

'HUNTINGTOWER' (7th S. xii. 87, 178).—In Kinloch's 'Ancient Scottish Ballads,' p. 170, there is a pretty ballad called 'The Duke of Athol,' which is said to have been taken down from the recitation of an idiot boy. Christie, 'Traditional Ballad Airs,' i. 166, says that he had often heard this ballad sung in his early years. 'The Duke of Athol' is essentially one with 'Huntingtower,' for which see the "Royal Edition" of the 'Songs of Scotland' (London, Boosey & Co., p. 5). Aytoun, 'Ballads of Scotland,' ii. 238, says that 'Huntingtower' is 'Richie Storie,' "recast in a romantic form and applied to a more interesting subject," and that the words were set to music by a noble lady. Aytoun can hardly have meant by a noble lady the Baroness Nairne, who simply revised 'Huntingtower.' Who is it, then, that he meant; and was he well informed? What seems likely is that 'Huntingtower' is the original—a literary piece of course—that 'The Duke of Athol' is 'Huntingtower' passed through the mouths of the people, and that some versions of 'Richie Storie' have taken up parts of 'Huntingtower.' But when did 'Huntingtower' first appear; and who wrote it?

C.

ENGLISH FRIENDS OF GOETHE (7th S. viii. 387, 432, 489; ix. 36).—Entries from Goethe's son's album are given in the *Deutsche Rundschau*, July and August, 1891. Among Goethe's guests figure Sir Geo. Jackson, diplomatist, 1813; Mellish of Blyth, diplomatist and author, 1816; and St. George Cromie, a frequent visitor, 1826.

J. G. ALGER.

SNOW CRYSTALS (7th S. xii. 108).—In the volume of the *Art Journal* for 1857, beginning at p. 73 and continued on p. 125, is a most interesting article upon snow crystals as applied to the purposes of design. To show the nature and object of the paper, I subjoin an extract from the introduction, and will merely state that the illustrations of the various crystals are exceedingly beautiful:—

"As any original source derived from Nature for originating new forms of truth and beauty is scarcely to be overlooked in this age of progress, we wish to draw attention in the following columns to the crystals of snow observed by James Glaisher, Esq., F.R.S., of the Royal Observatory, Greenwich. In the course of his examination of these snow crystals it occurred to Mr.

Glaisher that they would furnish novel and most beautiful suggestions for the ornamental designer, and our attention being directed to them, Mr. Glaisher has kindly placed in our hands a few of the numerous blocks he has caused to be engraved, and has also supplied us with the interesting and valuable communication that accompanies the engravings."

JOSEPH BEARD.

Baling.

MR. HUISE will find notices and engravings of snow crystals in the early publications of the scientific societies. Among the earliest that I know of are Cassini and De la Hire (*Mem. de l'Acad. Roy.*, 1692 and 1712). There is, however, a much earlier notice by Dr. Grew, but I have lost the reference. He says that "he who will go abroad with his eyes well fixed and with good caution, and this in a thin, calm, and still snow, may by degrees observe that many parts hereof are of a regular figure, for the most part, as it were, so many little rowells or stars of six points, and upon each of these six points are set other points." Hooke, in his 'Micrographia,' gives some figures. In Van Musschenbroek's 'Natural Philosophy,' 1726 (Colson's translation, 1744), there is a copper-plate engraving containing twenty-seven figures of snow crystals of the most beautiful and variegated types. In 1740 Dr. Nettis, of Middlesborough, collected about one hundred varieties, some of which are figured in the *Philosophical Transactions* for 1775. After this the observers become numerous: Dr. Clarke, in his 'Travels in Russia'; Scoresby, in his 'Account of the Arctic Regions'; Glaisher, who has published a volume containing a large number of the most complicated forms; Admiral Belcher, in his 'Last of the Arctic Voyages'; and others, including myself. I cannot tell when snow crystals were first made to suggest designs for ornamentation. C. TOMLINSON.

The earliest mention of snow crystals which I have met with occurs in the works of Gassendi, vol. iv. p. 102. Some varieties are depicted in the 'Principia' of Des. Cartes, chap. vi. p. 172, ed. 1664; and also in Dr. Hooke's 'Micrographia.' Some very elaborate drawings of them by Glaisher may be seen in the fifth annual report of the Royal Meteorological Society, 1855. I have often wondered why these very beautiful objects have not been made more use of in decorative art.

C. LEESON PRINCE.

There are illustrations of ninety-six forms in Dr. Scoresby's 'Arctic Regions,' 2 vols., 1820.

ED. MARSHALL.

AN OLD SUNDIAL (7th S. xii. 109).—This dial is not mentioned by Mrs. Gatty in her 'Book of Sundials,' 1872, but she says that

"none approach in architectural interest to those in Scotland, which appear to date from about 250 years ago. The most remarkable is the dial at Glamis Castle, the seat of the Earl of Strathmore, near Forfar, which

is supposed to have been made about the beginning of the seventeenth century. It stands on steps, and four carved lions above the base (Lyon is the family name) stand up, and hold each a shield in his paws, which is a dial face. The names of months and days are engraved below. But as the structure tapers upwards, there are literally eighty dial faces cut diamond-wise on the blocks of stone, which look as if they had been carefully sliced over, to afford planes in which the gnomons are fixed."

As the dial at Dryburgh Abbey is described at p. 132, number 369, in Mrs. Gatty's book, it seems strange that the Bemersyde House dial should have escaped her notice. W. E. BUCKLEY.

Sundials are now usually constructed with their plane parallel to the horizon; but they may be made on a vertical wall, and turned to any point of the compass. And such are the dials which your correspondent has found at Bemersyde. The numerals on the different faces will, of course, be very different, but are quite intelligible to any one who can solve a spherical triangle.

J. CARRICK MOORE.

COLEPEPPER FAMILY (7th S. viii. 229, 413; x. 274).—It may be added that Martha, the daughter of John Spencer Colepepper and Martha his wife, born September 17, was baptized October 13, 1769, in the parish church of St. Helen, Bishopsgate, in the City of London (Par. Reg.).

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

TALPACK: INDAMIRA: JERE: SEYES: PATONES: JOWRING (7th S. xii. 89, 110).—I have heard or seen "What the good Dear?" and think it may perhaps be another form of A.'s *jere*, and that both are possibly substitutes for *le bon Dieu*. "Jowring dialect" is not unlikely to bear the interpretation "quarrelling in folk-speech," but without context it is impossible to tell what part of speech *jowring* must be taken for. In the 'Exmoor Scolding' old Julian Moreman reproaches Thomasin and Wilmet with being

"olweys wother egging or veaking, jawing or sneering, blaying or racing, kerping or speaking cutted, shittering or drowing vore o' Spalls, purting or jowering,"

and so forth. There is a useful note on the word in the edition of the 'Scolding' published by the E.D.S.; see "Geowering." ST. SWITHIN.

Is not "jowring dialect" what we now euphemistically term "language"? Nares has "Jour-ing, s., swearing. Perhaps a coined word, from *juro*, Latin."

I pray that Lord that did you bither send,
You may your cursings, swearings, *jourings* end.

R. H. (Rob. Hayman's) 'Quodlibets,' &c. 1628.

Halliwell says the word is used in Devonshire.

C. C. B.

Indamora, not "Indamira," is the heroine of Dryden's tragedy 'Aureng-Zebe,' published 1676. Clarinda, in her journal in the three hundred and

"See 'Venilworth,' Chap. xx.

twenty-third *Spectator*, says "Dreamed that Mr. Froth lay at my feet and called me Indamora."

"Up, seyer, up," explained by Scott in a note to the 'Soldier's Song' in the 'Lady of the Lake,' canto vi., as a "Bacchanalian interjection, borrowed from the Dutch." See also 'The Talisman,' chap. xx., "See, see, he [the marabout] signs for the goblet—give him room, boys. *Oop sey es*, quoth the Dutchman." JONATHAN BOUCHIER.

NICHOLAS VANAKER, ARTIST (7th S. xii. 108).

—A few desultory notes:—

Francis Van Acker, of Abchurch Lane. (List of Merchants, 1677.)

Francis Vanacker, Lord of the Manor of Erith, died December 13, 1686, in his thirty-eighth year, left surviving him Cornelia his wife and two brothers, Nicholas and John, merchants, of London. ('Mon. Angl.,' ii. 175.)

Nicholas Vanaker, knight, merchant, is mentioned by Le Neve. (*Top. and Gen.*, iii. 36.)

Query, if John Van Hack, of Abchurch Lane (see above), was not the brother of Francis and Nicholas? (See List of Merchants, 1677.)

Sir John Vannaker, knight, buried at St. Andrew Undershaft on March 24, 1710/11. (Malcolm's 'Lond. Red.')

Anne, daughter of Gerard Vanacker, of Antwerp, was married to (1) Sir James Wittenwong, bart.; (2) to Sir Thomas Middleton, L.M. 1613.

J. J. S.

ARMS ON A CHINA BOWL (7th S. xii. 127).—These arms are not those of Ord, but of Salmon, as is manifest from the crest. Salmon of co. Quarter, and of Hackney, co. Middlesex, bore S., three salmon bauriant or, with the crest as described by SENEX; Salmon of Finningley, co. Nottingham, the like, argent. In this case the colour may have faded, or the bowl may have belonged to one of the latter branch of the family. The impalement is Bridges; the coat is that borne by Bridges of Chelmsford and Baddowe, co. Essex (see 'Vis. of Essex, 1634,' Harl. Soc. publ., p. 358). Most of this armorial china dates from about 1760, so that it will not be difficult to ascertain when a match between Salmon and Bridges took place.

G. L. G.

CHAUCEER AND EVELINE (7th S. xii. 47, 109).—

If, as Mr. MARSHALL states, the relationship between Chaucer the poet and Thomas Chaucer who was buried at Ewelme in 1434 is "now not accepted commonly," why does the spinning-wheel, the emblem of the family name of the poet's wife (Rouse), appear so frequently amongst the arms on the tomb of the said Thomas Chaucer and on that of his daughter Alice, Duchess of Suffolk? Also I should like to know if the pedigree drawn up by Richard Glover is worthless, and whether William Godwin's account of Chaucer is equally

considered incorrect. Godwin says "Nothing was ever more idle than the doubt which has been started, whether Thomas Chaucer were really the son of the poet," &c. He also says that the poet had a house at Woodstock given him by Edward III. "at least as early as 1359, and that he lived there a great deal," whereas Mr. MARSHALL says that the first Chaucer who was connected with Woodstock "was Thomas Chaucer of Ewelme, who obtained a grant of the manor in 1411." I shall be very much obliged for further enlightenment on these points. The same mistakes as those quoted by Mr. BOUCHIER occur in the list of illustrations in the Abbotsford edition of 'Woodstock.' CONSTANCE RUSSELL.
Swallowfield, Reading.

HORSING STONES: HORSING STEPS: UPPING STONES (7th S. xii. 85).—Some of these are to be seen, I believe, at Market Weighton, on the road leading to York. They serve as milestones, and have two steps cut out of the same stone.

L. L. K.

In Vincent Bourne's 'Poetical Works,' ed. 1838, there is a Latin translation of Dr. Walter Pope's 'The Wish,' the first stanza of which is:—

If I live to be old, for I find I go down,
Let this be my fate: In a country town
May I have a warm house, with a stone at the gate,
And a cleanly young girl to rub my bald pate.

There is the following note to *stone*: "By the help whereof I may mount my easy pad-nag.....In the west of England they call it an upping-stock." This last word is given in Mr. F. T. Elworthy's 'West Somerset Word-Book' (E. D. S.), 1886, as still in use. These stone steps, he says, may still very often be seen near the doors of farmhouses and wayside inns. F. C. BIRKBECK TERRY.

FLASKISABLE (7th S. xii. 146).—This word occurs in two quotations, from Lydgate's 'Tragedies,' given at pp. 190, 191 of my 'English Adjectives in -able' (1877). I there define it by "variable, inconstant, fickle." Following the quotations is an etymological explanation of the term which PROF. SKEAT has forgotten that he obligingly furnished me with. His new mode of accounting for it, which differs entirely from the old, seems to be incontrovertible. At any rate, the verb *flaskise*, which I supposed must have preceded *flaskisable*, and for which he found a goodly group of kindred, is now, almost certainly, to take a place among things exploded. F. H.
Marlesford.

PROF. SKEAT may like to be reminded of the heraldic term *flasque*, applied to a subordinary that is of the same family as the flanch and voider, differs from either only in degree, and, like both of them, is always borne in pairs. *Flasques* are described by segments of circles which impinge on each side of

the shield from chief to base. It appears to me that, setting aside the caprice of usage, *flaskisable* and *buxom* mean much the same thing, and that *flashes* were a symbol of *buxomness*; at any rate, Guillim, as quoted by Aveling or Boutell, says of *flanches* (of which *flashes* are a diminutive) that they are "a proper reward for the services of a gentlewoman to her Sovereign" ('Heraldry Ancient and Modern,' p. 31).

ST. SWITHIN.

- (i) SQUAB PIE (7th S. xii. 106).—I do not know whether this dish is still "to the fore" in Cornwall, with or without the "squab," but one exactly like it, but without that savoury ingredient, and with the apples in excess, is still popular in the Midlands under the name of *medley pie*. Often has it been my lot as a boy to carry afield a huge round yellow dish of it, as big as a fair-sized *pancheon*, for the refection of the harvesters; ay, and to partake of it, too, nothing loth, washing down the meal with "tots" of small beer. The apples were usually "fallings," and unpared, and I suppose the fare was coarse enough, though (as an old labourer once phrased it) there seemed then "abundance of good eatin'" in a *medley pie*, and certainly it was more palatable to the general than some dishes that were—and are still—esteemed delicacies in my neighbourhood. What does MR. BOUCHIER think, for instance, of *lamb-tail pie*? The idea of eating the tails of lambs that are still cropping their flowery food would turn some stomachs; and apart from such nice considerations, there is the flavour of burnt wool and its adherent nastiness to be taken into account; and yet the most heartfelt grace before meat I ever heard was the exclamation, "Praise the Lord, you've got a *lamb-tail pie*!" from a "local brother" who happened to enter a friend's kitchen when such a dish was in the oven. Of course he was asked to stay and dine.

C. C. B.

There is an ancient, though perhaps rather profane, proverb in Cornwall in reference to the tastes of the natives for pies composed of all sorts of materials, "The devil is afraid to come to Cornwall lest he should be put into a pie." In 'Carmina Quadragesimalia,' Series Prima, Oxford, 1723, is the following recipe for the composition of this *olla podrida*—a delicacy or dainty it can scarcely be called:—

An Omne Corpus Componatur? Affr.
Queris quo victu Cornubia gaudeat, artem,
Qua formes placidas, accipe, Phylli, dapes.
Erige triticeo Cerealia mœnia farre;
Et pandat largum massa rotunda sinum;
Tum poma in minimas redolentia divide partes;
Et carnem pinguis suppedabit ovis;
Cæpe saporato contingat cætera succo;
Spargere tamen parca flebile cæpe manu.
His bene compositis rebus, te Phylli, tuasque
Laudabit mixtas hœlluo quisque dapes.

P. 175,

(i) Squab-pigeons: 'Devil of the Peak,'
chap. XXII.

Halliwell, in his 'Dictionary,' s.v., gives, as one of the meanings of "squab," "(1) An unfledged bird: the young of an animal before the down appears. South." In Orkney a young seagull is called a *scourie* by the natives. He defines "*Squab pie*, a pie made of fat mutton well peppered and salted, with layers of apple, and an onion or two."

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

This is a well-known dish in Devonshire farm-houses as well as in Cornwall, but I have never known or heard of a *squab*, or young cormorant, with its appetizing (?) odour, being used as one of the ingredients. *Squab pie*, such as I have seen occasionally for many years, is simply a meat pie—mutton generally preferred for the purpose—containing sometimes sliced onions and always sliced apples.

FRED. C. FROST.

Teignmouth, Devon.

[Many other replies are acknowledged.]

BOUTE-HORS, AN OLD FRENCH GAME (7th S. xii. 128).—It is the name of an obsolete game; probably some rude game consisting in forcing somebody out of a room, or in preventing him from entering it. The word is not to be found either in the last edition of the 'Académie' or in Littré. It is given by Fleming and Tibbins in their 'English Dictionary,' and they translate it by "Knaave out of doors."

DNARGEL.

THE CASSITERIDES (7th S. xii. 81).—One cause of the difficulty in localizing the position of the Tin Islands may be due to the great changes our coasts have undergone. Couch ('Hist. of Polperro,' ch. ii. pp. 32, 33), after observing that "it is plainly evident that the alder and hazel grew where the tide now flows, and where these trees are now absent," writes as follows:—

"What connexion have these evidences of a once well-wooded country, now destitute of trees, taken in conjunction with the other marks around our coast, both north and south, with the traditional submergence of a large tract of land named *Lyonesse*, which, with the changes effected by our Saxon conquerors, diminished so much the limits of the ancient kingdom of Cornwall? Around our coast, from Plymouth to Padstow, along a line almost bare of wood, except in rare spots, the storms of winter expose the remains of once mighty forests, now submarine; great boles of trees lying in situ as they grew. Traditional and other evidence are so great in proof of the submergence of a large tract of land in old Cornwall that it is scarcely a matter of doubt; though the exact period at which it happened, and the quantity of land covered by the ocean, must ever remain uncertain."

It is a well-known fact, also, that our eastern and southern coasts have suffered great changes within the historic period.

In reference to the question of the Phœnicians having reached our coast, it has always appeared to me that we have in the ancient and modern names of that stormy corner of the ocean, the

Cantabricus Sinus, or Bay of Biscay, a recognition of the true ancient navigators of our western seas. The modern Biscayan is still a seafarer, a miner, and an agriculturist. The language of the ancient Cantabri is said to have affinities with that of the Berbers and other North African tribes, also with the dialect of the extinct aborigines (Guanches) of the Insule Fortunatæ, or Canaries, and with the language of ancient Egypt. It appears probable, therefore, that the earliest knowledge of Britain and its products was carried to the East through the Iberian peninsula and Northern Africa, and that the tin trade followed a similar course along the south side of the Mediterranean. The well-known story of the Phœnician skipper who wrecked his vessel when pursued by the Roman galley does not look as if he was bound on a long voyage in the open sea, but rather as if his port of destination was too near to give hope of escape from his pursuer by flight.

In the early days of the Phœnician tin trade Britain and the countries above mentioned were occupied mainly by non-Aryan tribes, and, excepting Egypt, the Greeks had little or no intercourse with them. Herodotus, who knew that tin and amber came from the extreme west ('Thalis,' cix.), was not acquainted with the extreme west of the Mediterranean ('Melpomene,' clxxxv.), although he knew the country was habitable as far as the Columns of Hercules, and even beyond on the African side. The Iberian peninsula seems to have been a *terra incognita* in his day. If Herodotus did not obtain his information concerning the tribes of the African coast from Phœnician traders, it is difficult to say whence he could have got it; yet he could not meet with any one who could describe to him the country whence the tin was brought. Might we take this as evidence that Phœnicians never really visited our coasts?

The Phœnicians often founded their settlements on islands. Tyre was partly built on an island, Tartessus is said to have stood on an island formed by two branches of the Bætis, Gades (Cadiz) was founded on an island; but there is no evidence forthcoming of a Phœnician settlement having existed on any one of the Scilly Isles. The tin trade, so far as the Phœnicians were concerned, must have been interrupted at an early date, as Tyre was besieged and taken by Alexander B.C. 332.

B. H. L.

FAMILY OF SIR PHILIP FRANCIS (7th S. xi. 67, 277).—Being abroad I have only just seen MR. WARD's reply to this query, for which I am much obliged. I have not, however, been able to obtain the facts I want. I should, therefore, be glad of information regarding the existing families descended from Sir Philip Francis.

F. G.

DICKENS'S 'CHRISTMAS CAROL' (7th S. xii. 45).—Is there not a slight error in the note at the

above reference? COL. PRIDEAUX describes variety (c) thus: "Title-page printed in red and blue and dated 1844, *yellow* end-papers to cover," and states that Mr. Spencer, in Catalogue No. 32, advertised a copy of this variety for ten pounds. I quote the note appended by Mr. Spencer to the copy advertised in Catalogue 32 (p. 14, No. 399) herewith:—

"The above is what I believe to be a unique copy inasmuch as the title is printed in the usual 'Blue and Red,' the end Papers are *Green*, and it has the 'Stave I,' but the date is 1844. I once saw a copy similar to the above, but the title-page was printed in Green and Red."

Should not COL. PRIDEAUX's description of (c) read, "Title-page printed in red and blue and dated 1844, *green* end-pages to cover"; or must we chronicle still another variety? The italics in the quotations are mine.

I point out this discrepancy in the interests of bibliography, and in no carping spirit, for I am fully sensible of the value of COL. PRIDEAUX's notes.

J. CUTHBERT WELCH, F.C.S.

COOPER'S 'ATH. CANTAB.' (7th S. xi. 308).—Many will echo MR. MASON's outcry for a continuation of this work. But he gives too much credit to the sister university. Wood's 'Athenæ Oxonienses' comes down only to the end of the seventeenth century, or a little beyond that date; and though a new edition was published by the late Dr. Bliss in 1813, "with additions and a continuation," he only improved on the lives already collected, and did not continue the work to his own day. Some attempt at collecting materials for such a work was made in the last century by Dr. Rawlinson, whose papers are in the Bodleian. But the undertaking is too vast for an individual, and the co-operation of every college would be requisite to ensure anything like completeness. Let the gauntlet, then, be thrown down to every college in each university, and let them elect a fellow, or fellows, whose specialty shall be to continue the literary history of their respective foundations. I have done somewhat for my own college, and many others have doubtless laboured in like manner, who would gladly transfer their papers to any who should be authorized to engage in a work to be published (as MR. MASON says) "for the benefit of the whole world." W. E. BUCKLEY.

THE IMMORTAL PUN (7th S. xii. 126).—Compare with the "plaise" pun, mentioned by COL. PRIDEAUX, Mr. Stelling's question to puzzled Tom Tulliver at dinner: "Now, Tulliver, will you decline roast-beef or the Latin for it?" I quote from memory, 'The Mill on the Floss' not being at hand.

JONATHAN BOUCHIER.

THE HAYMARKET (7th S. xii. 129).—Hay was sold here in the reign of Elizabeth, and the sale was continued three times a week until the market was removed by Act of Parliament, 2 Geo. IV., cap. 14 (passed in 1830) to Cumberland Market, near

Regent's Park. In Ralph Aggas's map of London, published during the early years of Elizabeth's reign, "the Hay-market" is shown with hedges, and but a few scattered houses, nearer than the "village of Charing." In the 'Ballad upon a Wedding,' by Sir John Suckling (1609-42), there is an early allusion to the market:—

At Charing Cross hard by the way,
Where we (thou know'st) do sell our hay,
There is a house with stairs,
And there did I see coming down
Such folks as are not in our town,
Vorty, at least, in pairs.

EVERARD HOME COLEMAN.

71, Brecknock Road.

EPITAPH ON A SILENT MAN (7th S. xii. 106).—William Kempe, Esq., the silent man, was the squire of Spain's Hall, Finchamfield (not Finchamfield), and during his seven years of silence he dug seven ponds, which still remain, or remained till quite lately, to attest his persistency.

E. WALFORD, M.A.

Ventnor, Isle of Wight.

LADY PENNYMAN'S 'MISCELLANIES' (7th S. xi. 443; xii. 76).—In order to avoid any unnecessary confusion, it may be well to draw SIGMA's attention to the fact that the preface to the 'Miscellanies' does not state that Thomas Pennymon "succeeded his brother as baronet," but simply that, his "elder brother dying, he succeeded to the title and estate." Whether he succeeded his brother or his father is not specified. Probably it was the latter.

J. F. MANSEGH.

Liverpool.

GREEK MARTYRS (7th S. xii. 49).—ANON. may hardly be able to find all the individual names of the saints of the Greeks in the 'Acta Martyrum'; or, Menologia of the Greek-Russian Church. They are too numerous. According to the Greek Calendar, not fewer than twenty thousand martyrs are commemorated on one day only, viz., on December 28 (Old Style), immediately after St. Stephen's day, December 27. December 23 is dedicated to ten, March 9, to forty, April 29 to nine, and July 10 to forty-five martyrs.

H. KREBS.

Oxford.

BARLINCH PRIORY, SOMERSET (7th S. xii. 127).—Refer to the volumes of the Somerset Record Society. A few months ago these were not in the British Museum, but they may be obtained from the secretary, Rev. T. S. Holmes, Wookey Vicarage, Wells, Somerset.

A. L. HUMPHREYS.

187, Piccadilly.

PARISH REGISTERS (7th S. xii. 89, 138).—By far the most extensive extracts from those of St. Marylebone, will be found in Lysons's 'Environ of London,' first edition (they are omitted from the

second edition), 1795, vol. iii. pp. 258-276. The MS. alluded to (as above), meant as a supplement to the above, was made many years ago by

G. E. C.

WOODPECKER (7th S. xii. 125).—Had not the Woodbridge cottager unconsciously transferred this bit of folk-lore from the kingfisher to the woodpecker? The woodpecker alive is widely credited with the power of foretelling rain, which he does by his cry, but the halcyon or kingfisher alone (so far as I have heard) was ever believed to be (as Sir Thomas Browne phrases it) a "Naturall Weathercock" when dead. The reference to this belief in 'King Lear' (II. i.) is well known; Marlowe's line,

Into what quarter peers my halcyon's bill,

is even more familiar; and although to the philosopher of Norwich it seemed contrary to reason that "a carcase or body disanimated should be as affected with every wind as to carry a conformable respect and constant habitude thereto," yet the belief still survives among the credulous.

C. C. B.

For folk-lore in connexion with the woodpecker as "the rain-bird," cf. 'English Folk-lore,' by the Rev. T. F. Thiselton-Dyer, p. 90; 'The Folk-lore of British Birds,' by the Rev. C. Swainson, pp. 100-2, 1885, Folk-lore Society; 'Traditions, Superstitions, and Folk-lore,' by Charles Hardwick, pp. 248-9, 1872; and 'Zoological Mythology,' by Prof. Angelo de Gubernatis, vol. ii. pp. 264-7, 1872.

F. C. BIRKBECK TERRY.

The Norwich knight, Sir Thomas Browne, in his 'Inquiries into Vulgar and Common Errors,' notes a similar custom as obtaining in his day. In this case it is a kingfisher which is suspended, and not a woodpecker; "a Kings-fisher hanged by the Bill sheweth where the Wind is." This is gravely discussed in chap. x. of 'The Third Book of Popular and Received Tenents concerning Animals.' The author solves this puzzle by the experiment of hanging two specimens in the same room, and finding that they often turn in different directions.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

THE BEAUMONT FAMILY (7th S. xii. 123).—That the Beaumont brothers—Henry, Lord Beaumont, and Louis, Bishop of Durham—were in some way "cousins of the King," is borne witness to by the mention of Henry (Patent Roll, 1 Edw. III.) and Louis (*ibid.*, 3 Edw. II.) with the title of "consanguineus Regis" appended to each name. But how they were thus connected is a puzzle not yet solved. It has been suggested that their father, Louis de Beaumont, was a son of Charles of France, King of Naples, which would account for the fleur-de-lis; but, on the other hand, we are told that the eldest son of Charles, Louis, Seigneur de Beau-

mont, died an infant in 1248. Had he lived, surely the eldest son would have succeeded to the throne of Naples, and not have founded a baronial family in England. This descent, too, throws no light on the assumption of the arms of Jerusalem.

Concerning the first Henry de Beaumont I have a few notes, which may perhaps interest Mr. BAIN and other of your readers. At the request of Geoffrey de Mowbray and other friends of Walter Comyn, Henry de Beaumont, Constable of Roxburgh Castle, was ordered to deliver his prisoner, Mary de Brus [sister of King Robert], to be exchanged for the said Walter, March 30, 1310 (Close Roll, 3 Edw. II.); Edmund de Hastings, Constable of Berwick, was commanded to deliver his prisoner, Isabel, widow of John, Earl of Boglehan [the famous countess imprisoned in the iron cage] to Henry de Beaumont [whose wife was her husband's niece], April 28, 1313 (*ibid.*, 6 Edw. II.); the countess his wife received licence, March 3, 1338, to dwell with her children and suite in the king's tower at York during the earl's absence with the king abroad (Close Roll, 12 Edw. III., part i.).

How was it that Alice's title of Countess of Buchan, though several times conferred on her husband in the Rolls, never appears to have been assumed by her descendants? HERMENTRUDE.

Miscellaneous.

NOTES ON BOOKS, &c.

Ireland under the Tudors. By Richard Bagwell, M.A. Vol. III. (Longmans & Co.)

THIS volume brings to a conclusion Mr. Bagwell's very useful book on the history of Ireland during an important and most interesting time. The history of Ireland has yet to be written. Mr. Bagwell deals but with a small section of it. When the future Hume, Lingard, or Green arises to do justice to the sister island he will derive much aid from Mr. Bagwell's labours. To represent his work as coming near perfection in the present state of our knowledge would be absurd; but it has one great merit—it is not a partisan book. Works on the history of Ireland have too often been but big theological pamphlets in disguise. Mr. Bagwell has escaped this error. If he be too lenient towards Elizabeth and her agents, as in some cases we think he is, the fact is not due to the old prejudices which have done so very much to obscure our vision. Those who dwell on the brutalities of the Irish conquest would do well to lay to heart the following words: "The Elizabethan conquest of Ireland was cruel mainly because the Crown was poor. Unpaid soldiers are necessarily oppressors, and are as certain to cause discontent as they are certain to be inefficient for police purposes. The history of Ireland would have been quite different had it been possible for England to govern her as she has governed India, by scientific administrators, who tolerate all creeds and respect all religions." This is quite true so far as it goes, but it is not the whole truth. In the sixteenth century the whole of Europe was at fever heat with religious hate. It never occurred either to the principals or the agents on either side that toleration was a possible scheme. It was not that it was unworkable—though that counted

for much—but that every one felt absolutely certain not only that his convictions were the truth, but that it was a duty incumbent on him to force them on all other people. A history of the slow growth of the idea of tolerance has yet to be written. Mr. Lecky's 'Rationalism in Europe' contains useful information in that direction, but very much yet remains to be done. Ireland, on account of its unhappy political conditions, was one of the last countries in Europe wherein it became known that to live and let live was the only wise policy.

Memorials of St. Edmund's Abbey. Edited by Thomas Arnold. Vol. I. Rolls Series. (Eyre & Spottiswoode.)

THERE have been more important works issued in this great series of chronicles and memorials, but we may very safely affirm that a more amusing volume is not to be found within it. The 'Chronicle' of Jocelin de Brakelonda continued long in manuscript. It was given to the world for the first time by the Camden Society in 1840, under the careful editorship of the late Mr. Gage Rokewode. Interesting as it is, it probably never attracted much attention beyond the limits of the monastery. Mr. Rokewode could find but one manuscript, which is preserved in the Harleian collection. The present editor has not been more fortunate. He has, however, made the discovery that Abbot Sampson, to whom it relates, was himself a man of letters, and has for the first time printed his tract relating to the miracles of St. Edmund.

Jocelin de Brakelonda's 'Chronicle' would at the present day have been unknown beyond the small circle of scholars who are interested in mediæval lore had not Carlyle happened to meet with it when the ideas which took form in 'Past and Present' were arranging themselves in his mind. From the time that that picturesque work saw the light the name of Abbot Sampson has been familiar wherever the English tongue is read. We trust, now that not only the 'Chronicle' which records his virtues but also his own tractate have been given to the world, that his actions may become familiar not in a nineteenth century essay only, but in the very words written by a contemporary who knew and evidently loved him.

The lives of St. Edmund which Mr. Arnold has collected are most interesting. We have in them all that now can ever be known of a saint whose popularity was only surpassed by St. Cuthbert at Durham and St. Thomas the Martyr of Canterbury.

Scotland in 1298. Documents relating to the Campaign of King Edward the First in that Year, and especially to the Battle of Falkirk. Edited by Henry Gough (Gardner.)

EVERY Scotchman ought to be proud of this book, enshrining as it does so much of the heroic period of his country's history. Wallace had defeated John de Warren, the great Earl of Surrey, at the battle of Stirling, one of the most memorable achievements in Scotland's romantic history. The English were, for a time, nearly driven from the land. A few towns and castles alone were theirs, and the Scottish raiders had devastated the North of England, committing horrible atrocities. King Edward was in Flanders helping Count Guy against the French king when these reverses came upon him. He was not a man who did things by halves. "The greatest of the Plantagenets," as he has been not unfitly called, determined to take the field in person against those whom he considered his rebellious subjects. The great tenants of the crown throughout the larger part of England were called to arms, and the English monarch entered Scotland with a formidable host well equipped and trained according to the manners of the time. It is affirmed that Wallace defeated Aymer de Valence, the king's near relative, at a

place called Black Ironside, but as the English chroniclers have not recorded this, the statement has been, as we think unreasonably, called in question. On July 22 Edward fought the memorable battle of Falkirk, where the Scotch were defeated with great loss. Wallace never more commanded an army. His work was done. He had but to die; but he had aroused the military ardour of the whole people.

The sumptuous volume before us contains every scrap of contemporary information, so far as is known, with regard to that memorable time. Extracts from the chronicles come first, then documents from our great depositories. One of the most interesting things in the volume is a list of the horses belonging to the royal household, with the value of each in the margin. The original roll is among the Exchequer records, and has, we believe, never been printed before.

The Falkirk roll of arms is another precious document enshrined in this volume. It has been printed before, but this is, we believe, the first critical edition giving the two texts, between which there are important variations.

A work of this sort would have been almost useless without an index. Mr. Gough has supplied one of exhaustive character. We have tested it with rigour, and found it accurate.

Select Library of Nicene and Post-Nicene Fathers of the Christian Church. Second Series.—*Socrates and Sozomenus.* (Oxford, Parker & Co.)

THE two Church historians here given, though they must ever take a lower rank than Eusebius, are of very great value to all who are anxious to know what the Church of the early centuries was like. Our knowledge of those times has been so deflected by theological controversies that there is hardly a modern book in English which deals with the days of primitive Christianity that is not more or less warped by prejudice. Here, however, the English reader has in his own tongue the very words of contemporaries—men who saw the actors in the great drama of unfolding Christianity and who were in no way influenced by the controversies of recent days.

Socrates was probably a member of the orthodox Eastern Church; but this is an assumption which has never been demonstrated. Baronius, Labbe, and other scholars of note have thought that he was a Novatian. The error (if it be an error) has arisen from his having given in several instances the successions of Novatian bishops and having in several instances spoken kindly of members of that sect. Whatever his views may have been, he seems to have been an upright man who sincerely desired to tell the truth as he saw it.

As to Sozomenus, there cannot be a doubt as to his orthodoxy and little as to his careful accuracy, but he was a person of far less intellectual force than Socrates; he seems, however, to have had access to many important State and Church documents, with the facts contained in which he has enriched his pages.

The translators, Dr. A. C. Zenos and Mr. C. D. Hartman, have done their work well. In neither case are their versions in the strict sense original. The older translations have formed the basis of their works, but these have been corrected with care and the lights afforded by modern scholarship. We trust the series of which this volume forms a part may have a wide circulation. It well deserves it.

Bibliotheca Hantoniensis. A List of Books relating to Hampshire. By H. M. Gilbert and G. N. Godwin. (Southampton, Gilbert.)

FROM his well-known and attractive little book-shop in Southampton Mr. Gilbert has issued a contribution to a bibliography of Hampshire. His list does not pretend to completeness. It runs to a handsome little volume of

some one hundred and fifty pages, and includes a long list of books and periodicals referring to Hampshire, from 'Piers Plowman' and Drayton's 'Polyolbion' to the latest available production of the Geological Society. Works of this class are always welcome, and the present seems to be well executed.

The History of Ribchester, in the County of Lancashire. By Tom C. Smith and Rev. Jonathan Shortt. (London, Bemrose; Preston, Whitehead.)

THIS is a useful compilation. There is no fault to find with the facts that are given; but a diligent search among records would have supplied very much more information. Lists of parish officers are furnished. This is a useful feature, often omitted in works of much higher pretension. The notices of the old families are pleasant and instructive reading. We are glad also to find copious extracts from the parish registers. We trust these notes may stimulate some one to transcribe and print them in full.

MR. ARCHER MARTIN (Winnipeg, Canada) writes:—"I remark in your issue of August 1, p. 100, that in referring to my pedigree of Martin of Ballinahinch your remarks would imply that the genealogy I issued was merely a copy of a genealogy in the Office of Arms, Dublin Castle. If you look at the certificates inside, you will see that I compiled the whole pedigree for the first time, and gave the original to the King of Arms as such (Sir Bernard Burke) for deposit in his office. Before sending the original, I had a number of copies printed for private circulation among my family and friends, and, in fact, to send to people asking me for information in regard to the family, as a short way of answering too numerous questions from many quarters, and also to put a stop to many stupid tales about the family being extinct and kindred errors. I am a self-taught 'herald,' and this is the first attempt at compiling, or, I should rather say, at least of publishing, a genealogy in Western Canada; and I actually know of no other instance in the Province of Ontario. You have no idea of the difficulties I had to contend with in the way of instructing the printers. They had never seen such a thing."

Notices to Correspondents.

We must call special attention to the following notices:

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

To secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

WAGNERIAN ("Wenn wir dem grimmen Welfen widerstanden," "Tannhäuser," Act II, sc. iv.).—*Welfen*=Guelphs.

C. A. N. COTTERELL ("Nisi").—The legal pronunciation of this is correct according to our English method.

ERRATUM.—P. 188, col. 2, l. 19 from bottom, for "ba" read *oath*.

NOTICE

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'."—Advertisements and Business Letters to "The Publisher"—at the Office, 21, Took's Court, Cursitor Street, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

LONDON, SATURDAY, SEPTEMBER 19, 1891.

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Notes.

THE LORD OF BURLEIGH AND SARAH HOGGINS.

The subject of "the peasant countess," Sarah Hoggins, and her marriage in the parish church of Bolas, in Shropshire, with a then quite unknown and mysterious stranger, who afterwards turned out to be her presumptive to the earldom of Exeter, and who succeeded to it, has been discussed in your columns on several occasions. A good deal of very interesting information has in this manner been communicated; but I do not notice that any one has taken the trouble to go to the fountain-head for facts. It occurred to me lately that, even after the lapse of a hundred years, something might be gleaned from the registers and the parish books which would throw light on the very romantic story told by the Poet Laureate in 'The Lord of Burleigh.' With that object I recently went over to Bolas, and will now communicate the results.

Those who are interested in the subject will be pleased to learn that the little church of Bolas the by no means "great" (though it is called so) is in internal arrangement (pews, altar, altar-rails) apparently very much in the same condition now as it was when this marriage took place. On examining the register I found that on April 13, 1790, there were married in this church, by the

Rev. Cresswell Tayleur, John Jones and Sarah Hoggins, in the presence of John Pickers and Sarah Adams, witnesses. No description is given of either party. The marriage was by licence. It is common knowledge that the real name of John Jones was Henry Cecil; but if proof be wanted it will be found in the parish books of Bolas, from which I shall make a few quotations later on. At this date the bridegroom was thirty years of age, and the bride, baptized at Bolas June 28, 1773, was not quite seventeen.

It will be noticed that neither of the bride's parents signed the register. They were both living; but whether both could write or not I cannot say. The father, however, could, as he had been appointed overseer in 1785, and was again appointed in 1794, and could write well. I cannot understand how the father, if present, and able, as he was, to write, did not sign the register. The consent of the parents must, I think, be assumed, as without it the marriage, being by licence, would have been absolutely null and void under Lord Hardwicke's Act, which was then in force. Still the father, though consenting, might not have approved of the marriage. Mr. "John Jones" was by no means considered at the time the great match he ultimately turned out to be; in fact, he was looked upon as a highwayman. Probably Sarah's father thought she was doing a very rash thing in marrying him.

I made two careful tracings of the bride's signature. The name "Sarah Hoggins," written in full, is not at all badly written. The letters are fairly well formed, and the signature is apparently that of a young woman, decently educated, who, besides being able to read and write (probably only a little), could put her hand to a good day's work with a scrubbing brush, and do it well.

I was fortunate enough to find, with the assistance of the rector, the Rev. J. Miller, preserved in the belfry of the church, the rate-books and books of account of the parish for the period comprising the marriage and a few years before and after. Mr. "John Jones" first appears as a ratepayer in the rate-book of Bolas for the year ending May, 1790, in which he is rated at the sum of 7s. 10½d. It is noticeable that in this and in the following rate he is described as "Mr." Jones—a distinction given to no one else except to the rector and a large ratepayer. Were they a little afraid of, and anxious to keep in with, the supposed highwayman? Later on he becomes "John Jones, Esqre.," and subsequently (1793-4) "the Right Honble. the Earl of Exeter." Here, therefore, there is ample proof of identity with the John Jones mentioned in the register. In this rate the earl is rated at 6s. 4½d., and his father-in-law, Thomas Hoggins, at 7s. 10d. I examined the rate-books as far down as the commencement of 1797, and always found his lordship

paying these small sums for rates, and his father-in-law paying the same sum or a few pence over. The amount in the pound appears to have been sixpence. Mr. Jones's holding must therefore have been about 16*l.* rateable value, which would fairly enough represent the yearly value of the small house he is known to have built at Bolas, and to which he took his wife. I do not find any evidence in these books bearing out the statement, which I have frequently met with, that he ever served the office of overseer or churchwarden.

The date of the marriage is startling, for at that time (April 13, 1790) Henry Cecil was already a married man, and his wife was living. The private Act of Parliament dissolving his first marriage and enabling him to marry again only received the royal assent in June, 1791. The peerages agree in this, and they also agree in giving the date of the second marriage as October 3, 1791. This would fit in very nicely; but, unfortunately, that date is not the date of the marriage at Bolas. The following are the material dates and facts connected with the first marriage, taken from the Act 31 George III., cap. 68 (private and personal). On May 23, 1776, Henry Cecil married Miss Emma Vernon, a lady of considerable fortune, the annual rental of her property being 1,974*l.* 7*s.* 0*d.* In this her husband was given a life interest after the death of his wife. He also himself settled considerable property to the uses of the marriage, gave her an allowance of 1,000*l.* a year pin-money, and a jointure, after his death, of 1,500*l.* a year. The family jewels (heirlooms, going with the title) seem also to have been handed over to her. The parties lived together until the month of June, 1789, when the wife eloped with the Rev. William S—d. There was one son born of the marriage in 1777, who died an infant. In Easter term, 1790, just about the date of the second marriage, Henry Cecil brought an action in the King's Bench against the Rev. William S—d, and obtained 1,000*l.* damages. In June of the same year (after the Bolas marriage) he commenced proceedings in the Consistory Court for a divorce, and on March 2, 1791, he obtained a definitive sentence of divorce "from bed and board." This, of course, would not dissolve the marriage or enable him to marry again; an Act of Parliament alone could do that. Accordingly in the session of Parliament commencing November 26, 1790, and ending June 10, 1791, Henry Cecil applied for and obtained a private Act of Parliament, whereby the marriage with Emma Vernon was "from thenceforth" dissolved, and it was enacted that it should be lawful for the said Henry Cecil, "at any time or times thereafter," to contract matrimony. The Act legalized the children of the second marriage, dealt with the settled estates, preserved to the husband his life interest in the *first wife's* property, and took from the first wife her pin-money, her jointure, and her jewels.

They royal assent to this Act would not be given until quite the end of the session; but the exact date is not endorsed on the roll, it not being the practice at that time to make this endorsement. Instead, there was a legal fiction in force (that when once the royal assent had been given to an Act of Parliament it reverted back to the first day of the session, and took effect from then, unless otherwise expressed in the Act. The earliest effect that this Act could possibly have would therefore be from November 26, 1790, the first day of the session, more than seven months after the Bolas marriage, this being the day not merely to which the previous session had been adjourned, but the day of the first meeting of a new Parliament after a general election. With the utmost wish to do so, I am quite unable to take this Act further back than November 26, 1790. The conclusion seems to me inevitable that the Bolas marriage was not a valid one; and if further proof be necessary, I think it is to be found in this, that the descendants of Sarah Hoggins do not claim under this marriage, but under a second one, celebrated on October 3, 1791, but where I do not know. Granting this second marriage, there necessarily falls to the ground a large portion of the romance attending the story as told by the Poet Laureate. It is exceedingly unlikely that Henry Cecil would have married a second time under the same false name he used at first, as children were coming, and it would be important there should be no doubt as to their legitimacy; besides, there was the question whether the consent of parents had ever been legally given to the first marriage. The second would probably be after banns, which would get over the difficulty as to consent, or by special licence, in both of which cases his proper name would be given. Besides, his wife could scarcely have consented, eighteen months after being married at Bolas, to go through the ceremony again without asking and knowing the reason why. The probability is that at this date, October 3, 1791, if not earlier, she knew all about her husband's position, and all about his (and her) future prospects.

There were at least two children born at Bolas in the little house which "Mr. Jones" built, and to which he took his wife—Sophia, born February 23, 1792 (she became Lady Sophia), and Henry, who was baptized January 3, and buried May 29, 1793. This residence in and birth and burial of children at Bolas does not quite agree with the movements of the parents as given by the Poet Laureate.

As regards the residence in Bolas of "Mr. Jones," both before and after the marriage, much has been written, and here we get into the realm of fiction. It seems to be agreed, however, that his long and mysterious absences, his command of money, and the general suspicious circumstances under which

he lived, made his neighbours look upon him as a highwayman. His wife would, of course, be quite unable to account for these disappearances. She, poor thing, would be the last to know their cause. They must have been numerous, for when a man has on his hands in succession, compressed within the fourteen months following after his second marriage, (1) an action for *crim. con.*, (2) a suit in the Ecclesiastical Court for a divorce from his first wife, and (3) a Bill in Parliament to enable him to marry again (the wife he had already married once), there would be ample reason for many and prolonged absences. I scarcely remember, even in fiction, to have come across a case *quite* on all fours with this.

It is not a little odd that after "Mr. Jones" succeeded to the title and estates, which he did in 1794, his rating at Bolas should have continued. Rating implies occupation. Why should the earl have continued his occupation of the small house he had built at Bolas? Yet he did so until some time between May, 1797, and May, 1798, when in the books the Rev. Mr. Taylor comes to be rated for property "late the Earl of Exeter." Is it possible that after all "the peasant countess" did not go to Burleigh House for some two or three years at least after the great change in her circumstances, but that she remained at Bolas with her own people? There is quite sufficient to countenance this idea. That she went to Burleigh later on is, of course, admitted, for some of her children were born there, and she herself died at Burleigh in 1797.

I ascertained in the village that there is now no one of the name of Hoggins living in Bolas. The father and mother both lived to see their daughter become Countess of Exeter, and to know of, if they never actually saw, the heir she gave birth to. Both father and mother died in the same year, 1796, a few months only before their daughter. There appears to have been one other child, brother of "the peasant countess," who was born at Bolas in 1770, but who died immediately afterwards. The cottage in which the parents and the "village maiden" lived, and from which she was married, is now pulled down. It stood close to the church, and its site is supposed to form part of the site of the present village schools.

The little house at Bolas, half a mile or so from that village, which "Mr. Jones" built, and to which he took his wife, and where their children were born, might now, in comparison, almost be called a great one. It is known as Burleigh Villa. A whole wing, and I think a story also, have been added, and stables and out-buildings. What with these, and plantations, and a carriage drive, the place seems to have been altered beyond all recognition, if it were possible for any one to see it now who knew it when it was built.

Between the story sung by the Poet Laureate in his romantic poem 'The Lord of Burleigh' and the

actual facts there thus seems to be but little in common. They certainly start together with the marriage of the village maiden in the church of her native parish (but the marriage turns out to be no marriage), and they end together in the death of the countess at "Burleigh House, near Stamford Town"; but even here they do not quite agree; for whilst the poet would have us to believe she died of a decline consequent on an honour being thrust upon her "unto which she was not born," stern fact makes it far more probable that she died in child-birth, as it is certain she died within fourteen days after the birth of her youngest son.

W. O. WOODALL.

Scarborough.

A BIBLIOGRAPHY OF BEAUTY THEORIES.

(See 6th S. viii. 183, 243, 302, 382.)

A vague memory remains with me of coming across, some years ago, a rough definition of beauty—that which cannot be caricatured. Can any reader supply a reference to this definition? The following title notes are all that I have been able to find since the latest reference above. Notes of any omissions are wanted.

Mendelssohn (Moses). An Essay on Edmund Burke's Philosophical Enquiry into the Origin of our Ideas of the Sublime and Beautiful. Published by Dr. Gustav Karpeles in the *Vossische Zeitung*, Berlin, on the centenary of the death of M. M., January 4, 1886.

Hegel (G. W. F.). The Introduction to Hegel's Philosophy of Fine Art. Translated from the German, with notes and prefatory essay, by Bernard Bosanquet, M.A. London, Kegan Paul, Trench & Co., 1, Paternoster Square, 1886, 8vo., pp. 84 and 176. M.

Coleridge (S. T.). Sketch of a Conversation between S. T. Coleridge and J. Kenyon, in the Autograph of S. T. C., and signed by J. K. Printed from the manuscript (which belonged to Robert Browning) in the *Academy*, London, August 15, 1885, p. 104.

Schnaase (Carl J. F.). The Source of the Beautiful. A translation of the first chapter of his 'History of Art,' by D. Cady Eaton. Being an article in the *New Engländer*, New Haven, Conn., U.S.A., January, 1885, vol. xlii. (or viii.) pp. 13-24. M.

Bascom (John). *Æsthetics; or, the Science of Beauty*. Potter, Ainsworth & Co., New York and Chicago. Entered 1871. 8vo., pp. 8 and 268, 7s. 6d.

Hunt (Hy. Geo. B.). An Initiatory Inquiry into the Philosophy of Beauty. London, printed for the author by Cassell, Petter & Galpin, 1871, 12mo., pp. 32, price 6d. M.

Pauer (Ernst). The Elements of the Beautiful in Music. London and New York, Novello, Ewer & Co., 1877, 8vo., pp. 48 and wrapper, price 1s. Being one of a series, Novello, Ewer & Co.'s "Music Primers." M.

Lotze (Rud. Herm.). Outlines of *Æsthetics*. Dictated Portions of the Lectures of H. Lotze. Translated and edited by G. T. Ladd. Boston, Mass., U.S.A., Ginn & Co., 1886, 8vo., pp. 8 and 114. Being part v. of Lotze's 'Outlines of Philosophy.' M.

Blackie (J. S.). The Philosophy of the Beautiful. Being an article in the *Contemporary Review*, London, June, 1883, vol. xliii. pp. 813-830.

Blackie (J. S.). Lecture on Beauty at Roslin on January 20, 1887.

Barber (Reginald). The Subjective Theory of Beauty. Being an article in the *Manchester Quarterly*, a Journal

of Literature and Art. Published for the Manchester Literary Club by John Heywood, Manchester and London, 8vo., No. 23, July, 1887, 1s., vol. vi. pp. 250-267. M.

Wyde (Henry). *The Evolution of the Beautiful in Sound.* A Treatise in Two Sections, tracing up the Origin, History, and Gradual Evolution of the Modern Series of Musical Sounds from the most Ancient Periods, through the Greek, Ecclesiastical, and Mediæval Ages, to the Present Time. John Heywood, Deansgate and Ridgefield, Manchester; 11, Paternoster Buildings, London, 1888, 8vo., pp. 10 and 334. M.

Foster (Joe Edgar). *The Battle of Death.* London, Digby & Long, 18, Bouverie Street, E.C. (1888?), 8vo., pp. 4 and 206 and wrapper, price 1s. 6d. Being "St. James's Hall Lectures," second series, pp. 27-61, 'Beauty.' M.

Ellis (Mrs. C.). *The Beautiful in Nature and Art* (P). FRED. W. FOSTER.

Neckinger Mills, S.E.

ST. ANDREW UNDERSHAFT CHURCH.—Antiquaries will derive much pleasurable interest from a visit to this ancient sacred edifice, situate at the junction of St. Mary Axe with Leadenhall Street, for it contains many memorials of the past, the most notable being those to the memory of John Stowe, the famous author of the 'Survey of London'; Sir Hygh Hamersley, Knt.; Mr. Edward Warner, "a worthy citizen and marchant of London"; and Mathias Datcheler, also a merchant, and Mary his wife. The inscription to the first-named begins, "Memorie sacrum resvrectionem in Christo hic expectat Johannes Stowe civis Londiniensis," and the worthy historian is represented as engaged in writing, a quill pen being placed in position. Near this is a modern brass plate engraved:—

"This church was restored and the new Vestry built anno domini 1883.

"W. Walsham Bedford, Rector.

"Anthony Brown } Churchwardens.
"William Beer }

The present rector is the Right Rev. Dr. Billing, Bishop Suffragan of Bedford, who is maintaining the reputation of his predecessor in active work about East London. The east window illustrates the Crucifixion and Ascension of our Lord, with attendant apostles; and the west, which shows up in a much better light, has figures of Edward VI., Elizabeth, James I., Charles I., and Charles II., with their several coats of arms below. There is exquisite carving on the pulpit, and the pews are of the "free and low" modern style. Mr. W. M. Wait, the organist and choir-master, has compiled "An Account of the Organ and Organists at St. Andrew Undershaft, Leadenhall Street, since the Year 1695, gathered from the Parish Books by Kind Permission," which is well worthy the attention of your readers. I will add, in conclusion, that the Sunday services are well attended, and the choir is one of the best in the City; and that the week-day services are: on Wednesdays and Fri-

days the Litany is sung at 1.15 P.M., and on saints' days there is shortened evensong at the same time.

D. HARRISON.

BARONET.—In Le Neve's 'Monumenta Anglica,' iii. 182, ed. 1718, some pleasing lines occur, by Bishop Earle, on "Richardus Earle, Barn^{us}," who died at twenty-four years of age in 1697, and was buried at Streglethorp, Lincolnshire. The lines are a good specimen of seventeenth century verse as written by a gentleman of culture not a professed poet, but who could handle Latin or English with equal ease, much better than our men can in the diffused lights of the nineteenth under pancratic pedagogy. 'N. & Q.' should help them to breathe again another day as a wallflower from a country churchyard:—

Stay, reader, and observe Death's partial doom,
A spreading Virtue in a narrow tombe;
A generous mind, mingled with common dust,
Like burnish'd steel, covered, and left to rust.
Dark in the earth he lyes, in whom did shine
All the divided merits of his line.
The lustre of his name seems faded here,
No fairer star in all that fruitful sphere.
In piety and parts extremely bright,
Clear was his youth, and filled with growing light,
A morn which promised much, yet saw no noon;
None ever rose so fast, and set so soon.
All lines of worth were centered here in one,
Yet see, he lies in shades whose life had none.
But while the mother this sad structure rears,
A double dissolution there appears,—
He into dust dissolves, she into tears.

I suppose that *Baronetus* is intended by "Barn^{us}"; but Bliss says that the title was created by Charles I., July 2, 1629, and he thinks became extinct in this person. If it does not mean *Baronetus*, well and good; but if it does, how did it become extinct in Richardus Earle? In Joseph Foster's introduction to his 'Baronetage' I see no mention of any special creation by Charles. Perhaps it stands for *Bannerettus*, "miles vexillarius," as Cowel gives it; but even then it runs back into the Middle Ages, and Camden talks of *Banneretti* as "à Baronibus secundi erant." I cannot refer to Selden's 'Titles of Honour.' I imagine that book would settle the question. Some herald will, in a word perhaps, put all this straight—
C. A. WARD.

Walthamstow.

WALTER BALUN.—I find in my notes that in the beautiful book of pedigrees and arms of the nobility in Harl. MS. 1411, p. 46, there is a short sketch of Balun, with the arms. Drogo de Balun, a Norman, had a son and three daughters. The son, Hameline de Balun, became Lord of Abergavenny by gift of the Conqueror, and, having built a castle and priory there, died *s.p.*, leaving his barony to his nephew, Brientus de Insula. Emma, eldest daughter, married Walter de Bristol, Constable of Glou-

cester, and had issue Milo, created Earl of Hereford, who (with a son Mabel, second earl, who died s.p.) had a daughter Margaret, wife of Humphrey de Bohun. She became heir to her brother, and her son, Humphrey de Bohun, succeeded her in the earldom of Hereford. Beatrix, second daughter of Drogo, died unmarried; and Lucy, youngest daughter, married Eudo, Earl of Little Britain. The arms are Argent, three bars dancettée gules. John de Baalun bore the same arms. He was one of the barons who compelled Henry III. to confirm Magna Charta. (See 2nd S. viii. 26.) Y. S. M.

WHAT IS AN EDITION?—In reference to a catalogue of the books published by the firm of Messrs. Macmillan & Co. which has been issued recently the following statement appears in a Manchester newspaper:—

"A question has been settled which is of some importance in the literary world. It has regard to the definition of the word *edition*. After much careful consideration the publishers decided to describe as an edition an impression from type set up afresh, either with or without alteration, and read for press by a proof-reader. On the other hand, an impression from standing type or from stereotype or electrotype plates is described as a reprint. There has been no attempt, however, to settle the perplexing question as to what number shall comprise an edition or a reprint. The writer of the preface, who may be taken as an authority on these matters, admits that the number of editions or reprints of any given book is no accurate guide to its sale, and adds that an edition may consist of 250 or of 100,000 copies."

J. F. MANSERGH.

Liverpool.

EPITAPH ON A CLERGYMAN.—The clerical readers of 'N. & Q.' will, I am sure, be interested in this quaint memorial of the first minister of the church of Broughton, in Staffordshire. The church was built in 1600, and is still in all respects, save for the mellowing influence of time, in its pristine condition. The epitaph, which is inscribed on a brass plate, is as follows:—

Here lies the first whom death translated
After this Church was consecrated
The first Pastor here install'd
And Mr William Ingram call'd
Mirrour of Peace, Master of Arts
Of Holy Carriage and good parts
True fight he fought true race he ran
He was, he is, a blessed man.

Obit January 17th AN^o DM^o 1634.

WM. F. MARSH JACKSON.

MARRIAGES IN MAYFAIR.—The following paragraph appears in the *Penny London Morning Advertiser* (from Monday, June 4, to Wednesday, June 6, 1744):—

"Opposite to the City side of the Old Chapel in May Fair near Hyde-Park-Corner, is erected a new Chapel where the whole Expence of a Licence the Minister and Clerk's Fees, together with the Certificate, is One Guinea any time before Four in the Afternoon, Mr. Keith having

delivered his Register into the Possession of the Clergyman who goes on with the Marriages, Such as desire to search the said Register must apply themselves to the Minister of this new erected Chapel. That the Chapel may be known there is a Porch like a Country Church Porch at the Door."

C. A. WHITE.

Preston on the Wild Moors, Salop.

ANACHRONISMS IN 'QUENTIN DURWARD.'—In chap. xiii. Louis XI. says:—

"Learned Galeotti, be not surprised that, possessing in you an oracular treasure superior to that lodged in the breast of any now alive, not excepting the great Nostradamus himself, I am desirous frequently to avail myself of your skill."

Louis died in 1483. Nostradamus was born just twenty years later. This pointless deviation from historical accuracy stands on quite a different footing from the anachronism involved in the murder of the Bishop of Liège (chap. xxii.)—an intentional error which the reader of romance will easily appreciate.

T. P. ARMSTRONG.

THE LONGFORD HOLBEIN.—In Mr. Eastlake's very interesting and ingenious letter to the *Times* (somewhere about August 15) concerning this picture occurs one of those errors which are wisely complained of by J. B. S. (*supra*, 105), namely, the mixing up ruthlessly the breviary with the missal, and the hymn 'Veni Creator Spiritus' with the sequence 'Veni Sancte Spiritus' ('N. & Q.', 7th S. x. 251, 355).

I think there is no doubt that the word which Mr. Eastlake reads "Herze Gott" is *Herr-Gott* (Lord God), the very commonest form of expression for the Divine name in German. The two *r*'s are certainly not quite alike in the picture, but the second is not a *z*, and "Herze Gott" would be most unlikely.

R. H. BUSK.

16, Montagu Street, Portman Square.

STARCHED=PASTED.—Speaking of Land, then just beheaded, *Mercurius Britannicus*, No. 68, January 27 to February 3, 1644/5, says:—

"I have seen in a Study at Saint Johns (which in the time of his pupillage was his) a certaine Superstitious prayer called their Founders prayer, written in this mans own hand, and starched up against a wall, which (I know not how many times in a week) he was wont to ramble over."

H. H. S.

A REVEREND PLAGIARIST.—Vol. lxxv. (1885) of the publications of the Surtees Society is devoted to Yorkshire diaries and autobiographies of the seventeenth and eighteenth centuries. Among them is "The Life of Master John Shaw, Vicar of Rotherham, from the original, writ by himself." The manuscript forms part of 4,460 Bibl. Birch, Addit. MSS. in the British Museum.

It appears that in 1651 John Shaw was "made master of the Charter-house (or hospital called God's House), near Kingstone-upon-Hull," which

he made "as handsome a habitation as any minister had in the north of England." Before being "unjustly removed" from the house he "caused to be writ in great letters on some part of the inside these verses":—

Successor dear, if thou dost here
A fair house find, built to thy mind
Without thy cost;
Serve God the more; care for these poore,
Seek their true good, both soule and foode,
No labour's lost.

He says:—

"Recollecting the names of the last four masters of the Charter-house before me (for I could recover no more), I caused likewise to be writ underneath, thus:—

Masters of old, next, since, late, now, I saw
Here Briscen, Wincop, Marvel, Stiles, and Shaw."

Some twenty years earlier, according to Izaak Walton, Mr. George Herbert

"then (1630) proceeded to rebuild the greatest part of the parsonage house, which he did also very completely, and at his own charge: and having done this good work, he caused these verses to be writ upon, or engraven in, the mantel of the chimney in his hall:—

To my Successor.
If thou chance for to find
A new house to thy mind,
And built without thy cost,
Be good to the poor
As God gives thee store,
And then my labour's not lost."

HENRY ATTWELL.

Barnes.

THE STORK AND THE NEW-BORN CHILD.—Every reader of fairy tales knows that the stork is said to bring the new-born child out of the well. But why just the stork; and why from a well? 1. The stork is imagined to be a heavenly messenger returning every spring to our clime, and bringing us again fresh sources of life. 2. The well is regarded as a sacred spot (over which a church was sometimes erected, as, for instance, the minster of Paderborn in Westphalia), like the mother's womb bearing the blessed fruit of the future child.

X.

SCALD.—This word is generally understood to signify an injury received to the flesh by a hot fluid. In a Civil War tract entitled "God appearing for the Parliament in sundry late Victories..... Printed at London for Edward Husbands, March 10, 1644," it is used to signify injuries received from gunpowder: "Three of Captain Jordan's men scalded by a mischance by the firing of some powder" (p. 10).

ASTARTE.

CALKINS.—Another Shakespearian word not in Shakespeare, unless 'The Two Noble Kinsmen,' containing also the word *arrose*, be indeed Shakespeare's, is the word *calkins*. This term, well known in farriery, remains a dictionary word down to the present time, and signifies, in the singular number,

the sharp projection of a horseshoe. We may look for it in vain in Mrs. Cowden Clarke's monumental work, the 'Complete Concordance to Shakespeare,' which takes note only of that collection of plays recognized in various editions as Shakespeare's works. It occurs, nevertheless, in the above-named play, Act V. sc. vi. Regarding the passage in which it is found among the works of Beaumont and Fletcher, an annotator who supports the theory of Shakespeare's authorship, remarks:—

"The description bears not the least resemblance to Fletcher, Beaumont, or almost any other author, but Shakespeare."

G. T.

ROBESPIERRE AS A POET.—One of the landmarks of the romantic era in France is the *Keep-sake Français* for the year 1831, to which some time ago I drew attention in connexion with some verses of De Musset and Béranger, which have not been reprinted in the collected editions of those authors' works. There is scarcely a writer of note who does not figure as a contributor to this volume. Hugo, Méry, Nodier, Chateaubriand, Janin, Sainte-Beuve, Delavigne, Stendhal, Dumas, and Lamartine are all represented at this intellectual banquet, and have not scorned to provide the *menu* with their best productions. It is therefore a volume to be prized, and a large-paper copy, printed by Didot on the thickest Whatman, with uncut edges, and the plates, unlettered, on India paper, such as that of which I am the proud possessor, is sufficient to make the bibliophile's heart rejoice.

In a modest corner of this volume there appears a 'Madrigal' over the name of 'feu Maximilien Robespierre.' As the editor remarks in a note, "Robespierre n'est pas encore jugé." The song is a short one, and may perhaps serve to qualify our judgment of the "sea-green incorruptible." I will, therefore, ask leave to quote it:—

Crois-moi, jeune et belle Ophélie,
Quoi qu'en dise le monde, et malgré ton miroir,
Contente d'être belle, et de n'en rien savoir,
Garde toujours ta modestie,
Sur le pouvoir de tes appas
Demeure toujours alarmée,
Tu n'en seras que mieux aimée,
Si tu crains de ne l'être pas.

W. F. PRIDEAUX.

Kashmir Residency.

TO LEAD EARTHENWARE.—In glazing pottery the chief ingredient employed was red lead, this being fired along with sand, pearl-ashes, and salt. Hence we find writers in the sixteenth century using the word *leaded* where now we should use *glazed*. In 'The Secretes of Maister Alexis of Piemount,' 1559, we read "Boyle them together in an earthen panne or potten leaded" (fo. 73); "Kepe it in some glasse or earthen vessell leaded" (fo. 97);

and so on. Richardson, *s. v.* "Lead," does not notice this sense of the word, although he quotes a passage which really affords an instance of it. He gives it as from the A. V. of Ecclesiastes; but it is really from Ecclesiasticus xxxviii. 30:—

"He fashioneth the clay with his arm, and boweth down his strength before his feet; he applieth himself to lead it over, and he is diligent to make clean the furnace."

Has any biblical annotator taken notice of this use of *to lead*? J. DIXON.

Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

SIR FERDINANDO WENMAN.—What was his parentage? When was he knighted? When did he die? He was one of the Adventurers in the Virginia Company, and Master of the Ordnance in Virginia in 1610. Mr. A. Brown, in his 'Genesis of the United States,' states that he was son of Thomas Wayneman, Esq., by Jane, aunt of the third Lord Delawar, and (quoting Neill's 'Virginia Vetusta') that he married Anne, daughter of Sir Samuel Sandys, and sister of the wife of Sir Francis Wyatt, afterwards Governor of Virginia. The peerages do not altogether confirm this. According to Burke's 'Extinct Peerage' (art. "Visc. Wenman"), Jane, daughter of William, Lord Delawar=Sir Richard Wenman, of Thame Park. Collins, on the other hand (art. "Earl Delawar"), makes her the wife of Thomas Wenman, son of (I presume this same) Sir Richard Wenman, while both authorities agree that Anne, daughter of Sir Samuel Sandys, of Ombersley, married Sir Francis Wenman, of Carswell. I shall be obliged to any correspondent who can furnish definite information with regard to Sir Ferdinando Wenman. He was one of the original members of the Virginia Company named in the second charter of incorporation, May 23, 1609.

W. D. PINK.

ETONIANA.—Would you allow me to ask for information on the following subject from some of your Eton correspondents? There is in the loan collection at present on view at Eton an engraving, described in the Catalogue, "120q. Dr. Hawtrey in two positions, engraved from a drawing by Herries." I have a copy of the same engraving. It was published about 1850, and was immediately suppressed, and was most certainly at that time attributed to Tarver. Bearing in mind "Palmar qui meruit ferat," can any old Etonian fix the paternity with certainty? There is also in the collection the old block. Is it the original block carried off by the eccentric Marquis of Waterford, on the subject of which there are so many stories? ETONENSIS.

'THE ENGLISHMAN'S WELCOME.'—I should be glad to know the writer of the following lines, and where they can be found. I believe they are called 'The Englishman's Welcome':—

Free to come and free to go,
Free to stay a night or so,
Free to eat and free to drink,
Free to speak and free to think.

Can any of your readers enlighten me?

ATTENDANT DOUCEMENT.

PEACOCKS' EGGS.—Does any poet except Browning make reference to peacocks' eggs? See 'Ring and the Book,' 'The other Half Rome,' l. 64:—

"A lovelier face is not in Rome," cried he,
"Shaped like a peacock's egg, the pure as pearl,
That hatches you anon a snow-white chick."

G. J.

SANDBAGS.—In Ford's play 'Tis Pity She's a Whore,' Bergetto says:—"There is a fellow come to town, who undertakes to make a mill go without the mortal help of any water or wind, only with sandbags" (I. iv.). To what discovery in mechanics have we here an allusion? ANON.

'THE GRAND MAGAZINE OF MAGAZINES.'—There has been found in an old cottage in one of our small country towns a publication of 1759 entitled *The Grand Magazine of Magazines*. It is much on the same lines as the *Review of Reviews*. Do you know anything of its history? The number is of November, 1759, and is one of the second volume. It contains an account of the siege of Quebec and the death of Wolfe, and generally gives a *résumé* of all the articles in the few magazines and reviews of that day.

W. H. SUTTON.

GILBERT DE LANCASTER.—This query (7th S. iii. 187) remains unanswered. Had Gilbert Lancaster, of Lockbridge and Barton, issue by a daughter of Sir Thomas Grey? Where can I find a trustworthy pedigree of the Lancasters of Barton, co. Westmoreland? J. LEWIS.

"I AM IN PIMLICO WITH MY FEET."—I have heard this phrase several times used in reference to poorly shod feet. I wish to know the history of the reference to Pimlico made by persons who are ignorant of the whereabouts of the place. I made this note many months ago, then forgot to apply to my friends of 'N. & Q.' fame. My books of reference do not help me.

HERBERT HARDY.

GALILEE.—The fish of the sea of Galilee are said to have an extraordinary taste and relish. Where can I find anything about this? C. A. WARD.
Walthamstow.

"OVRA" AND "HALFLINS."—What is the derivation of the above words, taken from the *Northern*

Chronicle a few weeks ago, under the heading 'Agriculture,' and relating to the labour market. Forres.—At this market on Saturday foremen got from 14*l.* 10*s.* to 16*l.*; second horse-men, 13*l.* to 14*l.*; third ditto, 11*l.* to 12*l.* 10*s.*; *half-lins*, 9*l.* to 10*l.* 10*s.* In the Elgin and Aberdeen markets foremen, second and third horse-men, so-and-so; *ovra* men, 9*l.* to 14*l.* I believe, but am not sure, *ovra* men are odd men about a place; but no doubt some of your correspondents can enlighten me.

W. BETHELL.

North Grimston.

THE NINTH BEATITUDE.—In a letter to Gay, of October 16, 1727, Pope writes:—

"I have many years ago magnified in my own mind, and repeated to you, a ninth Beatitude, added to the eight in the Scriptures: 'Blessed is he who expects nothing, for he shall never be disappointed.'"

Was Pope the originator of this now every day saying?

JAMES HOOPER.

105, Lewisham High Road, New Cross, S.E.

"THE CASTLE," PATERNOSTER ROW.—There is a book described as "Musical Entertainments, performed at the Society at the Castle in Paternoster Row, viz., 'L'Allegro, Il Penseroso, ed Il Moderato,' set to Music by Mr. Handel, 1761." Was the "Castle" a tavern; and what is known of the "Society"?

GEORGE ELLIS.

St. John's Wood.

BAIN-MARIE.—The very interesting reply which C. C. B. has given to my query on 'Gipsy Charms' (7th S. xi. 414) includes a quotation from the 'Dispensatory of Paracelsus,' in which mention is made of "Balneum Mariæ," that is, "boiling water." This is evidently the "bain-marie," which is largely used in modern cookery, and of which an engraving is given at p. 289 of Gouffé's 'Royal Cookery Book,' third edition, 1880. What is the association of boiling water with the Virgin (cf. also 7th S. xi. 386, *sub* 'May Superstition')? An explanation may perhaps be given by Littré; but my copy of the great 'French Dictionary' is not at present accessible.

W. F. PRIDEAUX.

Kashmir Residency.

BERKSHIRE PARISH REGISTERS.—Can any of your readers inform me where I can find a list of them, and the dates of their commencement; also what, if any, of them have been published?

W. L. WEBB.

A 'DESCENT FROM THE CROSS.'—In the *Polytechnic Journal*, vol. v. (July to December, 1841), is a very pleasing engraving and description of a sculpture in *alto relievo* of the above subject, designed and executed by Mr. F. Carew, of Somers Place, Hyde Park. The article describes the work as admirably fitted "for an honourable locality as an altar-piece," a description which, to my mind, is fully borne out by the full-page engraving. Can

any reader of 'N. & Q.' say where this work of art is now located? At the time of the publication of the article in the *Polytechnic Journal* it was on view in Carew's studio, and was not bespoken.

W. R. TATE.

Walpole Vicarage, Halesworth.

DUEL AT SHORNCIFFE CAMP, KENT.—There is a tradition that a fatal duel occurred in the early part of the century between officers stationed at Shorncliffe; and in Cheriton Church there is a memorial to a captain of the 95th (or Rifle) Regiment who died on April 8, 1804. Possibly he may have been one of the combatants. I should like references to any published account of the duel.

R. J. FYNMORE.

Sandgate, Kent.

CANIMAGO.—How is this proverb to be rendered? It means that a thing has been successful beyond all expectation or likelihood. *Ovenissus canimago*.

C. A. WARD.

Walthamstow.

PARAGON.—There is a row of houses at Bath called The Paragon. What is the origin of this word? It looks Greek. *Paragon* is French for a model or pattern of excellence, and the word has the same meaning in ordinary English.

A. S.

"THE PRESENT COMPANY ALWAYS EXCEPTED."—Who first started this common and well-worn expression? Scott uses it in 'Rob Roy.' Rashleigh says to Frank Osbaldistone (c. xi.), with reference to Di Vernon, "I believe my father really made the best selection for poor Di, after all"; to which Frank replies, "The present company being always excepted."

F. C. BIRKBECK TERRY.

CINDALISMUS.—In Ainsworth's 'Latin Dictionary' there is "Cindalismus. A play used by boys, dust-point, or mumble-de-peg. Jun. L." I have not Junius. What play is this?

ED. MARSHALL.

"NATION" AS AN ADJECTIVE.—Fifty years ago this was a very common prefix and superlative in "the Black Country," and apparently, from nation hot, and nation fool, &c., with a very profane prefix omitted. Is such a word known elsewhere?

ESTR.

SPANISH JEWS AND THE DEATH OF CHRIST.—An interesting discussion is going on at present in our French contemporary *L'Intermédiaire* on the question "Did the Jews of Toledo vote against the death of Christ?" The discussion arose from a contributor calling attention to the following passage in Théophile Gautier's 'Voyage en Espagne':—

"Les juifs de Tolède, probablement pour diminuer l'horreur qu'ils inspiraient aux populations chrétiennes en leur qualité de déicides, prétendaient n'avoir pas consenti à la mort de Jésus-Christ, et voici comment :

lorsque Jésus fut mis en jugement, le conseil des prêtres, présidé par Caïphe, envoya consulter les tribus pour savoir s'il devait être relâché ou mis à mort; l'on posa la question aux juifs d'Espagne, et la synagogue de Tolède se prononça pour l'acquiescement. Cette tribu n'est donc pas couverte du sang du Juste, et ne mérite pas l'exécration soulevée par les juifs qui ont voté contre le Fils de Dieu."

This is of undoubted interest as a tradition, and I accept it as such without further authority; but I should like some weightier confirmation of the closing words than Gautier's. Can any reader of 'N. & Q.' supply it?

"L'original de la réponse des juifs de Tolède, avec une traduction latine du texte hébreu, est conservé, dit-on, dans les archives du Vatican. En récompense, on leur permit de bâtir cette synagogue, qui est, je crois, la seule que l'on ait jamais tolérée en Espagne."

J. B. S.

AN ESTABLISHED TIDESMAN.—What were the duties of this official? The office existed in September, 1758.

G. F. R. B.

DAVID ABERCROMBY.—In Lockhart of Carnwarth's 'Memoirs' (1714), p. 387, it is stated that "a full Account of the Achievements of the Scots Heroes is shortly expected from Dr. Abercrombie." Was this book ever published? The reference seems to show that Dr. Abercromby lived for a good many years after the date conjecturally assigned as that of his death in the 'Dictionary of National Biography,' vol. i. p. 39.

C. E. D.

ASH FAMILY.—Can any reader of 'N. & Q.' put me in the way of finding an article on the early history of English families that appeared in one of the periodicals about four or five years ago? The family of Ash, or Ashe, was traced to Hengist and Horsa, of the Isle of Thanet. Also if the family of More, of Loseley, near Guildford, is descended from the same family as the Italian and Spanish family of Moro. The Mores of Loseley use the mulberry tree; and the Italian Moros bear on their shield of arms in chief three black mulberries. The tinctures, too, are the same—argent and azure. Any information relating to the Moro family will be most gratefully received by

M. P.

EARLY ITALIAN PAINTER.—Upon a painting of a Madonna and Child, supported by SS. Sebastian and Martin, in tempera, is the following inscription: "Dominus [?] Constantius de Pisaur. ordinis Sancti Benedicti P. 1494 die 2 Octobris." Is anything known of him? Does the "P." stand for *pinxit* or *posuit*; i.e., was he the painter or the donor? Any information will greatly oblige me.

J. C. J.

GLEMHAM PEDIGEE.—I should be much obliged to any person interested in genealogy among the readers of 'N. & Q.' who would tell me where to look for the pedigree of Glemham, of

Glemham, county of Suffolk. I am more immediately interested in Sir Henry Glemham, Knt., who flourished at the close of the sixteenth century, and was married to Anne, eldest daughter of Thomas Sackville, Earl of Dorset. Any information respecting the family would be welcome to me.

LAC.

COUNSELL FAMILY OF SOMERSETSHIRE.—Can any of your correspondents tell me anything about a family of Counsell, for some centuries resident in the above county? I am not aware that they owned much property or were people of note, yet I should be much obliged for any particulars, either by letter direct or through your columns.

ARCHER MARTIN.

Manitoba Club, Winnipeg.

AUTHORS OF QUOTATIONS WANTED.—

"Behold the Tiber," the vain Roman cried,
As he surveyed the Tay from — side,
But where's the Scot who would the vaunt repay,
And claim the puny Tiber for the Tay?

I do not remember the dissyllabic name of the place in second line.

NELLIE MACLAGAN.

Heaven's broad day hath o'er me broken,
Far beyond earth's span of sky.
Am I dead? Nay, by this token,
Know that I have ceased to die.

As late a rosy wreath I wove
I found amid the flowers a Love;
Catching his wings of plumage fine,
I plunged him into luscious wine.

W. S. B. H.

Replies.

WANDERING JEW.

(7th S. xii. 128.)

The "origin" of this myth, like that of all myths, is lost in the mist of the ages. The fond idea of a being linking the present with the past is one which the human mind has hugged in all times and under a variety of systems. I think no written record of the particular form of this idea which takes the name of the Wandering Jew remains to us of a date earlier than the thirteenth century, but from the terms in which it is then spoken of it is evident that it had been floating long and long before. In this early form it is a really pathetic and poetical fable, and for any who believe in Christianity an instructive one. In this, though the hero of it in the first instance insulted Christ, he did so only in ignorance and in excess of duty. He was porter to Pilate, and when he told what appeared to him a laggard criminal to move faster, he meant nothing more than he said. But when Christ turned, and said to him, "I, indeed, am going, but thou shalt tarry till I come again," the scales fell from his eyes, and he began to conceive a divine presence hidden within the despised form. When Christians began to multiply around him

he, too, was baptized, trusting to pardon in the prayer on the cross which forgave those who sinned in ignorance. But as his fault had been transcendental, so was its *contrapasso*. He was to live on without rest till Christ came again. He was of the age of Christ at the time the words were spoken, and every hundred years he returned to that age again, and resumed his weary pilgrimage. Always serious and meek of speech, he was recognized now and again through the ages by those who believed, and was for them an earnest and pledge of the truth of Christ, being eye-witness of the Passion, concerning which he satisfied those who inquired of him.

So far, however naïf, the story is marked by an almost Gospel simplicity; but as time went on all sorts of absurd superstitions gathered round it and spoilt it. The French *complainte*, as it is at present sung, is a comparatively modern affair, of no merit, and is generally adorned with a portrait of the Jew *drawn from life* as he appeared at Brussels April 22, 1774; but it, of course, replaces an older one. In this he is called Isaac Laquedem. But he does not there call himself so; the people ask him if that is not his name, and he says it is. Ahasuerus is the more common among the later appellations; in the early legends he is called Cartaphilus as a Jew and Joseph after baptism. Every country of Christendom claims to have been visited by him, most of the apparitions being attended by foolish circumstances. So numerous are they and so various, that Gustave Brunet called his collection of them 'Notice Historique sur les Juifs Errants.' Lacroix has a good deal about them in his 'Hist. des Croyances Populaires.'

Of modern fictions embodying his story, Sue wrote a drama (which had little success) besides his better-known novel. The introduction of the Wandering Jew into this novel is the most strained and far-fetched thing imaginable, and does nothing but distort the story. His death, too, is an absurd incident, for if he was not to live till Christ came again he had no reason to live so long as the date of the narrative. Alexandre Dumas wrote the story of the Wandering Jew under the name of "Isaac Laquedem," narrating many of his appearances, but without weaving in anything like a modern romance; and though some of it is embodied in his own lively style, it is little more than a transcription from the legend as told by Sœur Emmerich. Then Croly wrote the weak story of 'Salathiel, a Tale of Past, Present, and Future,' which has entirely gone to sleep at the present date. Ed. Grenier wrote a poem called 'La Mort du Juif Errant,' in five cantos: "La Solitude," "L'Orage," "L'Expiation," "Le Repentir," "Le Pardon." An opera was brought out by Halévy about forty years ago, with words by Scribe, which has not often been given, but I have heard some of the music in it praised.

R. H. BUSK.

See the article by S. Baring-Gould in his 'Curious Myths of the Middle Ages,' London, 1866, pp. 1-28:—

"The earliest extant mention of the Wandering Jew is to be found in the book of the 'Chronicles of the Abbey of St. Albans,' and is assigned to the year 1228, when an Archbishop of Armenia came on a pilgrimage to England. He is there called Cartaphilus, a porter of Pilate's Hall. He was afterwards baptized by Ananias, and called Joseph. He is next mentioned in the rhymed chronicle of Philip Mouskes, afterwards Bishop of Tournay, in 1242. Next, in 1505, in Bohemia; then in the East; and again, in 1547, in Europe, by Paul von Eitzen, Bishop of Schleswig, under the name Ahasuerus, and by trade a shoemaker. He was said to have been seen in 1575 at Madrid, in 1599 at Vienna, in 1601 at Lubeck, and in 1604 at Paris. Doldius, in his 'Praxis Alchymie,' Frankfurt, 1604, a book written against Paracelsus, alludes to him under the name Buttadeus, and in 1640 he was seen near Brussels by two citizens under the name of Isaac Laquedem. In 1642 he was at Leipzig; in 1721 at Munich. About the end of the seventeenth century he was said to have been in England, then in Denmark, whence he travelled into Sweden and vanished. It has been suggested that the Jew Ahasuerus is an impersonification of that race which wanders, Cain-like, over the earth."

According to local legend he is identified with the gipsies, or with "the Wild Huntsman, who is the impersonification of the storm, and in some parts of France the sudden roar of the gale at night is attributed to the passing of the everlasting Jew." A multitude of works on the subject may be seen in the essay on the myth by Grässe; in the 'Notice Historique et Bibliographique sur les Juifs Errants,' par O. B. (Gustave Brunet), Paris, 1845; in the article by M. Mangin in 'Causeries et Méditations Historiques et Littéraires,' Paris, 1843; in the essay by Jacob le Bibliophile (Paul Lacroix) in his 'Curiosités de l'Histoire des Croyances Populaires,' Paris, 1859. See also the legend, illustrated by Doré, "at once a poem, a romance, and a *chef-d'œuvre* of art."

W. E. BUCKLEY.

[Many replies are acknowledged.]

THORNTON = SENOKE (7th S. xii. 127).—He may have had no connexion with the Thorntons inquired for by VENATOR, but there died within the last decade a noted underwriter of Lloyds (and my memory seems to serve me sufficiently to state that he, also, lived at Clapham), Mr. Richard Thornton—familiarly known, not only by his friends but by every one, as "Dicky" Thornton. He lived a bachelor, I believe, and died a very rich man. The peculiarity by which he was known was his eagerness to insure any man, stranger or not, against his wife bearing him twins. He took a sovereign upon each occasion, of course in advance, and undertook to return one hundred sovereigns in event of the dread mishap taking place. He was several times called upon to make good this curious form of "underwriting," to which he invariably,

cheerfully and immediately, upon proof, responded; and he is reputed to have made a considerable sum by these transactions. Fox Bourne is very likely to have made mention of him, as he lived to an advanced age.

The same remark applies to Senoke, or Snooke, namely, that this item may be of little use to VENATOR: still the record may be made. John Snooke, Esq., of Belmont Castle, Havant, the last survivor of his line, died within the last five years, by whose death the estate passed to his nephew, Sir Charles Dilke. JOHN J. STOCKEN.

Sir G. Trevelyan says in his 'Life of Macaulay,' "The memory of Thornton and Babington is growing dim, and their names already mean little in our ears." Henry Thornton, M.P. for Southwark at the beginning of the century, was one of the leaders of the Clapham set, and a friend of Zachary Macaulay. His son, Henry Sykes Thornton, was at college with T. B. Macaulay. The present head of this Thornton family is the Rev. John Thornton, rector of Ewell, Surrey, who, I am told, has printed (but not published) a diary of one Samuel Thornton. VENATOR may find these to be the Clapham Thorntons he seeks. A. L. HUMPHREYS.

In Burke's 'Landed Gentry,' s.n. Thornton of Birkin and Clapham, it is stated that Robert Thornton of London and Clapham, a bank director, married Hannah Swynocke, and died in 1747. Possibly the above reference may put VENATOR on the track. F. D.

STYED = ADVANCED (7th S. xii. 106).—Certainly "advanced" is a very misleading explanation of *styed*. *Styed* simply means "climbed"; and hence "ascended," as in the illustration given. *Sty*, a ladder, something to climb by, is one of its derivatives, as has been explained over and over again. *Stirrup*, "a rope to climb by," is another derivative.

It is inconceivable to me how any one can confuse this with "stricken in years," as it has nothing whatever to do with it. However, both words begin with *st*, and that seems to be enough to send people all astray.

The Swedish word *älderstigen* (the first letter is not *a*, as printed) means "advanced in years," and may, if you please, be translated by "styed in years"; but it is misleading, because, though the Swedish verb *stiga* came to be used in this way, there is nothing (that I can find) to show that the Eng. *sty* was ever so used. Any one who thinks otherwise can convince me by producing a quotation.

But what has *styed* to do with *stricken*? By what process can human ingenuity torture one word into the other? It is true that the A.-S. *stigan* (not *stigan*, for the *i* was long) was a strong verb, and should rather have produced the pp. *stigen*, and might conceivably do so in dialects.

And we may admit that the A.-S. form was *stigen*. Then, I suppose, the steps are these: *stigen* became *stiken*, on the principle that water runs uphill; and *stiken* became *stricken*, and *stricken* came to be written *stricken*. If your correspondent can produce a quotation for "*stiken* in years" or "*sticken* in years," I do not care which, I am convinced at once. No one ever saw it yet.

It is clear that your correspondent knows nothing about the A.-S. *g*. He probably thinks that *stigan* was pronounced with a *g* like that in *go*. So it was, just at first; but it soon passed into the sound of *y*, and practically disappeared. This is why there is no *g* in *sty*, to climb; nor in *sty*, a ladder; nor in *pig-sty*; nor in *stirrup*. All this is familiar to any student of English philology, and it is all in my book on 'English Etymology,' vol. i.

Perhaps the insinuation is that we borrowed the term bodily from Scandinavian. But that will not do either, because we should then have borrowed the whole word; and if it had been borrowed at all early, the *g* in *stigen*, being between two vowels, would have passed into *y*, and disappeared, like all others in the same condition throughout the language. It certainly could never have become a *k*, because the tendency is exactly the other way, viz., from *k* to *g*; as in *flagon* for the older *flakon*.

And all this impossible theory is put forward to account for *stricken*, which it is calmly assumed cannot (why not?) be derived from A.-S. *strican*, to advance.

And the argument is that *strican* did not exist in A.-S., because none of the other Teutonic tongues has this verb! At this rate we are obliged to ask leave of all other nations before we may have a verb of our own—a thing which no other nation would dream of doing. I protest strongly against this extraordinary method of limiting English, which is one of the most original of all Teutonic tongues, and abounds with archaisms unknown to them. And the last argument is, "if the quoted *strican* goes so far back."

Well, the phrase, "*striceth ymbutan*," i. e., goes about, occurs in Rawlinson's edition of Alfred's 'Boethius,' p. 177. What other "Teutonic tongue" can show a quotation for it as old as Alfred's time? So that is soon settled.

However, it is common also in Old German. Schade's 'Dictionary' explains how the O.H.G. *strihhan* not only meant to stroke and to strike, but also, intransitively, to hasten, to go about, &c. ("sich rasch bewegen, ziehen, wandern, streifen, herumstreifen, eilen").

As for the Mid. Eng. use, see Stratmann; I really cannot quote about the "*strem that striketh stille*" all over again. The pp. is *striken*. It never has any other form, but its senses vary wonderfully. A similar phrase is "*he stek into a studie*," he fell into a reverie ('William of Palerne,' 4038).

I am sorry this is so long; but it takes up much room to unravel a tangle of this description.

WALTER W. SKEAT.

In North Yorkshire a ladder is called a *stey*, pronounced something like *stee* or *stee-a*. C.

HISTORY OF NOMINAL DIMINUTIVES: FROFFMENT BY LIVERY OF SEISIN (7th S. xi. 485).—The statement of your correspondent HERMENTRUE that on the conveyance of a manor "every tenant had, apparently, to be evicted from the manor," rather startled me, and sent me to the Record Office to examine the Close Roll for 30 Henry VI., cited to support it. Your correspondent has been, I believe, misled by the word "place." The Close Roll runs as follows:—

"John More and Walter Blanket were sent fore and dedes made and there the grete part of the ternautes of the lordshipp of Newenham were present and all the people of the place weren had oute and no body left wythin so moche that when all people were out Sir John Drayton seid to his wyff, 'Bele, yet.'" &c.

The declaration distinguishes, it will be observed, between the "ternautes of the lordshipp" and "the people of the place." Sir John's jest that the hawk had not been turned out clearly has reference to a single house. That house was "the place," a name given to a fortified house (see Ducange, ed. Fevre, s.v.). Lady Drayton was enfeoffed with livery of seisin of "the place," or manor house. Part of the ceremony was that the feece should enter the house alone, and shut out all others, to prevent the concealment within the house of any person claiming legal rights, and a subsequent repudiation by such of the conveyance. Sheppard's 'Touchstone,' 213. The tenants were present to attorn to the new lord ('Coke on Littleton,' §§ 551-3). Cf. Gairdner's 'Letters and Papers of Hen. VIII,' xii. ii. 44). I. S. LEADAM.

Brasenose, Oxford.

HINTS TO FARMERS (7th S. xii. 126).—Will MR. MORPHYN or any one else explain why farmers' daughters should not go to school or play the piano, but stay at home and milk the cows? why farmers should live in the kitchen and drink no wine? Take farmers such as those in this county, who live round Horncastle, Louth, Spilsby, and up to Alford—that is "Wold" farmers. These men have on an average a great deal more capital employed in their business than tradesmen or professional men. Why should the tradesmen who live by them be allowed to educate their daughters, and to have drawing-rooms, and pianos, and servants, and enjoy comforts which are to be denied to farmers? The farmers mentioned are in all ways, to speak moderately, at least the equals of the townspeople, often much superior. Many of them have from 5,000*l.* to 20,000*l.* and more employed in their business; and to say that their daughters ought to milk the cows is ridiculous.

Even servant girls won't milk now, but it is done by "garthmen." R. R.
Boston, Lincolnshire.

The same practical lesson was taught in some lines which I read when I was young, though I quite forget where, and fear that I may not quote them exactly:—

Ancient Farming.

Wife to the cow,

Boy to the sow,

Girl to the mow,

And your profits are netted.

Modern Farming.

Wife to "the Row,"

Boy tally ho,

Miss piano,

And you 'll soon be gazetted.

E. WALFORD, M.A.

Ventnor, Isle of Wight.

[The poem quoted by HARDRIC MORPHYN is of the last century, and counsel of the kind is common in literature of those and succeeding times.]

RAKE (7th S. ix. 508; x. 54; xii. 135).—In the accounts of the parish of Ickworth, co. Suffolk, for 1770-80, are frequent entries such as these: "Paid for opening y^e outlets and bushing y^e raks in Cheventon Road"; "Pd for putting of stones into y^e raks"; "Pd for cleaning the ruts and putting the stones into the rakes." S. H. A. H.

BI-MONTHLY (7th S. xii. 86) is, I think, more frequently used in the sense "twice a month" than in the sense of "every two months." DR. MURRAY truly remarks (*sub Bi*, pref., i. 46):—

"The ambiguous usage is confusing, and might be avoided by the use of *semi*—e.g., *semi-monthly*, *semi-weekly*; cf. *half-yearly*."

Reference to *Bi-annual*, on the same page of the 'Dictionary,' will show the same ambiguity there, at any rate in the definition. The quotations given all strike me as meaning "half-yearly"; but their contexts may prove that "biennial" is meant.

The Incorporated Council of Law Reporting for England and Wales made a "Public Announcement" (dated July 18, 1883) in the *Weekly Notes*, of August 11, 1883, in which they say:—

"The various Ordinances, Conventions, Orders, and Regulations were published at the time they were made in the *London Gazette*; but there is at present no Index to them beyond the bi-annual tables, upwards of 108 in number, bound up with that State publication."

My impression is—I speak with great diffidence—that the present usage is to employ the Latin words, *bimensual*, *biennial*, as meaning "once in two" months or years, and the coined and barbarous words *bi-monthly*, *bi-annual*, as meaning "twice in a" month or year. Q. V.

Bi-monthly has come to be used in two senses, just as *bi-weekly* has. Properly the words ought to mean occurring or appearing every two months

or two weeks, whereas they are now used with the meaning of occurring or appearing twice in a month or in a week. This is confusing. The 'New English Dictionary' suggests that the ambiguity might have been avoided by the use of *semi-* in the latter case. Your correspondent has introduced a new word, *bi-mensual*, which to my mind is better than *bi-mensal*, seeing that there is a Latin adjective *mensualis*, whereas *mensalis* means "belonging to a table."

F. C. BIRKBECK TERRY.

WHITSUN DAY (7th S. xi. 506; xii. 108).—I know nothing about what PROF. SKEAT says on this point "with even unusual emphasis." But I venture to think that "Whitsun Day" is quite as right as "Whit Sunday." It is not at all necessary to consider that "Whitsun week" is an abbreviation of Whit Sunday's week; for most certainly we have nothing before us yet to show that "Whitsuntide" is Whit Sunday's tide. Gerard Langbain's letter from Oxford, Whitsun-eve, 1650, shows that "lac ovium et vaccarum suarum solent dare pauperibus illo die." The Whites of Kine. We ought to remember that we have the word *Whitsul*, which means anything eaten with bread, such as milk, butter, cheese. It is a dish of milk, sour milk, curds, &c. It is from *white* and *sool*, anything, but especially milk, that flavours bread. So it is really *Whitsulday*, tide, week; and Whitsuntide is as true of the whole week as Sunday, the first day of it, can be. Euclid is sticking at his own *Pons asinorum* if he thinks that, thus regarded, Whitsunday is absurd. Language is a juggle, and there is nothing absurd in it except the total.

C. A. WARD.

Walthamstow.

In the Leeds Parish Register are the following entries of burials, which show that "Whitsun Monday," at least, was a form in use long ago:—

1677, May 27. Susanna, wife of Lawrence Stricklande, of ye Call Stele, on Whitsun-Monday.

May 27. +James Sykes the Elder, laith of Kirgait, the whiche daye was Whitsun-Monday.—"Publications of the Thoresby Society," 1889, 'Leeds Parish Registers,' 1571 to 1588, Part I., p. 106.

A. F. R.

THOMAS BENNET (7th S. xii. 87).—Of this bookseller, Mr. Charles Knight, in his 'Shadows of the Old Booksellers' (1865), says that "Atterbury was his great friend and patron, and preached his funeral sermon in 1706." Mr. Knight then proceeds to give his "religious and moral qualities" (p. 40) in the words of John Dunton, another bookseller, which appear in his 'Life and Errors,' published in 1705, and reprinted in 1817:—

"I need not say how perfect a master he was of all the business of that useful profession wherein he had engaged himself; you know it well; and the great success his endeavours met with sufficiently proves it. Nor could the event well be otherwise; for his natural abilities were

very good, and his industry exceedingly great; and the evenness and probity of his temper not inferior to either of them. Besides, he had one peculiar felicity (which carried in it some resemblance of a great Christian perfection), that he was entirely contented and pleased with his lot; loving his employment for its own sake, as he hath often said, and so as to be willing to spend the rest of his life in it, though he were not, if that could be supposed, to reap any further advantages from it. Not but that the powers of his mind were equal to much greater tasks. But his own inclinations were rather to confine himself to his own business, and be serviceable to Religion and Learning in the way in which God's Providence had seemed more particularly to direct him, and in which it had so remarkably blessed him."

Mr. Knight also quotes (p. 39) Dunton's statement that Bennet was "very much devoted to the Church, and prints for Dr. South and the most eminent Conformists." Possibly a reference to Dunton's 'Life and Errors' may give further information.

A. C. W.

Thomas Bennet is best known by his connexion with the controversy as to the genuineness of the letters of Phalaris; see Jebb's 'Bentley' ('English Men of Letters' Series), pp. 49 *et seq.* Dunton writes of him ('Life and Errors,' p. 207) as—

"A man very neat in his dress, very much devoted to the Church; has a considerable trade in Oxford, and prints for Dr. South and the most eminent Conformists. I was Partner with him in 'Mr. Lecroze's Works of the Learned'; and, I must say, he acted like a man of conscience and honesty."

He died August 26, 1706, in the forty-second year of his age, and was buried in St. Faith's church (Nichols's 'Literary Anecdotes,' iii. 713). Atterbury's character of him, forming the conclusion of the funeral sermon, for which Atterbury was attacked by Hoadly, is printed in Atterbury's 'Miscellaneous Works,' vol. iv. pp. 223 *et seq.*; see also *ib.*, vol. i., 31, 46, 134, 395, 397. The imprint of his books is "The Half-Moon, St. Paul's Churchyard." C. E. D.

COUNTY OF BEDFORD (7th S. xii. 49, 132).—In Lysons's 'Britannia Depicta,' London, 1818, oblong folio, containing one hundred and thirty views, are seven engravings of places in this county, accompanied by letterpress descriptions: Bedford; St. Paul's Church, Bedford; Dunstable Priory; Elstow Abbey; Harrold; Leighton-Buzzard Cross; Odell Church. They are well engraved by W. Byrne, from drawings by T. Hearne.

Another book illustrative of the same county is 'Bedfordshire Etymologies,' 1856, by the Rev. William Monkhouse, B.D. and F.S.A., Senior Fellow of Queen's College, Oxford, and Vicar of Goldington, near Bedford. He was an old friend of mine, and died in 1862.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

To F. A. B.'s list of topographical works should be added 'Beauties of England and Wales,'

vol. i.; "Bedfordshire," in Cooke's 'English Topography'; and a chapter on Woburn Abbey in 'Our Own Country,' vol. i., published by Messrs. Cassell & Co. E. WALFORD, M.A.
Ventnor, Isle of Wight.

Much valuable information will be found in *Bedfordshire Notes and Queries*, the third volume being now in course of issue. A list of articles relating to the county published in the *Gentleman's Magazine* appears in vol. i. pp. 128-142. The London Institution also possesses a number of tracts, pamphlets, and topographical works connected with the above county.

EVERARD HOME COLEMAN.

71, Brecknock Road.

Besides some of the books mentioned by F. A. B., *ante*, p. 132, Fisher's 'Collections for Bedfordshire,' 1812-36, and Lawford's 'Antiquities of Leighton Buzzard,' 1875, appear under "Bedfordshire" in the catalogue of Lord Brabourne's books sold at Sotheby's in May of the present year.

JOHN RANDALL.

SKELLUM (7th S. xii. 43, 113).—When and how did this word enter the vocabulary of the council of war, to add it, as a climax, to other epithets heaped upon Sir R. Grenville? I ask, as five years' service in Kafirland—the colony and Cape Town—rendered it familiar to one's ears and to one's tongue; whether the Cape Town Malay, the colony Hottentot, or the Fingo and Kafir on "the frontier." One had always supposed it to be a Hottentot Dutch epithet, meaning rascal, scamp—*skellum*, in fact—an indescribable adjective to convey all that was bad. To Tommy Atkins every Kafir was a *skellum*. "Skellum Wana Johnie," a common expletive—"You are a rascal, Johnie."

MANGALORE.

This word has been already discussed in 'N. & Q.,' and various quotations have been cited for the use of it. See *ante*, 6th S. vii. 413; viii. 357, 375; ix. 99. F. C. BIRKBECK TERRY.

Skellum is an old word for a rascal or rogue; see Littleton's 'Dictionary' (1693). Miegé (1701) also gives "*Skellum* (a duch [*sic*] word for a rogue) = un Coquin, un Fripon, un Scelerat"; and Bailey has "A *skellum* = a rogue."

J. F. MANSENGH.

Liverpool.

SMITH'S 'DICTIONARY OF THE BIBLE': SAMUEL IN THE TEMPLE (7th S. xii. 142).—MR. ARNOTT is probably quite right in objecting to Dean Stanley's expression in Smith's 'Dictionary' that Samuel "seems to have slept within the holiest place"; and I hope it will be altered in the new edition, where the article, as it cannot be revised by Stanley, will doubtless be written by another hand. But one is almost surprised that Mr.

ARNOTT does not allude to the well-known difficulty in the passage, that what is usually called the temple was not built until nearly a century after the birth of Samuel. Too much, indeed, has probably been made of this difficulty, which tends, in the language of Bishop Perowne (see his version of the Psalms, introduction to Ps. v.), "to narrow and restrict too much the use of the word commonly rendered in our version by 'temple.'" The original word is *הֵיכָל*, and it is applied to "the king's palace" in Ps. xlv. 15, to the palace of Ahab in 1 Kings xxi. 1, and to that of the king of Babylon in 2 Kings xx. 18 and Is. xxxix. 7. It means any large building, and may even have been applied to the tabernacle (to quote Bishop Perowne again) "not because of its size, but because of its solemn dedication as the house of God, the palace of the great King." It would seem that buildings or enclosures of a substantial kind had grown up at Shiloh round the tabernacle and its court, and it was probably in one of these that Eli and Samuel were sleeping when the divine voice came to the latter. The order of the sentence in 1 Sam. iii. 3 is in the original that of the Revised, not of the Authorized Version: "And the lamp of God was not yet gone out, and Samuel was laid down to sleep, in the temple of the Lord, where the ark of God was." These words may well be taken in Mr. Churton's sense; or the last clause may be simply a reminder to the reader that the ark of God was at that time in the temple, as the tabernacle with its surroundings was then called.

Blackheath

W. T. LYNS.

CONSOPITION (7th S. xii. 146) is a misprint for *consopiation*, which word is in Dr. Johnson's 'Dictionary,' and said to be derived from Lat. *consopio*. The meaning of the longer word is "The act of laying to sleep." As an example the sentence quoted by Mr. HOOPER is given (error excepted), but the doctor erroneously assigns it to Digby, instead of to Pope. I have an edition of Pope's works in which the word in question is printed *consopiation*, with this foot-note: "One of the few new words he [Pope] ever used." And Dr. Johnson says of the word, "Little in use." And I imagine that now it is obsolete.

FREDK. RULE.

Spiers, in his 'Anglais-Français Diet.,' gives *consopiation* as a word little used; French equivalent, *assoupissement*. B. D. MOSELEY.
Burslem.

PARAPHRASE OF POEM WANTED (7th S. xii. 69, 135).—To me, and I should suppose to all who have not been cultured out of common sense, Miss Rossetti's lines appear supremely silly, affected, and unreal. "A watered shoot." What is a shoot? I understand by a "shoot," a tender green "sprout." Birds do not build in "shoots."

—they have more sense—but in boughs and branches, neither of which “shoots” can have; it would be reversing the order of things. “Tender shoots” would be too weak and sappy to bear a nest, and would afford no shelter for one, for they are not full of foliage.

Miss Rossetti's figure is not in the least like the passage from Jeremiah. If Jeremiah had described a bird rejoicing because its nest was in a “shoot” of the tree planted by the waters, even then it would not have been like, because Jeremiah brings before us a beautiful and natural picture of a tree by a river, whereas Miss Rossetti's “watered shoot” might have been watered out of a watering-can, or by an india-rubber hose, or in some artificial way. I should feel much inclined to “shoot” that foolish and demonstrative bird, if by any possibility it could be found.

The Psalmist says, “The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing.” That is poetry. The most ignorant person feels it and understands it. It needs no explanation. Perhaps a Rossettian would alter it to a bird singing for joy because the valleys were covered with corn. When inanimate nature is made to rejoice in this and in such passages as “The fir trees rejoice at thee,” “The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose,” pleasing feelings are conveyed to the minds of most persons; but when a bird is represented as rejoicing about a thing it cannot possibly understand, it excites very different feelings in most minds, though some may think it “sweetly pretty.”

R. R.

Boston, Lincolnshire.

CRUCIFIX IN THE BANANA FRUIT (7th S. xi. 84, 235).—In the eighty-first stanza of “The Glasse of Time, in the First Age, Divinely handled by Thomas Peyton,” 1620, occurs the following, which bears on this subject:—

A cucumber much like it is in shew,
Of pleasing taste and sweet delightful hue;
If with a knife the fruit in two you reave,
A perfect cross you shall therein perceive.

E. B. BROWNLOW.

12, Hutchison Street, Montreal.

‘ICON BASILIK’ (7th S. xii. 143).—Why does your correspondent write “Icon” and “Iconoclastes,” instead of *Eikon* and *Eikonoclastes*? If he desires corroboration of his own opinion on the authorship of the ‘Eikon,’ I beg to refer him to the preface by Edward J. L. Scott in Elliot Stock's reprint, 1880.

F. C. BIRKBECK TERRY.

This subject has already been threshed out and exhausted under ‘Eikon Basilike’ (it is, indeed, writing the Greek title in a barbarous way) in ‘N. & Q.’ 2nd S. iii. 301, 339; iv. 347; v. 393, 464; vi. 179; viii. 356, 444, 500; ix. 27, 133.

The old epigram upon it may appropriately be quoted on the resuscitation of the question, attributed by some to B. H. Kennedy, afterwards head master of Shrewsbury School, by others to Richard Whately, Archbishop of Dublin:—

“Who wrote Icon Basilik?”
“I,” said the Master of Trinity;
“I, with my little divinity,
I wrote ‘Who wrote Icon Basilik!’”

Christopher Wordsworth, D.D., was Master of Trinity College, Cambridge, from 1820 to 1841.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

CALDERON'S ‘ST. ELIZABETH’ (7th S. xi. 465; xii. 12, 89, 190).—The discussion is running wide; but as the value of the whole Chantrey collection is now brought in, let me help to close it by saying that there must be many of your contributors who agree with the prevailing public feeling that the bequest fund is being jobbed. The excellent general principles laid down for us by MR. ADOLPHUS TROLLOPE do not and cannot touch this point, which is one of fact as against theory.

C. S. E.

LAST ABBOT OF GLASTONBURY (7th S. xii. 148).—The book is called ‘Tor Hill.’ It was written by Horace Smith, and published by Colburn in 1851. The author's name does not appear on the title-page of the original three-volume edition.

A. L. HUMPHREYS.

187, Piccadilly.

“AFTER-GAME AT IRISH” (7th S. xii. 149).—A very interesting but apparently rare book (Johnson's ‘Dictionary’) has the following:—

“Irish.....(3). A game of elder times. ‘The inconstancy of Irish’ fitly represents the changeableness of human occurrences, since it ever stands so fickle that one malignant throw can quite ruin a never so well built game.”

The quotation is from Hall's ‘*Horæ Vacivæ*.’ However, an earlier and far more explicit illustration is to be had. Some persons, indeed, will ask, Why go back either to Hall's or Sir John Davies's time for an illustration on the subject? *Circumspecte*, they will say, or something of the sort. However, Sir J. Davies, who was Attorney General in Ireland under James I., referring to the resumption, under Edw. III., of the immense grants of land originally made to the great English nobles among whom Ireland had been parcelled out, goes on to say:—

“Yet afterwards, these liberties being restored by direction out of England.....the state of things, like a game at Irish, was so turned about, as the English, which hoped to make a perfect conquest of the Irish, were by them perfectly and absolutely conquered.”—‘Discoverie of the True Causes,’ &c.

THOMAS J. EWING.

Leamington.

WELSH (7th S. xii. 208).—*Welsh* means nauseous, insipid, mawkish; it implies something that turns the stomach. It is another form (but with mutation of a to e, as in *Welsh* from *Wales*) of *wallowish*. Halliwell has "*Wallow*, flat, insipid"; also "*Wallowish*, nauseous.—Hereford." In the '*Promptorium Parvulorum*,' p. 515, we have "*walwe-swete*, or *walow-swete*," i. e., so sweet as to make one bilious. It is allied to the Eng. *walk* and *wallow*, and to Lat. *uoluere*, all with the notion of rolling about.

Still more closely allied are the Low German *walgig* and *walghaftig*, adjectives signifying "productive of nausea"; and the Low German *walgen*, to feel nausea. The root-verb occurs in the Mid. High German *welgen*, to roll about, pt. t. *walg*; see Schade. Schade gives a large number of related words, such as *walg*, rounded; *walgern*, to roll; *walagon*, to roll oneself about, also to walk; *wulgerung*, nausea, &c. It is, therefore, quite free from all connexion with *Wales*.

WALTER W. SKEAT.

SERJEANTS' RINGS (7th S. xii. 147).—The ring in the possession of your correspondent probably belonged to Sir Charles Crompton, the third son of Peter Crompton, Esq., M.D., of Eaton, near Liverpool, who was appointed judge in the Court of Queen's Bench in 1852. If he requires any further information he should consult the '*Judges of England*,' by Edward Foss, F.S.A., published in 1864 in 9 vols.; also Mr. Wynne's '*Serjeant at Law*,' wherein it is stated that a motto was first placed on the ring in 1577, but Mr. Foss furnishes instances in 1485, in 1531, and in 1547. He may also obtain many valuable particulars of serjeants, serjeants' rings, and their mottoes by referring to the following pages of '*N. & Q.*': 1st S. v. 59, 92, 110, 139, 181, 363; 2nd S. i. 249; ii. 24; vi. 477; 3rd S. vi. 69, 117; iv. 219, 252, 278, 363; 6th S. ix. 446, 511; x. 29, 132, 195; xii. 226, 326.

EVERARD HOME COLEMAN.

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MOLIÈRE (7th S. xii. 149).—Büchmann, in '*Geflügelte Worte*,' p. 201, Berl., 1879, shows that this is much earlier than Molière. It is a translation of the legal maxim "*Ubi rem meam invenio, ibi vindico*," which comes from '*Digest*,' ix. 6, 1, "*De rei vindicatione*," "*ubi enim probavi rem meam esse, necesse habebit possessor restituere*." Büchmann also refers to Emerson's '*Essays*,' but I cannot verify the reference.

ED. MARSHALL.

His quiet remark as I have it, but I am not sure that it is correct, is "*Le beau est mon bien; je le reprends où je le retrouve*," but *retrouve* ought to be *trouve*, one would have thought. It is said he pilfered heavily from Spain; most certainly Le Sage did. But then both had the authority of Seneca, himself a Spaniard, whom Molière robbed in

this very maxim. It was Seneca who first had said (Epistle xvi.) "*Quidquid bene est dictum ab ullo, meum est*." Who expects morality of a dramatist or novelist?

C. A. WARD.

Walthamstow.

The well-known phrase "*Je prends mon bien où je le trouve*" (not *retrouve*) was said by Molière as an answer to those who reproached him with having inserted, nearly verbatim, in his '*Fourberies de Scapin*' a whole scene (Act II. sc. xi., the famous "*Scène de la galère*": "*Que diable allait-il faire dans cette galère?*") of '*Le Pédant Joué*,' a prose comedy by Cyrano de Bergerac, acted eighteen years previously. The phrase was not "discovered" by anybody first; the circumstances of his saying it have merely been related by his biographers.

DNARGEL.

ROBINSON, BISHOP OF LONDON (7th S. xi. 49, 114, 312; xii. 155).—Faulkner, in his '*Historical Account of Fulham*,' gives the following inscription from a stone against the east wall of the church:—

"In a Vault underneath Bp. Robinson's Monument to wh. it was removed from y^e Parish Church of St. Giles in the fields, lieth y^e body of Thomas Cornwallis Esq., son of Sir Francis Cornwallis & Elizabeth his wife, daughter & Sole heir to Sir Henry Jones Bart. of Abermarles in y^e county of Carmarthen. He married Emma Daughter of Sir Job Charlton Knt. & Bart. by whom he had 4 Sons and 5 Daughters survived. His person was graceful, his soul sublime; Honor, Virtue & complacency guided all his actions. A Lover of his Country, most tender and indulgent to his Wife and Children, Obliging and serviceable to his friends, Hospitable and Generous to his Neighbours, Just, Charitable and Courteous, to all he conversed with. He lived beloved & died lamented by them all y^e 16 of July 1703. His noon was night, being made perfect in 33 years. In y^e same vault are deposited the remains of his Daughter Lætitia, and Emma dyed an^o Dom^o 1714 in y^e 18th year of her age. Lætitia exchanged this Life for a better at Nemours in France in her way to Aix, whither she was going for the recovery of her health in the year 1740 aged 46.

She dyed as she had lyved
a bright Example of every Virtue and Accomplishment
That make Life happiness & Death a blessing.

H. G. GRIFFITHS.

34, St. Petersburg Place, W.

AUTHOR OF BOOKS WANTED (7th S. xii. 168).—Edward Jerningham wrote '*The Nunnery*' as well as '*The Nun*;' or, *Adaleida* and her Friend; but the stanza quoted by Mr. BUCKLEY from '*The Nunnery*:' an Elegy, &c., does not occur in either of Jerningham's poems as given in the ninth edition of his '*Poems and Plays*,' 1806, vol. i. pp. 26-34, 35-41. Possibly the stanza may have appeared in an earlier edition of Jerningham's '*Nunnery*,' for it was written in imitation of Gray's '*Elegy*.'

G. F. R. B.

COMMENCE TO (7th S. xii. 69, 124).—That Dr. MURRAY has proved this construction to be ancient should not surprise one. Though I have no note of the quotations which I sent him for it,

yet, in anticipation of the appearance of the part of the 'Dictionary' soon to be published, I may mention that I can show it to have been used in 1710, and also by Beloe (1817), Lord Beaconsfield, the late Lord Lytton, the late Lord Houghton, &c. Specially interesting is the following, from so eminent a writer as Landor, under the date of 1824:—

"The barbarians have commenced, I understand, to furbish their professions and vocations with rather whimsical skirts and linings."—'Works' (1853), i. 146.

F. H.

Marlesford.

'THE HERALD' (7th S. xii. 125, 195).—Although I do not share in the regret of the LYON KING OF ARMS that the lines from *Maga* at the first reference "should have been resuscitated," I am grieved that their perpetuation in 'N. & Q.' should have pained the susceptibilities of the Lord Lyon that now is. It did not occur to me, until I read the note of the latter, that 'The Herald' was meant to throw ridicule on the ancient and much revered science of heraldry, or that the herald of the piece was other than a false or unauthorized herald, such as there may be to-day, who "with cunning art and sly contrivance.....fairly cull divers pedigrees." That our great (Durham) historian, Surtees, of all men, who, as MR. E. PEACOCK says, wrote the lines we discuss, could so far forget himself as to write down Lord Lyon—the real Simon Pure—"a catiff," is indeed a surprise to me. Surely the "strange man.....in party-coloured coat, like a fool's jacket, or morris-dancer's dress," can have no reference to the Lyon King of Arms of seventy years ago or of any period!

West Herrington.

N. E. R.

TOP-BOOTS (7th S. xii. 166).—F. D. H. is perhaps right in protesting against the misapplication of the term "top-boots"; but is he quite correct when he adds, "which has begun to creep into use?" I think a long time must have elapsed since the term began to be misapplied, for I can distinctly remember, quite forty years ago, hearing "Wellington" boots, which were then much worn, not uncommonly spoken of as "top-boots."

C. M. P.

BACCARAT (7th S. xi. 488; xii. 75, 151, 191).—MISS BUSK draws our attention to this town on the Meurthe. It is about twelve miles south-east of Luneville. May it not, in some manner, have given its name to the game? "Boston," I suppose, had a similar origin.

JAYDEE.

WILLIAM MARKHAM, ARCHBISHOP OF YORK (7th S. xii. 187).—Has G. F. R. B. referred to the "very interesting and copious history of the Markham family, in all its branches, by the Rev. David Frederick Markham," which, according to *Burkes' Landed Gentry* (1886, vol. ii. p. 1224,

s. v. "Markham of Cufforth Hall"), has been edited "by his son, Clements R. Markham, Esq."? The date of the publication is not given. Possibly a reference to this work may answer G. F. R. B.'s queries. Again, should this be impracticable or fruitless, Capt. Clements R. Markham is still living, and an application to him may be successful.

A. C. W.

He was consecrated at Whitehall, as was then the custom. For as nearly as possible a hundred years, from the middle of last century to the middle of this, there are but two cases of a Northern Bishop consecrated elsewhere (Stubbs's 'Reg. Sac. Angl.').

C. F. S. WARREN, M.A.

Longford, Coventry.

WOMEN BARBERS (7th S. xi. 327, 385, 438; xii. 111, 157).—Doubtless many instances could be given of women barbers—not female hairdressers employed for ladies only, but shavers of men. At Luton, fifteen years ago, I was frequently shaved by the wife of a local barber, while in London, at a much more recent date, I have been lathered by the daughter of the proprietor; and in both cases the task was effectively performed.

A. F. R.

DRUMMER BOY'S UNIFORM (7th S. xii. 168).—Hogarth's 'March to Finchley' has a drummer in the foreground of the picture.

J. P. STILWELL.

NELSON'S FUNERAL CAR (7th S. xii. 188).—There is this notice in Chambers's 'Book of Days,' vol. ii. p. 480:—

"The Nelson car, in which the body of the hero had been conveyed to its last resting-place in St. Paul's Cathedral was long retained as a relic. It was at first kept in the Painted Hall at Greenwich Hospital, and afterwards at the foot of the dome over the chapel; but it became dilapidated, and then it was picked away piecemeal to form relics."

A similar statement, but more precise, is in 'N. & Q.' 2nd S. viii. 538, in reply to a query at p. 380:—

"Nelson's funeral car, which formerly stood in the Painted Hall, Greenwich Hospital, was removed about thirty-six years since, by order of Mr. Locker, then Secretary, and since Commissioner of the Hospital. This order is understood to have given great dissatisfaction. The place assigned for it was a gallery at the foot of the dome, over the chapel. It is believed, however, that very little of it reached its destination, as the car being in a dilapidated state, large portions were given away to those who applied, as mementos of the admiral.—J. H. W."

ED. MARSHALL.

UNDERSTANDABLE (7th S. xii. 189).—I fail to see why COL. PRIDEAUX, of all people, should query this recognized and easily understandable word. It is to be found in Cotgrave and Sherwood, and in at least three recent dictionaries. Surely synonyms, even if exact, should not be punished for

their exactness by being doomed by a black-capped judge. The English language rather treats such as Shakespeare treated the Antipholi and Dromios, and makes much of them. Here, however, as seems to me, the synonymity is not exact, and there are contexts where the word differs, and is meant to differ, from "intelligible" by what some might not think a merely "slight nuance." Let one reflect whether he would always discard "able to be understood" for "intelligible"?

BR. NICHOLSON.

VERSION OF A BALLAD (7th S. xii. 68).—A Greek rendering of 'Little Billee' appeared in the *Academy* of July 19 or 26, or of August 2, 1884. I am sorry I cannot give a more exact reference.

ST. SWITHIN.

EPAULETS (7th S. xi. 49, 176, 372).—I should say that the shoulder-knot worn by officers in the time of Marlborough, and much more recently than in those days, was the precursor of this military ornament. Some can remember footmen wearing them. A friend of mine, an officer who was present at the battle of the Alma, September 20, 1854, told me that during the campaign in the Crimea there was an armistice, and that the Russian officers coming within the British lines advised them no longer to wear these conspicuous ornaments, for by so doing they would be picked off by the riflemen. "Fas est et ab hoste doceri," as I observed. Officers of light companies were what were called "wings" on their shoulders.

I remember seeing Lord Gough and Major Edwardes, after Chilianwallah and Gugerat, presented for the honorary degree of D.C.L. in the theatre at Oxford in 1850, and the large epaulets throwing very much out of fit the scarlet gown worn by them, causing it to hang as if on pegs.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

THE MANCHESTER SCHOOL (7th S. xii. 28, 118).—An instance of the permanence of this phrase is afforded in the following extract from a recent number of the *Gentleman's Magazine*:—

"Early last year Dr. Hertzka, a well-known Viennese political economist, published a book entitled 'Freeland: a Social Anticipation.'.....The author has been called a 'high priest of the Manchester School,' and 'one of the most acute of the acute epigones of Ricardo.'"

A. F. R.

SIR THOMAS JOSHUA PLATT (1789-1862), BARON OF THE EXCHEQUER (7th S. x. 507; xi. 58, 133; xii. 78).—The inscription on a tombstone in Highgate Cemetery, co. Middlesex, records that he was the eldest son of Thomas Platt, Esq., of Brunswick Square, London, and was called to the Bar (by the Inner Temple) on February 9, 1816, received his patent as King's Counsel December 27, 1834, was raised to the Bench January 27,

1845, and died February 10, 1862, aged seventy-three years.

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

KING RICHARD III. AT LEICESTER (7th S. xii. 161).—What is the interesting story about his bed?

SEBASTIAN.

MALLET AND HOOD (7th S. xii. 188).—Both made use of beliefs so common that I am surprised at the question being asked. Why was it not supposed that they had both borrowed from Shakespeare? This, though a question which ignores common beliefs, would have been more sensible. In 'Hamlet,' I. ii. 198, we find:—

In the dead vast and middle of the night
..... a figure like your father.

And referring to, but not quoting, I. iv. 3-6, I return to I. ii. 218-20:—

But even then the morning cock crew loud,
And at the sound it shrunk in haste away
And vanish'd from our sight.

BR. NICHOLSON.

Surely the middle of the night is common property, as also knowledge of the fact that ghosts are not to be seen after cockcrow. *Difficile est proprie communia dicere*. Has MR. W. W. DAVIES observed how flagrantly Mallet and Hood have plagiarized Shakespeare? Speaking of the ghost of Hamlet's father, Horatio said that it became visible "in the dead vast and middle of the night," and Marcellus bore witness that "it faded on the crowing of the cock," the use of spirits, as Hamlet was well aware (see 'Hamlet,' I. i. 2).

ST. SWITHIN.

This question was asked in the *Antiquary* (vol. i. p. 141) in March, 1880, and, so far as I can ascertain, it still remains unanswered. For the question of the authorship of Mallet's ballad and its origin, see the *Antiquary* (*ibid.*, p. 8) and the subsequent correspondence in the same volume (pp. 95, 140).

A. C. W.

ST. LOUIS (7th S. xii. 187).—For accounts of the persecutions of the Albigensians and Manichæans in the reign of Louis IX., see Milman's 'Latin Christianity,' and the authorities there given. But Milman shows plainly that the king was not guilty of these horrid acts.

EDWARD H. MARSHALL, M.A.

Hastings.

WILL-O'-THE-WISP (7th S. xi. 103, 275, 377; xii. 74, 193).—MR. TOMLINSON says:—

"It seems to me to be sufficiently proved that the *ignis fatuus*.....is due to the ignition by electricity or by accidental flame of marsh gas, or light carburetted hydrogen."

The Abbé Moigno, the coadjutor of François Arago, says (1858):—

"Ces vapeurs lumineuses sont dues.....à du gaz hydrogène phosphoré, qui sort du corps des animaux et des

poissons à l'état de décomposition, et s'enflamme au contact de l'air."

No one will doubt that M. Arago, the "illustre maître et ami" of the abbot, was a shining light in his day, and a good authority. So, after all, the question is this, Which phenomenon has the exclusive right of being called the Will-o'-the-Wisp? And till this is finally determined, no one can say dictatorially it is marsh gas ignited by electricity, or phosphoretted hydrogen, which seems to me to be the better solution. E. COBHAM BREWER.

The phenomena described by my old pupil Mr. E. L. GARBETT admit of easy explanation. The conditions are: 1. A dark room. 2. A hired medium assisted by one or two professional performers. 3. Sundry bold assertions. 4. A few more or less clumsy conjuring tricks. 5. A credulous and somewhat excited audience, and the explanation is complete—this spiritualistic Jack-o'-Lantern having lured his followers into the unwholesome bog of superstition.

C. TOMLINSON.

AUTHORS OF QUOTATIONS WANTED (7th S. xii. 169).—

And broken china, only kept for show.
In Goldsmith's 'Deserted Village,' ll. 235-6, are these:
While broken tea-cups, wisely kept for show,
Rang'd on the chimney, glisten'd in a row.
I conjecture this to be the quotation wanted.

FREDK. RULE.

Odimus accipitrem quia semper vivit in armis.
Ovid, 'De Arte Amat.,' lib. ii. 147.
ED. MARSHALL.

When I was a schoolboy aged ten,
O, mighty little Greek I knew.

These are the first two lines of a song, by Theodore Hook, I think, entitled 'The Old Bachelor.' It can be had from any music-seller.

WM. H. PEET.

Miscellaneous.

NOTES ON BOOKS, &c.

Cardinal Beaton, Priest and Politician. By John Herkless. (Blackwood & Sons.)

MR. HERKLESS has produced a most satisfactory book. We wish he had given the references to his authorities in a fuller manner; but beyond this we have no fault to find. The Reformation period in Scotland is one regarding which party passions still burn so fiercely that it is with a sense of relief we open a volume in which the author shows that he is conscious of there being faults on all sides. Cardinal Beaton was a great ecclesiastic and a man of much political sagacity. His morals were not worse than those of the higher ecclesiastics of his time, but fell very far short of even a low ideal standard.

The great wealth of the Scottish Church was the main cause of its downfall. It has been affirmed that one-half of the land in the country was in clerical hands. This is probably an exaggeration; but the wealth of the Church, when we take into account the poverty of the people, was enormous. In earlier times this had worked well. Even to the last the monastic estates were far better farmed than those of the lay lords, and then the ecclesiastics were for the most part men of peace. They did

not wage private wars on their neighbours as the barons around them did, and therefore their tenants had a chance of pursuing the arts of peace. The crying evil was that the Church being so rich the king and the great aristocracy looked on the bishoprics and rich abbeys almost as their own private property—as establishments whose final cause was to furnish snug endowments for their children. It was contrary to the canon law for illegitimate persons to take holy orders; but this rule was so constantly set aside by papal dispensation that it was taken as a matter of course that great people should provide for their non-legal offspring out of the revenues of the Church. The traffic in ecclesiastical preferments—simony, as it is called, after Simon the magician, of whom we find mention in the Acts of the Apostles—was carried on north of Tweed in a manner far more shameless than in this country. Every kind of dodge was had recourse to for the sake of avoiding the letter of the law. Mr. Herkless records one strange instance, which is, we fear, but a specimen of much that was going on around. Robert Cairncross wished for a fat benefice, so he bet the king, James V., a large sum, which he deposited in the royal hands, that the king would not present him to the first vacant place. The king, we need not add, won the wager. He gave him the rich Abbey of Holy Rood.

Beaton, had he lived in quieter times, would have been a Church reformer—of course on the old lines. Like Wolsey, Erasmus, More, and, indeed, almost every thoughtful Catholic of the time, he was fully aware that stringent measures were needed. The revolutionary stress was too strong for him. His time had to be spent in resisting the Protestants, who had already become a power perilous to the old order of things, and the godless nobles who threw their lot in with them for the sake of plunder. The Cardinal has most unfairly been held up to odium as a persecutor. Some few Protestants were certainly put to death by his means; but when we compare him with most of the rulers of his time he seems but little stained with blood. In reading the annals of the sixteenth century we should never forget that toleration, as we have come to understand it, was then unthought of. It is as irrational to blame any one of those days, Protestant or Catholic, for giving over to the fire, the axe, or the gallows those they regarded as unsound in faith as it would be to condemn them for not realizing that the earth was a globe, and that the sun did not sweep round it once every twenty-four hours.

We are sorry to note that Mr. Herkless's volume does not possess an index. We trust that this defect may be made good when a second edition is called for.

Ashmore, co. Dorset; a History of the Parish. With Index to the Registers from 1651 to 1820. By E. W. Watson, M.A. (Gloucester, Bellows).

If our antiquaries of former days had known what were the kind of things which would interest their successors, we should have possessed a treasure of information which has now perished beyond all hope of recovery. Mr. Watson, though he honestly tells his readers of his own shortcomings, has produced a very interesting book. Had he written in the last century, we can well imagine that he would have thought the folk-lore of the village below contempt. We know simpletons who hold this opinion even now. As it is, however, he has taken care to record such as he can gather. It seems that there is in this parish a lonely place where, till within living memory, strange sounds were heard. They were reputed to be made by creatures in the air which went by the name of "Gappergeannies." There was a barrow near the spot, with which, in the popular mind, these noises seem to have been connected. A time came—some fifty years ago—when the old cart-track gave way

to a stoned road; the barrow was levelled, and the noises were heard no more. Near this barrow, but on the other side of the way, a cross had always been kept cut in the turf. This connexion between the symbol of salvation and a place of heathen burial is very striking. It brings to our mind a weird story of the year 1527, of men digging for treasure near what seems to have been a barrow, which is printed in the *Archæologia*, vol. xviii. p. 255. The index to the parish register seems to be very carefully done. In all cases it is far better to print parish registers in full; but where this cannot be done for want of funds we gladly welcome even an index.

British Work in India. By R. Carstairs. (Blackwood & Sons.)

It has been remarked by many foreigners, from the Empress of the French down to the common sailors who throng the ports of Rotterdam and Antwerp, that the ignorance of the English people as to their vast Eastern possessions is a wonderful portent. It is now more than a third of a century since the terrible catastrophe of the Indian Mutiny directed the minds of every one to our great Oriental dependency. Then for a time all of us were talking of India and its geography, and in part its history seemed to have become impressed on the mind of the British people; but peace came at length, and with peace the same sluggish languor. A new generation has grown up since those days, to whom the scenes that were enacted at Delhi and Cawnpore are mere matters of history, not terrible realities, every incident of which was awaited with throbbing anxiety.

Mr. Carstairs has endeavoured to remove in some degree this dense cloud of apathetic ignorance. We trust that he may be successful; but John Bull is a pertinacious animal—he clings to ignorance with a fervour worthy of a nobler cause. Though we have little hope that 'British Work in India' will be read as it ought to be, we are sure that it will do much good. It is evidently the work of one who is thoroughly at home on the subjects of which he treats. All the parts of his volume are not of equal importance, and we should be unfair if we did not say that here and there we come on passages with which we are not in full accord. It would be strange if it were not so. The chapters on the Law and the Law Courts are of extreme value. We trust they will be carefully studied by members of both houses of the legislature. Whatever may be the duties of others, it is simply shameful that peers and members of the lower house of Parliament should permit themselves to remain in ignorance of the affairs of that great dependency for whose good they are, from time to time, called upon to legislate.

Thomas Naogeorgus: Pammachius. Herausgegeben von Johannes Bolte und Erich Schmidt. (Berlin, Verlag von Speyer & Peters.)

To that eminently useful collection of reprints the "Lateinische Litteraturdenkmäler des XV. und XVI. Jahrhunderts" of Max Hermann and Siegfried Szmatolski, Speyer & Peters, publishers to the Berlin University, have added a critical edition, with an introduction, of the 'Pammachius' of Naogeorgus, better known to a very limited circle as Kirchmeyer. To scholars this is a welcome gift. The early editions (Willemburg, 1538, and Augsburg) are rare and expensive. His 'Pammachius' has been frequently translated into German and Bohemian, and also into English, though this translation is undiscoverable. He is called by Herford ('Studies in the Literary Relations of England and Germany in the Seventeenth Century') the Corypheus of the purely Protestant wing of the Latin drama (p. 120). To students of the Reformation and of the Latin drama this reprint will be equally welcome.

English Dialects: their Sounds and Homes. By Alexander J. Ellis. (Kegan Paul & Co.)

We believe this to be the last work that its lamented author ever saw through the press. Mr. Ellis was the greatest authority on sounds and pronunciation that this or any other country has ever produced. United to an amount of linguistic scholarship to which few of the most industrious ever attain he had an ear for differences of dialect of remarkable acuteness. To criticize such a book as it deserves would require a reviewer with attainments equal to, or at least on the same plane with, the author. To this the present writer makes no pretension. He can, however, say with the fullest confidence that Mr. Ellis's statements and deductions are quite correct as to those parts of England with the folk speech of which he is familiar.

Church and State under the Tudors. By Gilbert W. Child, M.A. (Longmans & Co.)

HISTORY and theology blend so much in the sixteenth century that it is not easy to write on the former without trenching on what are to us forbidden pastures. Mr. Child's views are clear and distinct; there is no hesitation whatsoever in his conclusions. He maintains that the English Church is the creation of the State, and has devoted no little learning to the support of his thesis. Whether this be true or false it is not for us to say, but we are bound in justice to point out that the work is one of considerable scholarship. Whatever the reader's opinions may be, he cannot but derive instruction from Mr. Child's pages. Like most other works of the same class, the merits of the various parts are unequal. The later chapters—which relate to Elizabeth—are in every way superior to those which precede them.

Memorials of Edinburgh in the Olden Time. By Sir Daniel Wilson, LL.D. (A. & C. Black.)

PART X. of this admirable reprint gives plates of numerous buildings of antiquarian interest now destroyed. The chapter dealing with the West Bar and suburbs has special interest.

Notices to Correspondents.

We must call special attention to the following notices: ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

We cannot undertake to answer queries privately. To secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

CARA ("Love is blind").—You will find this in 'Two Gentlemen of Verona,' II. i.; 'Merchant of Venice,' II. vi.; 'Henry V.,' V. ii.; and "If love be blind" 'Romeo and Juliet,' III. ii.

ERRATA.—P. 203, col. 1, l. 25 from bottom, for "Philotas, afterwards a physician at Amphibia," and "student at Alexandria," read *Philotas, a physician at Amphibia, who had been a student at Alexandria*.—P. 216, col. 1, l. 17, for "punchoon" read *punchon*.

NOTICE
Editorial Communications should be addressed to the Editor of 'Notes and Queries'—Advertisements and Business Letters to 'The Publisher'—at the Office, Took's Court, Cursitor Street, Chancery Lane, E.C.4.
We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

LONDON, SATURDAY, SEPTEMBER 26, 1891.

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Notes.

ACADEMIC HOODS.

(See 1st S. ii. 407, 479; iii. 329; v. 440; 2nd S. iii. 308, 356, 435, 515; iv. 29, 36, 116, 366; v. 191, 234, 324, 402, 501; vi. 19, 39, 59, 79, 98, 211, 258, 337; vii. 74, 384; viii. 74, 191, 239; ix. 102; 3rd S. v. 239, 517; vi. 388, 431, 542; vii. 85; x. 130, 196, 233, 275, 295; 4th S. iii. 523, 588; vii. 203, 238; 5th S. vii. 68; 6th S. ix. 49, 417; 7th S. xi. 127, 229, 393, 477, 514; xii. 58.)

In 'N. & Q.' for September 11, 1858, appeared a 'Table of the Hoods proper to the Several Degrees of the Universities and Colleges of Great Britain and Ireland,' contributed by Mr. J. W. G. GUTCH. It is there stated that no hoods had been used in the universities of Scotland since the Reformation; and, further, that the hoods of the pre-Reformation universities had been identical, "those of St. Andrews with those of Louvain, those of Glasgow with those of Bologna, those of Aberdeen with those of Paris." Neither of these statements is correct.

At the present time an attempt is being made by at least two of the Scottish universities to introduce a certain amount of method into the distinctive features of their hoods, whereby these may be made to indicate at a glance (a) the university—St. Andrews, Glasgow, Aberdeen, or Edinburgh; (b) the faculty—divinity, law, medicine, arts, science, or music; (c) the degree—doctor, master, or bachelor. As matters stand there is no appreci-

able difference (except in shape, indistinguishable at a distance) between the hoods for (a) M.A. St. And., LL.B. Glasg., M.B. Aberd., and M.D. Edin.; (b) M.A. Glasg., B.D. Aberd., and D.D. Edin.; (c) M.A. Aberd. and M.A. Edin.; (d) B.Sc. Aberd. and D.Sc. Edin.

In view of possible changes, it may be well to put on record the characteristics of the hoods hitherto used in Scotland. As stated above, Mr. GUTCH gives no information on this head. The lists in Mr. Wood's 'Degrees, Gowns, and Hoods, of British, &c., Universities and Colleges,' are neither complete nor accurate so far as they go. The table subjoined is compiled from official sources.

It should be premised that the shape of the St. Andrews hoods is that of the M.A. hood of Cambridge, being that of old used in the University of Paris, of the Glasgow and Edinburgh hoods that of the M.A. hood of Oxford. The shape of the Aberdeen hoods is peculiar in having the hood proper reduced to a minimum, whereby a greater amount of the lining is exposed to view.

M.A.—St. Andrews: Black silk, lined with red silk. Glasgow: Black silk, lined with purple silk. Aberdeen: Black silk, lined with white silk. Edinburgh: Black silk, lined with white silk.

D.D.—St. Andrews: Purple silk or cloth, lined with white satin. Glasgow: Black velvet, lined with black or purple* silk. Aberdeen: Purple cloth, lined with white silk. Edinburgh: Black silk, lined with purple silk.

B.D.—St. Andrews: Purple silk or cloth, lined with white satin, bordered with white fur. Glasgow: Black silk, bordered with black velvet, lined with purple silk. Aberdeen: Black silk, lined with purple silk. Edinburgh: Black silk, lined with purple silk, bordered with white fur.

LL.D.—St. Andrews: Scarlet silk or cloth, lined with white satin. Glasgow: Black velvet, lined with Venetian red silk. Aberdeen: Purple cloth, lined with blue silk. Edinburgh: Black silk, lined with blue silk.

LL.B.—Glasgow: Black silk, lined with Venetian red silk. Edinburgh: Black silk, lined with blue silk, bordered with white fur.

B.L.—Glasgow: Black silk, edged inside with Venetian red silk. Edinburgh: Black cloth, edged inside with blue silk, bordered with white fur.

M.D.—St. Andrews: Crimson silk or cloth, lined with white satin. Glasgow: Black silk, lined with scarlet silk. Aberdeen: Purple cloth, lined with crimson silk. Edinburgh: Black silk, lined with crimson silk.

M.B.—St. Andrews: Crimson silk or cloth, lined with white satin, bordered with white fur. Glasgow: Black cloth, lined with scarlet silk. Aberdeen: Black silk, lined with crimson silk.

* If D.D. be also M.A. Glasg.

Edinburgh: Black silk, lined with crimson silk, bordered with white fur.

D.Sc.—St. Andrews: Amaranth silk or cloth, lined with white satin. Glasgow: Black velvet, lined with golden silk. Aberdeen: Purple cloth, lined with green silk. Edinburgh: Black silk, lined with green silk.

B.Sc.—St. Andrews: Amaranth silk or cloth, lined with white satin, bordered with white fur. Glasgow: Black silk, lined with golden silk. Aberdeen: Black silk, lined with green silk. Edinburgh: Black silk, lined with green silk, bordered with white fur.

Mus.D.—St. Andrews: Blue silk or cloth, lined with white satin.

Mus.B.—St. Andrews: Blue silk or cloth, lined with white satin, bordered with white fur.

For full dress the doctors of St. Andrews and of Edinburgh dispense with hoods, and wear special gowns; in the former university, of purple, scarlet, crimson, amaranth, and blue silk respectively; in the latter, of scarlet cloth, with facings and sleeve linings of purple, blue, crimson, and green silk respectively. The members of the University Court wear, in Aberdeen, a "scarf" of purple silk; in Edinburgh, a gold "frog" on each sleeve of the gown.

P. J. ANDERSON.

Aberdeen.

ADDITIONS TO THE 'NEW ENGLISH DICTIONARY.'

(Concluded from p. 202.)

The following quotations from the *Athenæum* refer to parts ii. to v. of the 'N. E. D.':—

Atomically (only quotation in 'N. E. D.' 1878).—"Ourselves atomically constituted in body, soul (psyché), and spirit (pneuma), we are in constant rapport with external influences of similar kinds" (1888, Aug. 18, p. 214, col. 2).

Aurophore.—"Below this [pneumatic sac] the axis is distended so as to form a second gas-holding chamber, called by Haeckel the 'aurophore'" (1890, July 12, p. 66, col. 2).

Azoimide.—"Prof. Curtius.....has obtained the compound N_3H , to which he has given the name azoimide or hydrogen nitride" (1891, Jan. 24, p. 126, col. 1).

Azotised.—"The plant must either assimilate the free nitrogen of the atmosphere or obtain its supply from azotized matter in the soil" (1887, Sept. 3, p. 300, col. 2).

Baby-farm.—"We hope the volume may help her to baffle all pious miscreants who 'baby-farm' her hymns" (1891, Feb. 14, p. 216, col. 3).

Bascity.—"What inference would a student draw as to the bascity of oxalic acid if he made a further experiment in which a large excess of oxalic acid was employed?" (1888, Aug. 4, p. 165, col. 1).

Basilian.—"The Basilian monk and savant Father Cozza.....has had occasion to consult some neglected leaves of Strabo" (1890, Feb. 8, p. 182, col. 2).

Basimandibular.—"Prof. G. B. Howes.....[commented upon] the basimandibular elements in the Vertebrata" (1891, Feb. 28, p. 284, col. 1).

Battering, vbl. sb., architectural (in 'N. E. D.' as ppl. a.).—"The strongly marked battering of the walls

of the towers adds to their expressiveness" (1890, Oct. 11, p. 489, col. 1).

Befriending, vbl. sb. (in 'N. E. D.' as ppl. a.).—"She is credited with.....active befriending of women who were 'victims to the social system'" (1889, Nov. 23, p. 701, col. 1).

Belgravian.—"The De Moleyns are excellent conventional Belgravians" (1891, June 27, p. 824, col. 2).

Benatura.—"Dr. Fryer.....reported the discovery of the site of an ancient Benatura in the south porch of St. Mary Redcliffe" (1891, March 28, p. 412, col. 3).

Berycoid.—"The author showed that the genus had hitherto been erroneously associated with the percoids and berycoids" (1887, July 9, p. 58, col. 3).

Bewailing, vbl. sb. (latest quotation in 'N. E. D.' 1835).—"Marston's bewailings of his misfortunes.....are recorded here.....The poet's bewailings of his miseries were few and far between" (1887, Sept. 24, p. 397, col. 3).

Bibliophilescue.—"To remain before all things bibliophilescue, it [Le Livre Moderne] will at the close of this or next year be brought to a conclusion" (1891, Jan. 3, p. 22, col. 2).

Bibliothecarial.—"Of the two sets of terms that are so constantly confounded, one may be said to be bibliographical or scientific, the other bibliothecarial or practical" (1889, letter of T. Kerslake, April 27, p. 539, col. 2).

Bifoiled.—"Some of the plain Norman doorways are what Major Heales calls bifoiled—that is, their semi-circular heads are divided by a single cusplike point in the middle" (1890, Oct. 11, p. 488, col. 3).

Big-brotherhood.—"This is the beginning of their intercourse—friendship, big-brotherhood on his part, dawning love on hers" (1891, May 2, p. 561, col. 3).

Bionomics.—"Prof. Ray Lankester's second subdivision, Bionomics, includes outdoor natural history, thremmatology—a word coined for the subjects of variation, heredity, and the breeder's lore—and the general adaptation of organisms to their environment or teleology" (1889, Jan. 12, p. 47, col. 2).

Bovril.—"One young man was led to fatal courses by taking 'a dash of bitter' when he ought to have drunk nothing but water, or at most a comforting cup of bovril" (1889, Aug. 10, p. 187, col. 1).

Break-wind.—"They [Tasmanian aborigines] were frequently content with a mere break-wind in lieu of any covered structure" (1890, Oct. 18, p. 516, col. 1).

Brontometer.—"The following papers were read.....'On Barometric Oscillations during Thunderstorms and on the Brontometer, an Instrument designed to facilitate their Study,' by Mr. G. J. Symons" (1890, May 17, p. 643, col. 3).

Cadmous.—"Iodide or bromide substances are obtained, which are evidently mixtures of cadmic salts with the hitherto unknown cadmous salts" (1891, Jan. 24, p. 126, col. 1).

Cariama.—"Mr. Beddard [read a paper] on the anatomy of Burmeister's cariama (*Chunga burmeisteri*), pointing out the differences between this form and *Cariama cristata*" (1889, Dec. 14, p. 826, col. 2).

Cespitiousness.—"Black lines and.....virtual stonelessness.....some believe to prove the pure cespitiousness of the vallum of Antonine" (1891, letter of G. Neilson, May 30, p. 708, col. 1).

Chad.—"The stone appears to have been chadded into pieces" (1891, letter of F. Haverfield, May 16, p. 644, col. 2).

Chicagesque.—"Old-fashioned persons.....may find this latest manifestation [an American novel] of the Chicagesque somewhat difficult to digest" (1891, Feb. 7, p. 182, col. 2).

Chromatotrachology.—"What will come of the vast inquiry into the colour of eyes and hair undertaken by Dr. Topinard," he asks, "except to make him celebrated as the inventor, or at least the propagator, of chromatotrachology?" (1839, Nov. 16, p. 678, col. 1.)

Cinerary, ab. (only as adj. in 'N. E. D.').—"The graves were small pits in the flat earth.....each containing a group of cineraries and accessory vessels" (1890, April 5, p. 439, col. 1).

JOHN RANDALL.

FOLK-LORER v. FOLK-LORIST.—Now that the International Folk-lore Congress will soon be in full blow for the first time in London, I wish to ask the masters and students of an amusing and lately-established science to consider well the name by which it is becoming usual to distinguish them. They are called *folk-lorists*, and the word is so easily tongued that hardly any one is found to quarrel with it on account of the unsoundness of its formation. It is certainly no worse than many another item in our vocabulary which long usage has made standard English; but—seeing that it is a compound of yesterday, in an age when the air is acrid with philology, and that owes its head to that happy thought of our first Editor which is embodied in *folk-lore*, a purely native word—its Greek tail is a thing to be wept over and, if possible, remodelled. The critical New Zealander, for whom we are all trimming up, will find it difficult to believe that *folk-lorist* was accepted of the cultured in the latter years of the sapient nineteenth century. Can nobody take away our reproach by suggesting something better? My own fancy is for *folk-loser*, though I dare say "I speak as a fool," and quite expect to be told so. In such circumstances it may hardly be right to add that Mr. W. J. Thoms gave me to understand that he was also in favour of *folk-loser*—he who wrote on the back of his *carte*,—

If you would fain know more
Of him whose photo here is—
He coined the word *Folk-lore*,
And he started *Notes and Queries*.

ST. SWITHIN.

MIGUEL SOLIS. (See 5th S. ix. 361, 394; xi. 191, 218, 276, 298, 332, 396.)—

"*A New Mathusala*.—In these countries we are greatly astonished when we hear that a man or woman has passed beyond the age of a hundred in the possession of physical health and full mental powers. But such phenomena are altogether thrown into the shade by the news that a man who is not only a centenarian, but, in addition, an octogenarian—that is to say, one hundred and eighty years old—is alive and well at the present moment. The announcement of the existence of this marvellous being, strange to say, does not come from the United States, the land of wonders, but from the republic of San Salvador. He lives in Bogota, and his name is Miguel Solis. His age is said to be well attested by various documents. He always takes cold food, and fasts twice a month, and to this regimen he attributes his extraordinary longevity."

"*Ecce iterum Crispinus*." This extract is from the (Roman) *Catholic Times and Catholic Opinion* of July 17, which has just come into my hands as a wrapper. The old gentleman was 180 when Mr. THOMS demolished him at the first above reference in 1878. He must be very Methuselah-like indeed now. The third reference says, "It is highly instructive to watch the growth of these centenarian myths." Let us watch it here, noting the "various documents," which have not yet appeared. All the "evidence" formerly given was the merest hearsay.
C. F. S. WARREN, M.A.

Longford, Coventry.

A LORD MAYOR OF LONDON ON BOXING.—How some of those in high places in "the twenties" regarded the prize-ring will be discovered in the following extract, which I take from *John Bull* of July 18, 1824, minus the severe comments on the lack of dignity displayed by the "first magistrate of the first city in Europe." It details an account, which first appeared in the *Times* police report, of a conversation which took place between Lord Waithman and a black sailor yclept Bill Green:—

"The black, who, the Lord Mayor perceived, exceedingly resembled Molineux, the celebrated antagonist of Tom Crib, accidentally raised his hand, which was clenched, to his face. The fist was such as must occasion a good deal of speculation amongst the Fancy.

"The Lord Mayor asked the black whether he was related to Molineux, whom (said his Lordship) I saw going to fight Crib, when they were better matched than they were afterwards. Your face is akin to his, and, if I mistake not, your hand is of the same dangerous character as his was [*sic*].

"Green: Indeed, my Lord, we are sisters' sons, and I am going to take a trial at the ring myself next week.

"The Lord Mayor: What countryman are you?

"Green: A native of New York.

"The Lord Mayor: Then, if you go into our ring, take the advice of a friend, and don't feed too high. You will have occasion for all your faculties: and be sure you eat your beef-steaks raw."

And this from an ultra-Whig in the times of Wilberforce! N. E. R.

TORTURE IN ESSEX.—Walking on the road between Standon Massey and Ongar the other day, my attention was attracted by a strange object standing at the crossways. It was in substance an ordinary way-post, and not a very ancient one, as it seemed to me; but down each of its sides was a flat massive bar of iron, about three feet in length, fixed in a ring above, and capable of being secured below by a staple and padlock. The peculiarity of these iron bars was that each was forged in three places, at even distances, into a semicircular loop, so to speak, about the span of a man's wrist. Wondering what these singular contrivances could be for, I waited till a cottager came by, and inquired. The answer I got was that these were "hand stocks," so called, apparently, to distinguish them from ordinary stocks for the legs. "When

a drunken man or a thief gets obstreperous," said my informant, "they puts him in there, and that makes him quiet." On examining these instruments of torture again, I certainly saw no reason to doubt that the effect would be as my informant stated. A drunken man held by them would, if he fell, be almost certain to break wrists or arms. I shall be glad to know whether these things are lawful, and whether they have been used in recent times in Essex or elsewhere.

W. M. T.

ROBERT WILKS, ACTOR.—The register of St. Paul's Church, Covent Garden, thus minutely records Wilks's interment: "5 Oct. 1732. Robert Wilks in the church on the north side of the north isle under the Pews No. 9 & 10." The burial of his first wife, Elizabeth, occurs under date March 27, 1713/14 (*sic*). DANIEL HIPWELL.
34, Myddelton Square, Clerkenwell.

TOLL: TILL.—The connexion of these words has been pointed out by Prof. Skeat in his 'Etymological Dictionary.' A proof that they were, at all events locally, interchangeable will be found in Dr. Walter Pope's 'Life of Bishop Seth Ward' (1697), p. 72: "When the Bell *Tilld*, to use the *Salisbury* Frase, to Evening Prayers."

C. E. D.

GOOD AND BAD SUCCESS.—In chap. xlix. of Smollett's 'Peregrine Pickle' (1751) there is an example of the modern and restricted meaning of *success*, and one of its older use in the sense of issue or result. Near the beginning of the chapter a witting cracks various little jokes, and is "encouraged by the success of these efforts," which is quite in keeping with the approved manner of the jocular still. Towards the close of the chapter, the hero foils the devices of certain French officers who attempt to cheat him at cards, and we learn that "it was not without cause that they repined at the *bad success* of their enterprise." Besides the use of the substantive as thus pointed out, Smollett in this episode leaves the impression that in the middle of the eighteenth century deliberate swindling at cards was one of the choice accomplishments of a French officer.

THOMAS BAYNE.

Helensburgh, N.B.

CONTINENTAL ENGLISH.—In an hotel not one hundred miles from the top of the Rigi the following announcement gives great satisfaction: "Mist'ers the venerable voyagers are advertised that when the sun him rise a horn will be blowed." That announcement sufficiently prepares the visitor for the following entry in the wine list: "In this hotel the wines leave the traveller nothing to hope for." Thinking that at this season of the year there may be time to smile, I venture to burden the columns of 'N. & Q.' with the above.

RICHARD EDGUMBE,

Beau Site, Chamonix.

FÉNÉLON AND JOHNSON: A PARALLEL EXPRESSION.—In Dr. Johnson's beautiful epitaph on Goldsmith in Westminster Abbey the expression occurs, "Nihil tetigit quod non ornavit." The great Archbishop of Cambray, writing of Cicero, in his comparison of his eloquence with that of Demosthenes, says, "He adorns everything he touches." I quote from an English translation, as I do not possess the French original.

W. R. TATE.

Walpole Vicarage, Halesworth.

CHRONOLOGICAL KEY.—Lately reading Longfellow's 'Life' (3 vols., London, Kegan Paul, Trench & Co.), I came upon the following entry in the poet's diary for March 24, 1849:—

"R. at ten. He gave us the following verse for finding on what day of the week the first of any month falls:—

At Dover dwells George Brown, Esquire,
Good Christopher Finch, and Daniel Frier."

No key is added to the puzzle, and I am unable to see how the verse solves the difficulty, unless we first know the dominical or Sunday letter. As Longfellow was a Unitarian, he probably knew little or nothing of the tables in the calendar of the Prayer Book.

C. W. PENST.

Wellington College.

JOHN CHURCHILL, DUKE OF MARLBOROUGH.—The question whether he was at any time elected a member of the House of Commons has more than once been mooted in the pages of 'N. & Q.' The solution to this question depends upon the identity of "John Churchill, Esq.," who sat for Newtown, in the Isle of Wight, in the Short Parliament of February–July, 1679. The belief generally entertained that this member was Sir John Churchill, Master of the Rolls, a cousin of the duke, who represented Dorchester 1661–78, and Bristol in 1685, cannot be accepted, from the circumstance that Sir John Churchill had received knighthood some nine years before the Parliament of 1679, and is, therefore, hardly likely to be described as "Esq." in this return. That the M.P. for Newtown was the great captain can scarcely be doubted. I do not know if the following extract from the Hist. MSS. Commission Reports may be thought to lend some confirmation to this:—

"June 23, 1679. Churchill, for beating an orange wench in the Duke's playhouse, was challenged by Capt. Otway (the poet), and were both wounded, but Churchill most. The relation being told the King by Sir John Holmes, as Churchill thought to his prejudice, he challenged Holmes, who fighting disarmed him, Churchill."—Seventh Report, App. ii., 473.

The point in the narrative is, that this adventure of Churchill's was related by Admiral Sir John Holmes, who at this time, and for several years afterwards, was M.P. for Newtown, and thus—if the foregoing supposition be correct—Churchill's colleague. The fact of occupying as

close a relationship to him may account for the admiral's interference in the matter. I merely throw out this suggestion for what it is worth.

W. D. PINK.

LORD CHANCELLOR HARDWICKE.—Old buildings in and about Lincoln's Inn and Chancery Lane are fast disappearing, but there is one still standing to which I should like to call attention. I refer to one of two remaining houses in Bishop's Court, a narrow passage between Chancery Lane and New Square, Lincoln's Inn. All the other houses in the court have recently been demolished, and the two left standing can at present only be approached from the end next New Square. In appearance the buildings are quaint and somewhat picturesque. I have a note to the effect that in No. 5, the house on the south side of the court, resided, at the beginning of the last century, W. Salkeld, the reporter in the King's Bench and other courts, and that one of his pupils, who for some time lived with him in this house, was Philip Yorke, afterwards the eminent Lord Chancellor Hardwicke. The only evidence I have confirmatory of the above is traditional. An old man, who lived to be over ninety years of age, told my father, in the early part of this century, that when a boy he was apprenticed to a stationer who occupied the house after Salkeld, and that he was informed by his master that, on his first going into the house, he found on the ceiling of one of the garrets the letters "P. Y.," done in black by means of a lighted candle. This was attributed to Philip Yorke, who was said to have occupied the room. The house at that time bore the sign of "The Mitre," and, together with the rest of Bishop's Court and the adjoining court called Chichester Rents, belonged to the see of Chichester. I shall be glad if some reader of 'N. & Q.' can in any way confirm the statement that Philip Yorke or W. Salkeld ever resided on this spot.

C. M. P.

PUSSEY'S PRIVILEGES.—It is generally conceded among ourselves that "A cat may look at a king"; and what I take to be a Flemish proverb affixed to the third chapter of the French version of 'Baes Gansendonck' declares "Le chat de l'empereur est son cousin."

ST. SWITHIN.

ANCHOR CHURCH, DERBYSHIRE.—In the parish of Foremark, long the abode of the Burdett family, and about two miles from Repton, renowned for its school and antiquities, is situated this remarkable place, which has apparently been excavated from the rock. It consists of a curious series of cells communicating with each other, and is on an arm or backwater of the Trent, which flows at a little distance. The situation is most picturesque; the front is partly mantled with ivy, and close by are many patriarchal oaks and other fine trees

flinging their branches over it. A flight of roughly hewn steps conducts to the hermitage, "beneath a mossy cliff o'erhung with wood," which cannot fail to remind the visitor of Warkworth Hermitage, in Northumberland, on the banks of the Coquet, one of the most charming of Northern rivers, "whose winsome waters sweetly glide by Brincburn's bonny ha'." Anchor Church, however, has not had, like Warkworth Hermitage, such a *vates sacer* as Bishop Percy to tell its story; and the question is asked, Is anything known with certainty concerning its foundation and history? There is a tradition concerning a subterranean passage communicating with it and the remarkable Saxon crypt beneath the chancel of Repton Church, which strongly resembles a similar one under the chancel of St. Peter's in the East at Oxford.

There is a very fine line engraving of it, oblong folio in size, by Francis Vivares, from a painting by Thomas Smith of Derby, 1754, and also one of Warkworth Hermitage by the same artist. In Bigsby's 'History of Repton' is a whole-page engraving of the exterior, from a drawing by Dr. Bigsby, and a little woodcut of the interior. The Trent winds in a most devious course near at hand amid beautiful meadows and overhanging woods, a circumstance noted by Shakespeare in a passage worth citation:—

Hotspur. Methinks my moiety, north from Burton here,

In quantity equals not one of yours;
See, how this river comes me cranking in,
And cuts me from the best of all my land,
A huge half-moon, a monstrous cantle out.
I'll have the current in this place damm'd up;
And here the smug and silver Trent shall run
In a new channel, fair and evenly.

'1 K. Hen. IV.,' IV. i.

"Gentle dulness taking a turn at etymology," as Thomas Carlyle says, derives the name Anchor Church from an anchorite who resided there. This is ingenious, and may or may not be correct.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

IRISH SUPERSTITIONS. (See 7th S. xii. 85, 213.)—A curious practice in connexion with the belief of earth-bound spirits lying out in desolate places in cold and wet occurs to me. It is commonly practised by the poor Irish peasantry, and may be in the higher ranks of their community. The clothes of deceased relatives, after having been taken to the chapel to be blessed, or at least laid where the sprinklings of the holy-water brush may fall upon them, are taken home, and when demanded by the next of kin—or, if too well worn to be worth their having, asked for by some wandering beggar—are spread upon the ground, sprinkled again with holy water, and, after being carefully examined, lest any knots should remain in the strings, are handed to the claimant "in the honour of God, the blessed Virgin, and the dead person's soul."

By this act and formula the naked spirits are supposed to be clothed, and to spiritually receive the benefit of whatever is given in their name. So, when a young child dies the mother sprinkles the little garments not only with the holy water of her tears, but with that which the Church has blessed, and gives them, with the above form of words, to another child. Again, on the first opportunity she buys a little tin pannikin, and, filling it with new milk, gives it to a neighbour's child, for the "honour of God and her child's soul," in order that he may have it to dip the waters of the wells of Paradise. But if the mother should neglect to make this little offering the child who is without the little can is always borrowing from those who have them, or is obliged to stoop down and drink out of the hollow of his hands, and in either case he is reminded that his mother has forgotten him.

Friend, in his 'Flowers and Flower-lore,' quotes a German legend of St. John's Day and the strawberry which runs on all fours with the above curious superstition. He tells us that, after the fashion of Frigga, who was said to have gone strawberry gathering with the children, the Virgin was supposed to do so on St. John's Day,

"consequently on that day no mother who has lost a little child will taste a strawberry, for if she did her little one would get none in Paradise. Mary would say to it, 'You must stand aside, for your mother has already eaten your share, and so none remains for you.'"

Returning to the Irish superstition with which I started, one very absurd form of it consists in a person who, perhaps, does not take snuff himself carrying a box to mass and handing it round for the sake of the souls in Purgatory. Probably those who take a pinch are reminded by it to repeat a prayer for them.

C. A. WHITE.

Preston on the Wild Moors, Salop.

SIR THOMAS FANSHAW, M.P.—Two knights of this name flourished in the time of Charles I.—the one Sir Thomas Fanshaw of Jenkins, in Barking, Essex, who was knighted in 1624, and died December 17, 1631; the other Sir Thomas Fanshaw of Ware Park, Herts, who was made K.B. in 1626, created Viscount Fanshaw in 1661, and died in March, 1665. Some confusion exists in reference to the parliamentary honours of these two knights. Sir Thomas of Jenkins was M.P. for Bedford in 1601; Lancaster, 1604-11, 1614, 1621-2, 1624-5, 1625, 1626, and 1628-9. Sir Thomas of Ware Park was M.P. for Hertford town in the Parliaments of 1624-5, 1625, 1628-9, April to May, 1640, and November, 1640, till disabled in November, 1643. After the Restoration he sat for Hertfordshire from 1661 until his death. Most authorities make the M.P. for Lancaster in 1626 and 1628-9 to be the knight of Ware, getting over the difficulty of finding his name in the last-named Parliament at both Hertford and Lancaster by assuming an imaginary double return. A further

mistake is made in reference to the identity of Thomas Fanshaw, elected for Lancaster to the Long Parliament in 1640, till disabled in September, 1642, for Royalism, who is invariably regarded as the eldest son of Sir Thomas of Ware Park. As a matter of fact, the Lancaster M.P. was Thomas of Jenkins, eldest son of the member who died in 1631. He had represented Preston in 1626, and died in 1651. Thomas, eldest son of Sir Thomas of Ware Park, and himself afterwards second Viscount Fanshaw, had no seat in Parliament until elected for Hertford in 1661, a seat he retained till his death in 1674. As the writer of the otherwise excellent article upon the first Viscount Fanshawe in the 'Dictionary of National Biography' has fallen into the common, but very pardonable, mistake of confusing the two knights, it may be well to place on record this note of correction.

W. D. PINE.

Leigh, Lancashire.

GRAY'S 'ELEGY' AS A SONG.—The following is probably not generally known, and may be worth a record in 'N. & Q.': "An Elegy written in a Country Church-Yard. A New Edition. As Deliver'd by Mr. Palmer at the Royalty Theatre, Goodman's Field. London: Printed by J. Skirven, 65, Ratcliff-Highway: for J. Griffith, Prompter. Price Six-Pence," 8vo., pp. 11, no date. The ordinary text (twenty-nine stanzas) is given, followed by "The Epitaph, as Sung by Mr. Arrow-smith, Mr. Mallet, and Mr. Gaudry." ESTE.

MEREWETHER.—The following will be usefully recorded in your columns. At the Catholic cemetery at Kensal Green is the following stone:—

"Pray for the Souls of Mary Anne, Widow of the Very Rev. John Merewether, D.D., Dean of Hereford, who died June 17, 1879, aged 75; Marian, daughter of the above, died February 7, 1884, aged 57."

W. LOVELL.

Temple Chambers, E.C.

THE 'NEW ENGLISH DICTIONARY': BALDACCHINO. (See 7th S. xii. 75, 191.)—Miss BUSK will doubtless go on to the end contending that the 'New English Dictionary' is, alike in its initial processes and its final redaction, the work of "amiable amateurs" and "hodmen" (*y compris*, for the sake of precision, "the hodman who undertook 'Baldaquin'"); that, though for the purpose of controversy it may be convenient to make reference to Dr. Murray, he is on the face of him a humbug, and in all probability little more than a myth; and that any way his part in the work may best be described in the words of Aaron: "The 'amiable amateurs' gave it me: then I cast it into the 'press': and there came out this calf."

Sarcasm would scarcely be itself if it were always rigidly attentive to truth; and I suppose that Miss Busk's strictures, like Coleridge's harangues, may best be understood as "only her fun." I am not

going to argue against them. But one little matter of fact I should like to point out in connexion with the word *baldacchino*. Miss BUSK draws unfavourable comparison between the "accurate literary mind" of Evelyn, who spelt as above, and the mingled ignorance and stupidity of the hodman aforesaid, who caught some one else (!) spelling it otherwise. Alas for her champion! His accurate literary mind was not only not content, as such minds mostly are, with one form of spelling for one word (*baldacchino* and *balduquino* are quoted from him in the 'Dictionary'), but it has even nodded and slept into the unpardonable sin. Under date November 17, 1644, describing the canopy over the altar in St. Peter's, he says, "It consists of 4 wreath'd columns (of brass).....sustaining a baldacchino of the same mettall." I have no reason to doubt the accuracy of my copy, which gives the other two spellings in their places.

C. B. MOUNT.

Oxford.

Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

"A GAME AT SLAMME."—In an affidavit made on June 16, 1642, by Henry Wills, of Launceston, charging John Escott, a local alderman and Deputy Herald for Devon and Cornwall, with having "spoken scandalous words against the Parliament" (presented to the House of Lords on June 23, and now among its papers), the following passage occurs:—

"He did heare John Escotte.....voluntarilye to deliver theis words following (or to the same effect) vizt.... that Mr. Seldon (who was a man that had more learning than a thousand round-headed Pims) being demaunded by an Acquayntance of his why he came see seldome to the house, made Answere, that he knew not to what purpose he should come thither; they were see overborne that there was noe good to be done: And that then the said Mr. Seldon Instanted thus to his said Acquayntance; Suppose That you and I were playing a game at Slamme; And I have one carde in myne hand, which I am sure will ether gett or save the game; which is the Ase of Trumphes; which I play, and you play the knave of Trumphes vppon itt, and take vppe the trickes; I aske you, why you doe so: I you Answere, because you haue gotten itt; how! say I, doth your knave gett my Ase? you tell me, yes; heere-vppon we refferre itt to a vote, and the Maior voyce carrieth itt for you; And this deponent saith, that then the said Escott further said; Thus, the Parliament com'aunds the King; or used words to that purpose."

Is this story concerning Selden to be found elsewhere; and how was "a game at Slamme" played? According to Hotten's edition of 'The Slang Dictionary,' *slam* is "a term at the game of whist. When two partners gain the whole thirteen tricks, they win a *slam*, which is considered equal to a

rubber." In the sense of gaining the whole thirteen tricks, the word is now used in solo whist. But what was the game of which Selden knew so much?

ALFRED F. ROBBINS.

STONE TROUGHS LEFT AS HEIRLOOMS.—I have found this bequest in several old Lancashire wills, and am somewhat puzzled as to the reason why, in a district where stone is plentiful and easy to get, a stone trough should have been considered of sufficient value to be made into a heirloom. The following (from the parish of Rochdale) will serve as examples. Henry Hamer, of Hamer, yeoman, by will dated Jan. 18, 1572/3, left to his son "one cofer which hath the eyvidence [the title deeds] in, one *stone trowghe* and one garner to continue as two heirlooms." In the will of Edmund Hamer, grandson of this testator (in 1597) appears "one great stone trough," doubtless the one just referred to. In 1608 Robert Howarth, of Howarth, left to his son and heir, *inter alia*, "a *stone trough* and a garner to continue to my house a heirloom for ever." Ottawell Greave, of Fernhill, by will proved in 1647, bequeathed to his eldest son "the garner in the barn and a *stone trough* in the barn to remain an heirloom to the house." Did this custom obtain elsewhere?

H. FISHWICK.

'SHAN VAN VOGHT.'—Every one knows this inimitable Irish 'Marseillaise,' the words and music of which stir the spirit like a trumpet. Will some correspondent inform me who was the Shan Van Voght, and what was it?—for it may either be an individual or an anti-Orange association, so far as the words of the song are concerned.

E. COBHAM BREWER.

[We have always understood that the Shan Van Voght stands for Ireland. We heard an extra and prohibited verse many years ago, which, simply as a curiosity, we quote, with, of course, due reprobation of the sanguinary sentiment:—

Och! what will we do for linen?
Says the Shan Van Voght.
Och! what will we do for linen?
Says the Shan van Voght.
Och! we'll go to Enniskillin,
And we'll slay an Orange villin,
And we'll wear his skin for linen,
Says the Shan van Voght.

See 4th S. vi. 477, 583; vii. 64; ix. 301, 345.]

'THE CONNAUGHT JOURNAL.'—Where is there a complete file of this journal? There used to be one, I understand, in the library of Queen's College, Galway; but when I inquired there I was informed it had been lent and was mislaid. I am very anxious to have its files searched for some particulars I require.

ARCHER MARTIN.

'THE CONNOISSEUR AND TIRED BOY.'—I have a coloured print, measuring twelve inches by ten inches, entitled 'The Connoisseur and Tired Boy,' in which is represented a gaping boy standing

with a framed picture of a landscape, which a man seated to the left of him is examining by the aid of a candle held in one hand and shaded with the other. Can any one tell me by whom this picture was executed?

H. T. T.

SIR W. SCOTT'S FIRST LOVE.—Who was the lady loved by Scott, of whom Lockhart speaks without name in chaps. v.-vii. of the 'Life'? I must own to asking of mere curiosity. As she was married ninety-five years ago, the story may be thought to have passed out of the region of gossip.

C. B. M.

TOM WARTON, AUTHOR OF 'THE HISTORY OF ENGLISH POETRY.'—Is it known what became of Tom Warton's library?

W. E. BUCKLEY.

'ILLUSTRATIONS IN NATURAL HISTORY.'—I shall be glad to know the name of the author of a most interesting work I have before me, and of which the title-page is unfortunately missing. It is called 'Illustrations in Natural History,' and was published about 1814-15 by W. Clarke, New Bond Street. It contains much valuable matter, and is profusely embellished by curious woodcuts and engravings from original pictures by W. Clennel. What is known of the latter artist, and when did he die?

H. C. F.

CLERKE, OF WATFORD.—Who was the wife of Sir Robert Clerke, of Watford, co. Northants, by whom he had three sons and three daughters? From an entry in the Heralds' College it appears that she was the daughter and heir of Sir Thomas Ivey; this is corroborated by Le Neve, in his 'Pedigrees of the Knights.' Bridges, however, in his 'History of Northants,' says that she was Frances, the daughter of Col. James O'Brien, of the kingdom of Ireland, and in this statement he coincides with the traditions of the family. Can any one tell me which is the correct authority?

RALPH SEROCOLD.

THE GAUCHOS.—What is the etymology of this word; and is it Spanish or South American Indian? One would suppose, from its appearance, that it is Spanish; but it is not in either of my Spanish dictionaries, except as a technical architectural adjective, which can have no connexion with these wonderful riders, "Centaur," as Carlyle, in his essay on 'Dr. Francia,' calls them. Truly they "does ride alap-up," as the groom said of Frank Fairleigh! I find the word spelt both *Gaucha* and *Guacho*. Which is correct? I believe they are of European descent, and not "natives," as Miss Tox would say.

JONATHAN BOUCHIER.

EXPLOSIVES IN ANCIENT ENGINEERING.—The annexed passage is from an instructive article on war, in the *Academy* of July 25, by William O'Connor Morris: "It is believed that Hannibal

would not have crossed the Alps had he not possessed an explosive akin to dynamite." It is very long since I read Livy, and as the above statement must be of interest to many classical students, I have recourse to the cultivated readers of 'N. & Q.' for evidence or argument on the subject.

GRAIENSIS.

"SPLENDIDA VITIA."—Who was it spoke of the virtues of the heathen as "Splendida vitia"?

G. H. J.

LOYALTY ISLANDS.—This South Pacific group was missed by Cook, and seems to have been discovered by the ship Walpole in 1794. The name appears on a map of 1799. Is it known why and by whom the name was given?

T.

"ILLE CRUCEM.....HIC DIADEMA."—Every generous mind must share Schiller's sadness as he thought of how the envious mediocrities "of this weak world" rush to every opportunity for detraction and

exult at seeing

The Fair defaced, the lofty in the dust.

But must not every right-minded person also feel a burning indignation rise within him as he reflects that not a few of those who are conventionally held in honour as great men are in reality worthy rather of reprobation? To mention some such:—Milton, whose first wife had to leave his house; Spenser, the evictor of Irish peasants at Kilcolman; Sir Isaac Newton, who ("monstrum.....cui lumen ademptum") preferred prose to poetry, and cared not for "stone dolls"; Shakspere, who never even denied having palmed off Bacon's dramas as his own; Hume, who committed a supreme villainy: he wrote like a Frenchman (French prose, as all judges admit, being the worst known)—surely punishment, not honour for all time, is what such men deserved.

"Is it not a pleasure to see," then, that, as announced in 'N. & Q.,' something is at length being done in the right direction, and that, as a beginning, "two such men as Newton and Hume" have been "punished"? The note in question, however, gives no particulars except that "presumption growing out of narrowness of view" was the main ground of indictment. So vague and meagre an account of a procedure at once so novel and so important will certainly not satisfy the readers of 'N. & Q.,' who would refuse (and rightly) to examine even a matter of grass detected growing in a London street unless the number of plants and their state of health were specified. I wish to ask therefore: (1) At what date were Newton and Hume punished? (2) What was the nature of the punishment, and how inflicted on those who have "finished joy and mean"? (3) Can a copy of the indictment be had? (4) What was the personnel of the tribunal?

Leamington.

THOMAS J. EWING.

CANTERBURY SCHOOLS.—Can any one give me information as to what schools for boys there were in Canterbury about 1740-9, and whether any of them are still extant? F. B. L.

INDEX TO IRISH WILLS.—In 'N. & Q.' 7th S. ix. 499, it is stated that Mr. A. E. Vicars was preparing for publication an 'Index to the Prerogative Wills of Ireland.' Can any reader inform me if the work referred to has appeared? R. L.

AUTHORSHIP OF BOOK WANTED.—I have an old book, the size of which is 7½ by 4½ inches, about the authorship of which I shall be very glad if any correspondent of 'N. & Q.' can inform me. As it is scarcely a subject of general interest, replies may be sent direct. The title-page is:—

"An Enquiry into the Constitution, Discipline, Unity and Worship of the Primitive Church That Flourish'd within the first Three Hundred years after Christ. Faithfully Collected out of the Extant Writings of those Ages. By an Impartial Hand. London, Printed for J. Wyat at the Rose and R. Robinson at the Golden-Lyon in St. Paul's Church-Yard."

FRED. C. FROST F.S.I.

Teignmouth.

[The authorship is ascribed to Peter King, Lord King.]

WALKER AND WALTER OF BARBADOES.—Alexander Walker, of Barbadoes, was Sheriff of Berks in 1751, and lived in the parish of Swallowfield, Berks. His only child was a daughter, Newton Walker, who married John Walter, and died in 1772, aged thirty-eight. Can any one give me information respecting these two families? I have a strong idea that Alex. Walker was descended from Sir Walter Walker, LL.D., advocate, and Queen Catharine of Braganza; and John Walter I imagine to be a great-grandson of Sir John Walter, and probably a son of the John Walter of Barbadoes who bought Busbridge in 1710.

CONSTANCE RUSSELL.

Swallowfield, Reading.

AUTHORSHIP OF CERTAIN REVIEWS.—I should be glad to learn the name of the writer of the lengthy reviews of the works of Goethe, Werner, Richter, and other German authors which appeared in the early numbers of the *Foreign Review and Continental Miscellany* for 1828-9. Was it Carlyle? Or am I at fault in believing them to exhibit traces of his peculiar style? C. K.

Torquay.

THOMAS MOORE'S 'HISTORY OF DEVONSHIRE.'—Was it ever completed, and what is the collation of it? W. L. WEBB.

JAMAICA WILLS.—Is it possible to obtain any information over here in England as to the registration of wills in Jamaica about 1750? Are

there any registers of that date surviving, or have they been destroyed in one of the numerous earthquakes and fires which have occurred there?

F. B. L.

Replies.

POEMS CONCERNING THE CAT.

(7th S. xii. 148.)

I am glad to find that Mrs. TOMSON is about to collect into a volume whatever poetry she can find on the subject of the cat. Although I have no special knowledge to assist her, yet, being kindly disposed towards that sagacious animal, I may perhaps be able to make some slight contribution to her undertaking. Her book will probably be a polyglot, for she will hardly find sufficient matter in our own language to make a volume. Gray introduces the cat into some of his fables. Gray has a charming little poem 'On the Death of a Favourite Cat, drowned in a Tub of Gold Fishes,' and Joanna Baillie has some pretty verses on a kitten. But, so far as my slender knowledge goes, French writers have taken more kindly to the cat than ourselves. A very pleasant prose introduction to MRS. TOMSON's volume might be made up from the time of Montaigne to Buffon, and from him to Gautier. The best remembered passage of the old essayist has reference to his cat:—

"Quand ie me ioue à ma chatte, qui sçait si elle passe son temps de moy, plus que ie ne fais d'elle? nous nous entretenons de singeries reciproques: si l'ay mon heure de commencer ou de refuser, aussi a elle la sienne."

After expressing grave doubts as to whether there be any mutual understanding between cats and ourselves, he naively adds: "Par cette meisme raison elles nous peuvent estimer bestes, comme nous les en estimons" (liv. ii. chap. xii.).

It is remarkable that La Fontaine does not give the cat a good character either for honesty or gratitude: "Peut-il forcer un chat à la reconnaissance?" He also refers to "maint vieux chat, fin, subtil et narquois"; and he makes "Grippe-minaud, le bon apôtre," very treacherous.

Grimalkin receives much better treatment at the hands of Gay. He speaks the language of sensible remonstrance when the rat-catcher would destroy all the cats as interfering with his trade:—

For though we both one prey pursue,
There's game enough for us and you.

When the cat's services in the house are questioned, we cannot fancy a better defence:—

The Cat replies: "These teeth, these claws,
With vigilance shall serve the cause;
The Mouse, destroy'd by my pursuit,
No longer shall your feasts pollute;
Nor Rats, from nightly ambuscade,
With wasteful teeth your stores invade."

Béranger's song is well known, "La Chatte, Romance avec Accompagnement de Miaulemens." Gautier's Childebrand is also celebrated in verse:—

Mon chat Childebrand,
Sur mes genoux posé selon son habitude,
Levant sur moi la tête avec inquiétude,
Suivra les mouvements de mon doigt qui dans l'air
Esquissé mon récit pour le rendre plus clair.

On turning over the fables of the Italian poet Lorenzo Pignotti (1739-1812), I found the forty-eighth treat of 'The Cat and the Gold Fish' ('Il Gatto e il Pesce Dorato') in a manner altogether different from that of Gray, and as some of your readers may like to compare the two, I append a free translation:—

The Cat and the Gold Fish.

Upon a marble fountain where the sheen
Of pure transparent waters aid bestow
On Art, forming a mirror where are seen
Drops trickling down from conches' overflow,

There sat the loveliest of the feline race,
Buricchio the fair, admiring now
The reflex of his round and whiskered face,
Now his black ears and fur as white as snow.

While contemplating thus his beauteous make,
Purring with low, hoarse note in calm delight,
He saw beneath him in the little lake
A fish all slowly swimming into sight.

Darting quick glance, he arched his flexile tail,
Then viewed his prey with fixed and steady eye,
Proudly adorned with many a golden scale,
Cleaving the wave slowly and pompously.

Buricchio, 'neath a quiet, sober mien,
Concealed a gluttonous taste and low desires,
No sooner was that lovely swimmer seen
Than ravenous appetite in him it fires.

Because he thinks a fish so fair without
Must be of far more exquisite taste within,
More appetizing than the silver trout,
Or any other wearer of the fin.

The fish sails through the water here and there,
The cat extends and plunges in a paw,
Withdraws it—shakes the water off—then near
His muzzle brings, as if to aid his claw.

At length the fish, incautious, upwards hies,
Opens his mouth, and rises more and more,
Buricchio with one stroke secures his prize,
Whisking it out upon the grassy shore.

Upon the languid, struggling fish his claw
The cat down-leaping fixes, and as keen
The greedy tooth that serves his cruel maw,
Tearing the golden scales and painted sheen.

But when he tasted the insipid stuff
Which he had hoped to find such savoury food,
Like a bad joke, he soon had had enough,
And turned away from it in angry mood.

But still a moral he would fain confess,
Although continuing to swear and pout:—
Do not be led astray by a fine dress,
Nor estimate the inside by the out.

Some among the numerous readers of 'N. & Q.' will doubtless refer to cat poetry in other languages.
C. TOMLINSON.

A French author, Champfleury, who died in 1889, has written 'Les Chats, Histoire, Mœurs, Observations, Anecdotes,' the fifth edition, 4to.,

being illustrated. Some good things and hints may be found in the book. The French fabulist La Fontaine has written many fables about the cat. These are the titles of some of them: 'Le Chat et le Rat,' 'Le Chat et le Renard,' 'Le Chat et les deux Moineaux,' 'Le Chat et le Singe,' 'Le Chat et le vieux Rat,' and many more. DNARGEL.

There is "Canum cum Catis Certamen Carmine Compositum Currente Calamo C. Catulli Caninii. Auctor est Henricus Harderus," in 'Specimens of Macaronic Poetry,' London, Rich. Beckley, Piccadilly, 1831, pp. 15-17. The first line is—

Cattorum caninus certamina clara canumque.

At p. xvii there is this notice:—

"In the same collection ('Nugæ Venales,' 12mo., 1720) is an amusing poem of nearly one hundred lines, entitled 'Canum cum Catis Certamen' [as above]. Here every word begins with the letter C, and there is a burlesque engraving of the battle."

Gay, 'Fables,' part ii. p. 8, has one with the title 'The Man, the Cat, the Dog, and the Fly.' Florian, Paris, 1877, has fables of 'Le Chat et le Miroir,' i. vi.; 'Le Chat et la Lunette,' i. xv.; 'Le Chat et le Moineau,' ii. xx.; 'Le Chat et les Rats,' iv. xvii.; 'Les deux Chats,' ii. ix. Phœdrus has 'Aquila Felis et Aper,' ii. iv. There are also: Gray, 'On a Favourite Cat drowned in a Tub of Gold Fishes'; 'Jim Lord,' a poem, by E. R. Nicholson, 1883. ED. MARSHALL.

DAME REBECCA BERRY (7th S. x. 289, 451; xi. 21, 189, 252, 298, 434; xii. 34).—MR. PAGE'S kindness and antiquarian zeal in supplying the valuable information comprised in his communication of May 30 ('N. & Q.' 7th S. xi. 434) has remained till now unacknowledged by me owing to illness. Would that in the great storehouse of national and family archaeology, the London of to-day, there were more antiquaries of the stamp of MR. PAGE and NEMO!

Regarding the "fish and ring" mystery, a friend to whom I have stated the entire case, with the view of eliciting an opinion that, at all events, would be that of one versed in heraldic lore, tells me that the crux of the matter lies in the identity of the family of Dame Rebecca, not of that of either of her husbands. The "fish and ring" device he believes to be the paternal arms of the lady, and they would be impaled by her second husband, Thomas Elton, on his shield, in accordance with the law that when a widow marries a second husband he impales not her late husband's arms, but those of her parents. This consideration turns the hunt upon quite a new scent, and it relieves us of the difficulty which otherwise had to be faced of accounting for Admiral Berry having borne the "fish and ring" device as his arms, while the proper bearings of the Devonian family from which he sprung were altogether different. There is no

doubt that the arms of Berry or Birry of Devonshire are quoted correctly by Maitland as Barry of six, or and gu., and these, we may take it, were the bearings of the admiral, while the arms of his widow, as impaled by her second husband, Elton, were her paternal arms; and these are what we now know as the "fish and ring" device.

The question is thus narrowed down to Who was Dame Rebecca? The discovery of the register of her first marriage would probably settle the whole matter. Can NEMO, who has given us so many details of the life of Admiral Berry, suggest where a search should be made to discover the record of his marriage?

MR. PAGE, whose description of the "fish and ring" blazon I had not at first correctly understood, will perhaps excuse me in pointing out the trivial but curious error in which he has fallen in remarking that the Barry of six, or and gu. (Berry), corresponds with the Per pale of six, or and gu. (Elton). It is curious that so close a similarity should exist between these shields, the lines on the former being vertical and on the latter horizontal, and the tinctures being the same; but of course they are quite distinct from each other.

One other matter. In noting the "skied" position of Admiral Berry's monument, MR. PAGE conjectures that it has been at some time removed from its original position contiguous to the family vault, "wherever that may be." Before it is too late, and while we have living testimony on the point, would MR. PAGE or NEMO kindly preserve the locality of the dame's tomb from the oblivion which has fallen on that of the admiral? Both these gentlemen remember her monument in its original position, "outside the east wall of the chancel." The chancel of Stepney Church projects eastward for some distance beyond the aisles on either side, so that there are five walls at the east end of the church, on any one of which the monument may have originally been placed. It seems, however, that it was somewhere near the great east window of the church. It is desirable to identify the exact spot, for "Here lieth interred the body of Dame Rebecca Berry," and probably here also lie the remains of the redoubtable Sir John.

BETA.

BLIZZARD (7th S. xii. 125).—Not long ago I noticed in a Yorkshire newspaper that Bro. J. Blizard was present at a Masonic installation at Clitheroe. When I was at school we had a mathematical master named Blissard, a member of Emmanuel College, Cambridge.

F. C. BIRKBECK TERRY.

THE HOUSE OF STEWART (7th S. v. 188, 292, 469).—In the discussion to which reference is here made it was stated that the claim of the family of Stewart of Grandtully to be regarded as head of the house of Stewart was complicated by

the fact, mentioned in recent editions of Burke's 'Peerage,' that an Act of Legitimation was passed in 1584 in favour of Sir William Stewart, grandfather of the first baronet. I am informed that this legitimation is not mentioned in Sir William Fraser's 'History of the Stewarts of Grandtully,' and the following statement of facts connected with it may be interesting.

The Grandtully pedigree in Sir Robert Douglas's 'Baronage' (1798, p. 486) says that William Stewart of Grandtully, who died 1574, married first (charter, May 2, 1545), Margaret Abercrombie, by whom he had a son Thomas; secondly (charter, April 23, 1552), Lady Elizabeth Stewart, daughter of John, third Earl of Athol, by whom he had a son William, who, *circa* 1608, succeeded his half-brother and became Sir Wm. Stewart of Grandtully, and a daughter, Margaret, married John Stewart of Airntully.

In the pedigree of the Earls of Athol given in Sir Robert Douglas's 'Peerage' (1764, p. 50) it is said that Lady Elizabeth Stewart, fifth daughter of John, third Earl of Athol, married "William Stewart, apparent heir of Grandtully"; but in Wood's edition of Douglas (1816, vol. i. p. 141) she appears as fourth daughter, and is said to have "married Thomas Stewart of Grandtully and had issue." If Wood has rightly corrected Douglas, it is difficult to find a Thomas Stewart of Grandtully who can have married the Earl of Athol's daughter. Burke, in his 'Peerage and Baronetage' (1889, p. 1305), follows Douglas as regards the name of Lady Elizabeth's husband; but in his 'Extinct Peerage' (1883, p. 509) he follows Wood.

There is evidence that William Stewart of Grandtully, who died March 2, 1574, had a bastard son named William. His will is on record and contains these provisions:—

"Item. I leave to William Stewart, my natural son, 500 merks, and the rest of my hail gude and geir I leave to Grissell Stewart, my lawful daughter."

"I leave my blessing to my son Thomas and to all my bairns, and leave to him his sister Grissell and his natural brother William in gyding."

In the Register of the Privy Seal for May 10, 1584, is entry of a precept of legitimation dated at Holyrood House, "Willielmi Stewart bastardi filii naturalis quondam Willielmi Stewart de Grandtully," but without any details being stated.

It is probable, but not certain, that the natural son mentioned in William Stewart's will and legitimated in 1584 was the Sir William who succeeded his half-brother. It is not certain, but rather improbable that he was the son of Lady Elizabeth Stewart.

These remarks will go a little way towards enabling us to decide what effect the legitimation of 1584 had on the claim that the family of Stewart of Grandtully was head of the House of Stewart

during the period that intervened between the death of Cardinal York in 1807 and the death last year of Sir Archibald Douglas Stewart, the last heir male of Grandtully.

Douglas says that Sir Thomas Stewart, who married Grisel Mercer, died without issue "about the year 1608," but on July 1, 1609, Sir Thomas Stewart of Grandtully was served heir "Alexandri Stewart de Cars patru" in the lands of Dull, Carse, Carsinulzie, &c. SIGMA.

TALPAC : INDAMIRA : JERE : SEYES : FERRATEEN (7th S. xii. 89, 110, 214).—*Férandine* is given in Richelet's 'Dict. Française,' 1732, as "étoffe de soie et de laine, dont on fait des habits d'été pour homme et pour femme Férandine blanche, noire"; also "*Férandinier*, ouvrier qui fait de la férandine, et de toutes sortes d'étofes de soie." In the 'Draper's Dictionary' "*Ferret*" is defined as "a narrow kind of riband"; in Johnson as "spun silk"; in Cotgrave as "a stout tape commonly sold of cotton, but also of silk, and then known as Italian ferret"; Wedgwood mentions "*ferret-silk*." The term is found in use in seventeenth century records.

In a 'Dictionary of Merchandise,' by Andrew Nemnich, 1799, ferret and ferret ribbon are given in ten languages. CONSTANCE RUSSELL.
Swallowfield, Reading.

TENNYSON FAMILY (7th S. xii. 188).—MR. MOOR's surmise is, I believe, correct. The Tennysons were a Holderness family, and Michael (bapt. Sept. 20, 1721) became an apothecary, crossed the Humber again, and lived and died at Preston in Holderness. In Poulson's history of that district (vol. ii. p. 173) we find that he was buried in the nave of Hedon Church and the M.I. states that he died Oct. 6, 1796, *æt.* seventy-five.

The Poet Laureate must be descended from a long line of sturdy northern farmers in this neighbourhood, for I have found the name as early as 1343, when John "Tennison" charged certain persons (named) with forcibly taking away his goods and chattels at Paulflete to the value of forty pounds. The same John "Tennyson" occurs again as plaintiff in a similar action a year afterwards. (Harrison's 'Notes from Coram Rege Rolls,' Mich. 16 Edw. III., Ex Mich. 17, year —, vol. iii. 661, 674.)

In Tudor times the family was living at Ryall, or Ryhill, about two miles from Hedon. At York are the wills of John Tennyson, of Ryall, dated Sept. 4, 1528, proved 20th inst.; William Tennyson, of Ryhill, dated Sept. 15, 1528, proved 30th inst.; John Tennyson, of Riall, the younger, dated Aug. 3, 1546, proved Nov. 10 *seq.* (Dr. Collins's 'Index of Wills at York, 1514-1553'). The last I find I have a note from to the effect that Margaret, wife, and children Christopher, Edward, and Agnes are mentioned therein.

Christopher Tennyson bought property in Ryhill, Paul, and other places of John Thornton, merchant, and Joan his wife in 1578 (Dr. Collins's 'Yorkshire Fines,' ii. p. 114). Six years later we find one Marmaduke Tennyson, in conjunction with John Thornton, gent., passing certain lands (*ib.*, iii. p. 19), and in 1591 buying a messuage and lands in Riston and Arncliffe (*ib.*, iii. p. 157). John, son of Marmaduke Tennyson, of Ryston, had licence in 1607 to marry Ann Hewerdynne, of Nafferton, at Nafferton. Marmaduke Tennyson, of Boorehouse Hill (hardly the same), made his will March 16, 1639, and it was proved at York in July, 1641 ('Index to York Wills, 1636-52,' by Dr. Collins).

All this, collected in less than half an hour from the publications of the Yorkshire Archaeological Association, shows what good and useful work that society is doing. "Boorehouse Hill" is in the parish of Paul, and near Hedon. Poulson calls it "perhaps one of the most beautiful situations in Holderness" (vol. ii. p. 487). Anciently "Boar house" or "Bower-house" Hill, some one of a classic turn made it "Boreas Hill." It was the site of one of the beacons on the Humber, and therefore, I dare say, an exposed and windy prominence.

I have never met with any attempt to make a pedigree of these Tennysons; but it should not be a very difficult matter.

Mr. George Tennyson, of Bayons manor, seems to have prided himself on his descent from the barons D'Eyncourt; but, after all, the male line is of more importance and interest, even though one's grandmother were the "daughter of a hundred earls."

It is worth noting that Wordsworth (*Mis. Gen. et Her.*, New Series, iv. 41) and Longfellow ('N. & Q.,' 6th S. vi. 421), as well as Lord Tennyson, are of Yorkshire descent, though not birth.

A. S. ELLIS.

MR. MOOR will find a full and minute account of Lord Tennyson's family in Mr. Foster's 'Collectanea Genealogica,' pp. 56-9. The Ralph and Dorothy whose children he mentions were the great-great-grandfather and great-great-grandmother of the poet. W. C. B.

THE PROBABILITY OF DESCENDANTS OF KNOX, THE SCOTTISH REFORMER (4th S. ii. 277, 542; iii. 445; 7th S. xii. 121).—I am not fortunate enough to possess the volumes of 'N. & Q.' referred to, nor can I at present see them; but the little I have to say does not seem to require I should.

I do not understand on what ground the assertion is made that "the male issue of Walter Welsh of Loquharriet failed soon after his own death in 1707." In 1717 Walter Welsh of Loquharriet married Isabel, youngest daughter of my "immeasurably great" grandfather, Michael Anderson of Tushielaw, by his wife Margaret, daughter of

Sir Michael Naesmyth of Posso, Knt. In 1718 their eldest son Walter was baptized. Both Walter and Isabel Welsh were living in 1733, when they were judicially separated, the children, of whom there were several, remaining, I believe, with the mother. I have not traced them further; but I know that a Mr. Welsh, one of the Tushielaw tenant farmers, who died a few years ago, claimed to descend from them. I did not know that the Welshes of Loquhariet had any claim to descent from John Knox. As to his female descendants, I had the pleasure a good many years ago of knowing a very charming and beautiful old lady, Mrs. Darling, mother of Mr. Darling-Culley, of Fowbery Tower, Northumberland, and her two sisters, Mrs. Le Mesurier and Miss Jane Masson, and they claimed such descent. I think information might be got either from Mrs. Darling's youngest daughter, Mrs. Culley, of Copeland Castle, Northumberland, or from Principal Lee, of Edinburgh, her cousin.

VERNON.

BISHOP BONNER (7th S. xii. 167).—The late Mr. Crofton Oroker, quoted at the above reference, was in error when he gave June 15, 1596, as the date of Bonner's death. Probably 1596 is a misprint, an accidental jumble of the figures 1569. I think that when Mr. Oroker stated that Bonner "actually died" at his house at Fulham he was "quoting from memory," and confused the place of the prelate's death with that of Mrs. Elizabeth Bonner (*née* Frodesham). "She died at Fulham in K. Edw. VI. time" (see Mrs. SCARLETT's note, taken from Harl. MS. 1424, fo. 134, in 'N. & Q.,' 7th S. iii. 53). The bishop died on Sept. 5, 1569, in the Marshalsea, and was buried during the night* of the 8th, in the prisoners' ground of St. George's, Southwark (Granger and Rose, 'Biog. Dict.').

In 1896 a correspondent asked (7th S. ii. 348), "Is trustworthy evidence forthcoming settling the apparently vexed question of his [Bonner's] place of death and burial?" and useful replies were given. Since then—that is to say, last year—the Rev. B. Rack-Keene has published 'A Short Account of the Parish Church of Copford in Essex, its Mural Paintings and interesting Archaeological Details, together with other Matters of Interest connected with the Church' (E. Potter, Coggeshall). He writes:—

"Looking from the point at which the sketch, on the outside cover, is taken, we first note the wide overhanging eaves of its fine apse; we then mark a small door, which, it is said, was used by the Bishops of London, when they resided at Copford Hall, the favourite residence, at least of one, Bishop Bonner, whose remains lie beneath the Altar."

On reading this, I asked a friend, who knows

* Grindall's letter to "Sir Wm Cecil, Knight, Wps. Secretarie to ye Queens Majty," giving his reasons for this night burial, has been printed.

Copford and its neighbourhood well, for more particulars, and he informed me that the discovery of the body was made when a grave was being dug for a deceased rector early in this century, a circumstance not mentioned by Wright in his 'History of Essex' (1836). It would, therefore, appear that Bonner was buried at St. George's, exhumed, and afterwards reinterred at Copford. Local tradition points out the particular house to which the body was brought from Southwark, and where it was kept until the grave was ready.

H. G. GRIFFINHOOF.

34, St. Petersburg Place, W.

He was,

"after Queen Elizabeth came to the crown.....committed to his former prison, the Marshalsea, in Southwark.....He gave way to fate in the aforesaid prison, Sept. 5, 1569, and was buried at midnight near to the bodies of other prisoners in the cemetery belonging to St. George's Church in Southwark, in which parish the Marshalsea is situated."—Wood, 'Athen. Oxon,' fol. vol. i., 1691, col. 125.

ED. MARSHALL.

CHRISTMAS COFFER (7th S. xii. 149).—Nowadays a Christmas-box means a present given at Christmas, but originally it signified the actual box in which money was collected by servants and others at that festive season. Greedy's "Christmas Coffers" was probably an ordinary "Christmas box," magnified by his ardent imagination, and the simplest way of "lining" it would be by putting money into it.

J. F. MANSERGH.

Liverpool.

SOHO (7th S. xii. 144, 198).—The following is from the *Gentleman's Magazine*, September, article 'Some London Streets,' p. 303:—

"Soho, of course, is redolent of Macaulay, who has associated it for ever with Sedgemoor. Years after the battle, it is known Somersetshire children played a game called 'War.' The war cry in it, as at Sedgemoor, was the old word 'Soho!' and Soho, as every one knows, was the property of the Duke of Monmouth."

GEORGE ANGUS.

St. Andrews, N.B.

In Northumberland I have frequently heard "To-ho" instead of "Soho," to steady pointers when on the scent. "Hold away" is said to dogs when the field is to be ranged; a Northumbrian native would pronounce it "Had away." Boys change "hold" into "how"; they say "How-away lads," i. e., "Let us go away."

E. LEATON-BLENKINSOPP.

BENJAMIN FRANKLIN (7th S. xii. 167).—May I add that Franklin's 'Autobiography' contains full particulars of his life and work while he was in London?

J. F. MANSERGH.

Liverpool.

RHYMED CHRONICLE OF ENGLISH SOVEREIGNS (7th S. xii. 107).—It is not necessary to search the

Companion for Leigh Hunt's 'Royal Line,' which was reprinted in the 1860 edition of his poems in Mr. Kent's 'Leigh Hunt as Poet and Essayist,' 1889, and lastly in my own selections from Leigh Hunt in Mr. Dent's "Temple Library," 1891 (vol. ii. p. 73):—

The sturdy Conq'rour, politic, severe;
Light minded Rufus, dying like a deer;
Beau-clerc, who everything but virtue knew;
Stephen, who graced the lawless sword he drew;
Fine Henry, hapless in his sons and priest;
Richard, the glorious trifier in the East;
John, the mean wretch, tyrant and slave, a liar;
Imbecile Henry, worthy of his sire;
Long-shanks, well-named, a great encroacher he;
Edward the minion dying dreadfully;
The splendid veteran, weak in his decline;
Another minion, sure untimely sign;
Usurping Lancaster, whom wrongs advance;
Harry the Fifth, the tennis boy of France;
The beadsman, praying while his Margaret fought;
Edward, too sensual for a kindly thought;
The little head that never wore the crown;
Crookback, to nature giving frown for frown;
Close-hearted Henry, the shrewd carking sire;
The British Bluebeard, fat, and full of ire;
The sickly boy, endowing and endowed;
Ill Mary, lighting many a living shroud;
The lion-queen, with her stiff muslin mane;
The shambling pedant and his minion train;
Weak Charles, the victim of the dawn of right;
Cromwell, misuser of his home-spun might;
The swarthy scapegrace, all for ease and wit;
The bigot out of season, forced to quit;
The Dutchman, called to see our vessel through;
Anna made great by conquering Marlborough;
George, vulgar soul, a woman-hated name;
Another, fonder of his fee than fame;
A third, too weak, instead of strong, to swerve;
And fourth, whom Canning and Sir Will preserve.

G. T.'s memory has served him kindly, and his quotations will be seen to be quite correct.

R. BRINSLEY JOHNSON.

Llandaff House, Cambridge.

[These lines are also supplied by Mr. HIPWELL.]

REFUSAL OF KNIGHTHOOD BY A JUDGE (7th S. xi. 305, 396, 418, 477; xii. 77, 114).—The knight-hoods conferred on judges and those conferred on officers of the army are hardly in the same category, the latter distinctions being, I think I may say invariably, accompanied by the decoration of an order, whereas the judges are simply created knights bachelors. Whatever a man's rank by birth may be, an order of knighthood is an additional honour, and the Duke of Connaught is probably much prouder of his simple C.B., gained by having held a command on active service, than of his dukedom.

F. D. H.

ACCORDING TO COCKER (6th S. iii. 206).—The late Mr. WILLIAM BATES, at the above reference, urges that this phrase alluded rather to 'The Young Clerk's Tutor' than to the 'Vulgar Arithmetic,' as more generally supposed. The origin, however, of the saying is traced by Mr. De Morgan

to a speech in Murphy's play 'The Apprentice,' viz., "See Cocker's Arithmetic," which confirms the general belief. De Morgan, 'Bundle of Paradoxes,' London, 1872, pp. 454, 455.

W. E. BUCKLEY.

MADAME TUSSAUD'S (7th S. xii. 6).—It is strange that Q. V. does not know that this exhibition is not of recent date. In 'Old and New London' (vol. iv. p. 419) it is stated that these waxworks were brought to London from Paris in 1802.

MUS IN URBE.

PLANT-LORE (7th S. xii. 47, 117).—Parkinson ('Thea. Bot.,' 1640), writing of "Helenium sive Enula Campana Elecampane," says:—

"Some thinke itooke the name from the teares of Helen, from whence it sprung, which is a fable; others that shee had her hands full of this herbe, when Paris carried her away; others say it was so called, because Helen first found it available against the bitings and stings of venomous beasts; and others thinke that it tooke the name from the Island Helena, where the best was found to grow."—Pp. 654-5.

He gives a long list of benefits to be derived from the use of the herb, and remarks that if it is

"beaten and put into new Ale or beere,.....and daily drunke of them that have weake and dim sights, [it] cleareth, strengthneth and quickneth the sight of the eyes wonderfully."

J. F. MANSEIGH.

Liverpool.

"CLEVER DEVILS" (7th S. xii. 9, 77, 156).—

Epitaph on a Schoolmaster in Cleish Parish, Fifeshire.

Here lie Willie Michie's bones,

O Satan! when ye tak him

Gie him the schoolin' o' your weans;

For clever deils he'll mak 'em.

R. M. SPENCE.

MOBILE (7th S. xii. 133).—I have always thought that in the word *mob* (which from its very nature must have been coined by the upper and more refined classes) is a latent reference to the "mobilium turba Quiritium" whom Horace mentions in his first Ode.

E. WALFORD, M.A.

Ventnor, Isle of Wight.

TYING THE THUMBS OF CONDEMNED CRIMINALS (7th S. xi. 444, 470).—This formal act was the survival of a more practical custom, thus noted by Donne in his poem 'The Funeral' (Grosart's first edition, p. 221):—

As prisoners that are manacled, when they're condemned to die.

That the custom was thus continued of symbolically showing that they were manacled, and that the judge, as Nemo states, previous to giving sentence, spoke the words, "Tie him up, gaoler," seems to have been due to that continuance of established order so dear to the legal mind, as well as to the desire to give warning to the criminal and others as to what the sentence would be. I

fear also that the adoption of this symbolic act was due to considerations of haste and of the number to be tried. It seems likely, too, that the executioner, as in Scotland, or the chief gaoler, would perform the manacling; but when it became merely a symbolic survival, any officer, and therefore that gaol official attendant on the prisoner, would perform it. BR. NICHOLSON.

PRONUNCIATION OF VIKING (7th S. x. 367, 492; xi. 32, 134).—I take the following from a valuable paper 'On Islay Place-Names,' by Capt. F. W. L. Thomas, R.N., F.S.A. Scot.:—

"The Norse *vík*, Gael. *bhic*, is frequent round the whole of Islay; as is also *gja*, Gael. *geodha*=a creek, rift, chasm; and *stakkr*, Gael. *stachd*, a stack-like rock."—*Proceedings of the Society of Antiquaries of Scotland*, vol. iv., New Series, 1882, p. 243.

In a foot-note is added, on the authority of Mr. Hector Maclean of Ballygrant, Islay:—

"*Vík* has passed into *aig*, which has evidently been derived from *wig*, the form which *vík* would first take in the mouth of the Gael."

WILLIAM GEORGE BLACK.

Glasgow.

T. R. KEMP (7th S. xii. 108).—Connected with this query I note, on the authority of the *Annual Register*, 1816, p. 53, that Mr. Kemp (formerly M.P. for Lewes) preached his first sermon at Taunton on Good Friday, 1816, from the text Isaiah liii. 6.

EDWARD H. MARSHALL, M.A.

Hastings.

ECLIPSES MENTIONED IN THE BIBLE (7th S. xii. 45).—Having read Mr. LYNN's article upon those passages of Scripture which are said to allude to eclipses of the sun, viz., Jer. xv. 9, Amos viii. 9, and Micah iii. 6, my attention was turned to Luke xiii. 45, which says, "The sun was darkened." It could not be an eclipse, so I made a retrospective calculation, and came to the conclusion there was a transit of Venus upon that memorable day when our Saviour was crucified. I should like to have the opinions of scholars upon this transit of Venus.

H. OLIVER.

77, Chester Street, Sheffield.

"AT THE INSTIGATION OF THE DEVIL" (7th S. iii. 67, 198).—Does it not seem that, instead of an "aggravation" of the prisoner's guilt, this was a charitably conceived suggestion that he was not wicked enough to have himself originated the crime with which he was charged? Our forefathers held the belief, which they derived from the Bible, that an angel, proud of his own magnificence and moved by envy of the more glorious destiny of man, being unable to alter the Divine decree, sought to frustrate it by rendering man unfit for the intended honour, setting him against his Maker and tempting him to disobedience; and that he had ever since continued his efforts to degrade and ruin the human

race. In old times people were as eager to profess their faith as they now are to proclaim their doubts; hence naturally arose this form of indictment. I may add that if there be any more probable theory of the origin of evil, I have not yet met with it.

GEORGE BOWLES.

10, Lady Margaret Road, N.W.

ORIGIN OF BUHL (7th S. xii. 108, 158).—The 'New English Dictionary' has "from *Boule*, name of a wood-carver in France in the reign of Louis XIV. *Buhl* appears to be a modern Germanized spelling."

F. C. BIRKBECK TERRY.

THE "FALL" (7th S. xi. 328, 395; xii. 34, 112).—We find Cardinal Newman putting this expression into the mouth of one of the characters in his novel, 'Loss and Gain' (1848): "There was no autumn in Eden.....autumn is the 'fall.'"

GEORGE ANGUS.

St. Andrews, N.B.

HATS (7th S. xii. 48, 117, 169).—Away from home and dictionaries, I fall back on memory. Nearly fifty years ago I recollect an uncle telling me that white hats were always worn by Radicals. The low-crowned, hemispherical hat, when first worn, was called a "pot hat." When my son came home from Eton he told me that a "pot-hat" meant a tall hat; but this was not always so. The chimney-pot above the tiles may have been a chimney-top, but I think the origin of the term is the garden, or flower pot, which I believe is also the origin of the thing itself. The chimney smoked, a large flower-pot, with its sloping sides, suggested the idea, and the bottom of the pot, which had a hole in it, was knocked out, and the pot inverted was set on the chimney top. The sloping sides gave upward current to the wind, and the smoke drew away and troubled the inmates of the house no more.

JOHN PAKENHAM STILWELL.

In reference to KILLIGREW's interesting comments on the word "chimney-pot," it may be worthy of mention that in the remarks "on the employment of climbing boys" for the sweeping of chimneys which are to be found in a work, "arranged by James Montgomery," entitled 'The Chimney-Sweeper's Friend, and Climbing-Boy's Album' (1825), we are told that, amongst other dreadful sufferings which had been endured by "these poor infants," they had "been precipitated from the tops of high chimneys in the loosened pots" (p. 23).

Sir Walter Scott does not appear to have considered that a pot should necessarily have a top or bottom. Nevertheless he used the term "chimney-top." Writing to the editor of the above-named work, he says:—

"I assure you I am a sincere friend to the cause which you have so effectually patronised; and in build-

ing my house at this place [Abbotsford] I have taken particular care, by the construction of the vents, that no such cruelty shall be practised within its precincts. I have made them circular, about fourteen inches in diameter, and lined them with a succession of earthen pots, about one and a half inch thick (like the common chimney-tops), which are built round by the masonry, and form the tunnel for the passage of the smoke. The advantage is, that the interior being entirely smooth, and presenting no inequality or angle where soot could be deposited, there is, in fact, very little formed; and that which may adhere is removed by the use of a simple machine."—Pp. 9, 10.

The term "bowler" = "pot-hat," seems to be coming into great favour. Whilst I was in a hatter's shop the other day, some small boys came in wanting "bowlers." J. F. MANSERGH.

The high hat, or "chimney-pot," is very old. Albert Dürer represented it frequently. There is a good specimen of it in the sixth plate of his 'Life of the Virgin,' 1511. There are several examples of it in various editions of the 'Ship of Fools,' published before the end of the fifteenth century.

It is all very well to laugh at it, but it is by no means the ugliest hat worn; and some forms of it, with proper curves and brims rightly curled, when worn easily, and not stiffly, are more becoming to a handsome and well-dressed man than any other hat worn by Englishmen—in my opinion. But so much depends upon the manner of wearing. Even the "mortar-board" looks not amiss on some people. The ugliest hat is the stiff low-crowned felt hat, like a "chimney-pot" cut down. How handsome and becoming a "chimney-pot" (otherwise called "a long-sleeved hat") may be made to look we have examples of in the justly popular pictures of W. Dendy Sadler. R. R.

Boston, Lincolnshire.

Was it not Orator Hunt whose head-gear marked the inseparable alliance between white hats and Radical politics. As regards the "top" and "pot" hat question, in my Oxford days (two decades ago) the former was the orthodox tall hat, and the latter the low-crowned. The top-hat was worn on Sundays then, *de rigueur*, the pot-hat was not. I am told that the fashion is not the same now. EDWARD H. MARSHALL, M.A.

Hastings.

In a list of hat-names the "long-sleeved hat" should be included. If my memory serves me, this was at one time pretty common as a synonym for the "stove-pipe"; but I have not heard it lately. KILLIGREW suggests that "chimney-pot" may be a perversion of "chimney-top." Sometimes it is; for is it not written that at a certain commemoration "Charley Vane came out in a tall white chimney-pot"? C. C. B.

The *Birmingham Journal* is spoken of as being now merged into the *Daily Post*. The latter

paper was established in 1857, and was printed and published at the *Birmingham Journal* office; but the old *Journal* was published weekly, as usual, and had a separate existence, independent of the daily paper. I am speaking of some few years back; but I do not think the old weekly has gone out of existence. E. V. JONES.

'NORTHAMPTONSHIRE TOKENS' (7th S. xii. 183).—This token of Gardenar Isham is undoubtedly correctly placed to Suffolk, as can be seen in my privately printed work, 'The Coinage of Suffolk,' issued in 1868, a quarto volume, with many additions to Boyne's work, to which it succeeded; and on p. 54 of it Isham's token has the same note relative to the Isham's marriage with the D'Ewes of Stowlangtoft, in Suffolk. It is also so recorded under Suffolk, p. 1088 of Mr. Williamson's new edition of Boyne's work; and to Mr. Williamson's graceful courtesy and credit, he has most honourably mentioned my name in connexion with the help I gave to him respecting the Suffolk portion. O. GOLDING.

Colchester.

EARLY ENGLISH VOLUNTEERS (7th S. xii. 27, 138).—In the British Museum are a large number of lists of the same series as that possessed by Mr. FYNMORE; but one has to search for them in the catalogue under the head of "Lists," not under "Army," where one would naturally look for them; hence I only discovered them by accident. E. T. E.

BATH-CHAP: BATH-BRICK (7th S. xii. 109, 196).—MR. C. A. WARD's ingenuity in the matter of making Bath-brick to signify pig-brick, and Bath-buns to mean pig-like buns, is really delightful; but it is a wonder he stopped short without remembering Bladud's swine, and suggesting that as they gave fame to the waters, the city gratefully commemorated them in its name!

ST. SWITHIN.

If Bath-bricks are called after the city of Bath, the name is another instance of "lucus a non lucendo," as Bath-bricks are not made at Bath, but at Bridgwater, from alluvial matter dredged from the river Parrett.

With regard to Bath-post, I have a few sheets before me which I discovered among the leaves of a very old book bought in Paris. It is about eight inches by five, the size of the commercial note-paper now in use, and has the word "Bath" embossed in the left-hand upper corner. Autograph hunters may know more about it. L. L. K.

WATER-MARKS IN PAPER (7th S. xi. 427; xii. 13, 195).—Tracings of the chief water-marks found in the paper on which the earlier engravings are printed (fifteenth century) are given at the end of the second volume of Willshire's 'Study and Col-

lection of Ancient Prints,' 1877. Willshire also refers to the treatises of Breitkopf, Fischer, Hausmann, Jansen, and Weigel.

A. I.

WORDS OF A SONG WANTED (7th S. xii. 168).—The words of the charming song to which MR. MARSH JACKSON refers, "Fly away, pretty moth," were written by Thomas Haynes Bayly, and I well remember how popular it was in its day, with its companion, "I'd be a butterfly," by the same author:—

Fly away, pretty moth, to the shade

Of the leaf where you slumbered all day;

Be content with the moon and the stars, pretty moth,

And make use of your wings while you may.

Though yon glittering light may have dazzled you quite,

Though the gold of yon lamp may be gay,

Many things in this world that look bright, pretty moth,

Only dazzle to lead us astray.

I have seen, pretty moth, in the world,

Some as wild as yourself, and as gay,

Who, bewitched by the sweet fascination of eyes,

Flitted round them by night and by day.

But tho' dreams of delight may have dazzled them quite,

They at last found it dangerous play;

Many things in this world that look bright, pretty moth,

Only dazzle to lead us astray.

GEO. F. CROWDY.

The Grove, Faringdon.

The old song "Fly away, pretty moth," is by T. H. Bayly, and was published many years ago by Willis & Co., 55, St. James's Street. I cannot find my copy of it, so am unable to give the words. The other song asked for, "about a little chimney-sweep," is probably the following, by Upton:—

The Chimney-Sweeper Boy.

My lot is sad, my station hard;

And like a blighted tree,

Cut off from every fond regard,

The whole world frowns on me;

Bereft of parents, friends, and joy,

A cast-off chimney-sweeper boy.

Through courts and alleys, street and lane,

Ere winter's day appears,

I'm doom'd to crawl in grief and pain,

With no relief but tears;

Bereft of parents, friends, and joy,

A cast-off chimney-sweeper boy.

In vain I breathe the woe-fraught sigh,

No smiles are stor'd for me;

The hope, the fount of hope is dry,

A wanderer doom'd to be;

Bereft of parents, friends, and joy,

A cast-off chimney-sweeper boy.

C. M. P.

ERROR IN INSCRIPTION ON STATUE OF JAMES II. (7th S. xii. 189).—The error in the inscription does not appear in the copy given in the 'New View of London,' 1708. The author, who has not favoured us with his name, states that "it fronts the east, on which side is this inscription, though almost worn out." It

is, therefore, probable that the error was not in the original, and that the inscription has at some time been recut: "Jacobus Secundus Dei Gratia Angliæ, Scotiæ, Franciæ et Hiberniæ Rex Fidei Defensor, MDCLXXXVI."

EVERARD HOME COLEMAN.

71, Brecknock Road.

A CATALOGUE OF EJECTED MINISTERS (7th S. xi. 509; xii. 72, 171).—May I be allowed to say that the REV. EDWARD MARSHALL has kindly referred me to a passage in Dr. Edmund Calamy's 'Account of the Ministers, Lecturers, Masters and Fellows of Colleges, and Schoolmasters who were Ejected or Silenced after the Restoration in 1660,' London, 1713, vol. ii., Preface, p. iv, in which the author thus treats of the volume under discussion?—

"A Catalogue of them [the ejected ministers] was Printed in 1663, but it was difficult to come by, and very scarce. I could not obtain a sight of it, till my first Edition of this Work was got through the Press; and when I look'd into it, I found it very deficient. It mentions the Names of those who were Ejected in London and Essex, and Eight Counties more, but has not a word of all the rest, and yet it bears the Title of an exact Catalogue."

It may not be improper to add in this connexion a few particulars of the Rev. Samuel Palmer's 'Nonconformist's Memorial,' the first edition of which was published in 2 vols. 8vo., London, 1775. Other editions followed in 1777 and 1778, 2 vols. 8vo., as duplicates of the preceding issues, with a new title-page, while a new edition of 1802-3, London, 8vo., 3 vols., contained considerable improvements and valuable additions.

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

CAPT. JAMES COOK, CIRCUMNAVIGATOR (1728-1779) (7th S. xii. 145).—His baptismal entry at Marton, in Cleveland, and many other particulars concerning him and his birthplace have already appeared in 'N. & Q.,' 5th S. x. 226, 333.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

RACK-RENTED TENANTS, 1660 (7th S. xii. 126).—According to Haydn's 'Dictionary of Dates,' "torture was used in England so late as 1640 (when Archer, who took part in an attack on Laud's palace, was racked), and in Scotland till 1690."

F. C. BIRKBECK TERRY.

BARONETS' WIDOWS (7th S. xii. 108).—The statement in Kelly's 'Handbook' that the widow of a baronet enjoys her precedence and rank for life by right, and not by courtesy, is founded on the clause in the letters patent creating the dignity:—

"And that the wives of the said A. B. and of his heirs male aforesaid successively and respectively, by virtue of the said dignity of their said husbands, shall have, hold,

enjoy, and take place and precedence as well during the lives of such their husbands as after the deaths of the same husbands for and during the natural lives of such wives."

CHARLES S. KING.

Corrard, Lisbellaw.

Sir B. Burke, in his 'Peerage and Baronetage,' states that widows of baronets, on marrying commoners, continue by the etiquette of society, though not by law, to retain their titles and precedence.

F. D.

MARRIAGE OF JOHN, FIFTH LORD BANFF (7th S. x. 506).—The annexed entry is found in John Southerden Burn's 'History of the Fleet Marriages,' London, 1834, p. 116:—

"Names of some of the Persons Married at the Fleet, extracted from the Registers:—

"18 Aug. 1735. John George Ogilvie, Lord Banff, St. James's, and Mary Ogilvie, B. and S."

To which the author has added this note:—

"He was fifth Lord Banff, and unfortunately drowned 29 July, 1738. She was daughter of Captain James Ogilvy, and remarried Rev. — Kemp."

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

SHADOW (7th S. xii. 44, 152).—The verb to shadow seems to have begun its journey "through the mud" some time earlier than MR. WARD anticipates. It occurs in Cyril Tourneur's 'Revenger's Tragedy' (licensed 1607), Act II. sc. iii., and from the context seems to have been far more "imbued with the flavour of the gutter" in the seventeenth than in the nineteenth century.

E. S. A.

ETYMOLOGY OF GRASSE (7th S. xi. 428; xii. 173).—In Lawrence Echard's 'Gazetteer,' 1700, I find, "Grasse: see La Grace." On the previous page is—

"La Grace, a fine neat city of France, in the G. of Provence, and Ter. of La Grace; a B. on the A. of Ambrun, sub. to the K. of Fr. It stands upon a hill, not far off sea, 20 m. W. of Nice, 12 N.W. of Antibes, and 78 E. of Aix. Lon. 26.34, Lat. 43.14."

E. L. G.

D'ISRAELI: DISRAELI (7th S. xi. 346, 436; xii. 70, 134).—A "frank" of Lord Beaconsfield in my collection, dated in 1838, spells the name with an apostrophe and what I take to be a capital I, so that "Disraeli" in December, 1832, must have been a printer's mistake. E. WALFORD, M.A.

Ventnor, Isle of Wight.

UNDERGROUND PASSAGES (7th S. xi. 449, 509; xii. 154).—I find the following in the *Pennsylvania Magazine of History and Biography*, 1881, vol. v. p. 128, 'The Germantown Road and its Associations' (continued), by Townsend Ward:—

"In the paved way that leads to the house a brick bears upon its face the perfect impression of a small and apparently a gentle hand, pressed there while the clay

was still soft. The house, built of brick, is fifty-five feet front by forty-two feet in depth, with a separate range of servants' rooms, kitchens, and greenhouses, extending backward one hundred and ten feet further. The hall, paved with brick, is wainscotted to the ceiling. On the left hand is what was probably the dining-room, also wainscotted, and with a well-laid floor in which no nails' heads are exhibited. In this room is a tasteful cupboard for china. Its circular back is arched at the top, and scalloped. The large fireplace has in it a back-plate of iron with 'J. L. 1728' on it. The other rooms are wainscotted on the fireplace sides, one of which still retains the Dutch tiles that ornamented them. They are represented in the initial piece of this walk. The staircase is decidedly fine; and the upper rooms are in keeping with the lower ones. From the cellar is the entrance to the solidly arched, underground, long passage-way that led to the old barn and stables. This must have been a great convenience in times of storm. The family burial-ground, a few hundred feet to the north, still remains. The founder of this place was James Logan, who in 1699, at the age of about twenty-three, came here with William Penn, as secretary of the province."

J. RUTGERS LE ROY.

14, Rue Clement Marot, Paris.

May I correct a very common error with regard to the old palace at Eltham? It was not built till the reign of Henry III., and therefore could never have belonged to King John. It was a royal palace, built by Anthony Beck, Bishop of Durham, and here Isabella of France, wife to Edward II., gave birth to her second son, John of Eltham. He died comparatively young, at Leamington, in Perthshire, having received a wound in his ferocious attack on that place. He has a magnificent monument in Westminster Abbey, but is scarcely mentioned in history, and is constantly mistaken for King John of England or King John of France, with neither of whom, I believe, has Eltham any connexion.

CHARLOTTE G. BOGER.

St. Saviour's, Southwark.

There is an underground passage in Chelsea which crosses under Paulton's Square. It enters the square a few yards from the south-west corner, and runs in a north-easterly direction, passing under the garden railings some distance from the north-east corner on the east side, where a slight dip is seen in the railings. The passage was cut through in both these places some ten years ago, when a sewer was constructed in the square; but the brickwork was too rotten to allow men to enter. The passage evidently led from Sir Thomas More's house, which stood on the site of Beaufort Street, in a north-easterly direction.

T. W. E. HIGGINS.

In 1846 the old church house, known locally as the "Abbey," at Crewkerne, in Somersetshire, was pulled down, and a modern dwelling-house erected on the site. Till then a tradition was firmly believed that there was a subterranean passage extending from this old church house as far as

Ford Abbey, Dorset, about six miles off; but, as was to be expected, though every search was made in digging for the foundations of the new house, no traces were found of the passage, and the tradition forthwith died a natural death.

C. W. PENNY.

Wellington College.

"A subterranean passage has been discovered in Mr. Washbourne's garden, near the Church at Edmonton, by the falling in of the ground at the foot of an elm which grew upon it. It appears to be capacious, and extends eighteen feet on the west; how far eastward has not yet been ascertained. It is in form of a Gothic arch, three feet wide, and four and a half high. The marks of a miner's tool are quite fresh above twenty feet. At the end of thirty-six feet they dug down, and found pieces of board which had covered a chasm that fell in some years ago; but at present it cannot be traced further. Conjecture is, it was dug by Mr. Muffit, Vicar of Edmonton, from which living he was ejected in 1642, being a powerful loyalist, either to secrete himself from the Cromwellians, or to escape into the woods, which, as tradition says, all the common fields then were, from Tuckey-street to Long-hedge, Tottenham. There is also a tradition, in the late Mrs. Adams's family, that an ancestor of hers was concealed about that time, in a great wood, and privately fed for six months; and that that great wood was Windmill field, between Green Street and Enfield."—*New Annual Register* for 1799, p. 36, 'Principal Occurrences.'

I remember as a boy being told that there was an underground passage from Reading Abbey to Caversham. No doubt I quite believed in it then. I see now, however, that there was just the little difficulty of passing under the Thames.

R. J. FYNMORE.

As D. J. mentions one at Maze Hill, Greenwich, I am surprised he says nothing of the large chalk caverns under Blackheath Point, now used, I suppose, as stores. In 1845 they were exhibited by a cottager in whose garden was the arched entrance, the nearest bit of visible chalk to London by many miles. There were three or four rooms, with flat ceilings, but very uneven floors, which gave me the idea they were natural. A pit that suddenly sank in Blackheath a few years ago may have been a leakage of the pebbles into a similar cavity.

E. L. G.

These passages are undoubtedly numerous. I partially explored one last year leading from the Castle of St. Andrews. It was discovered in 1879. The Royal Archaeological Institute, I observe from the *Athenæum* of August 22, p. 264, visited it on Friday, August 14, and no doubt an account will appear in the Institute's *Journal*, or information might be obtained from Mr. Hay Fleming, F.S.A.Scot., the learned local antiquary, who is as courteous as he is learned.

WILLIAM GEORGE BLACK.

Glasgow.

CHRYSEOLORAS (7th S. xii. 167).—The date 1440 in Prof. Morley's "English Writers" is merely a

typographical error, perhaps for 1484, the year of the earliest edition with a date, or for 1500. Four editions, *s. l. et a.*, are enumerated by Hoffmann in his 'Lexicon Bibl. Græc.' to which he assigns as probable dates 1488, 1490, and two before 1500, and gives references to several bibliographical works in which it would seem that reasons are alleged for attributing them to those dates.

W. E. BUCKLEY.

Miscellaneous.

NOTES ON BOOKS, &c.

History of the Catholic Church of Scotland. By Alphonse Bellesheim, D.D., Canon of Aix-la-Chapelle. Translated by D. Oswald Hunter Blair. Vol. IV. (Blackwood & Sons.)

THIS is the concluding volume of a remarkable book. There are but few foreigners who are sufficiently well acquainted with the ecclesiastical annals of Scotland to be able to write their history in a manner such as to be interesting and instructive to natives. Dr. Bellesheim has achieved this. We know of very few modern historical books which are from end to end more interesting. Dr. Bellesheim is, as our readers will gather from the title-page, a Roman Catholic ecclesiastic. They will, therefore, in reading his pages, make due allowance for his theological standpoint. There is, however, very little in his volumes that can offend any one. The author belongs to the modern school of historical students, whose vocation is to give the reader facts in correct order, not to draw political, philosophical, or religious deductions. This latter may safely be left for the reader to do for himself.

As the translator, Mr. Blair, has pointed out, the earlier volumes of the series were mostly written by the aid of documents already in print. The one before us is made up in great part from manuscript sources which have never before seen the light. The various record offices in Rome contain a vast treasure of documents relating to England and Scotland, a great part of which are at present unknown to foreigners. Dr. Bellesheim has worked diligently among these papers, and the result is that we have a most picturesque account of the Roman body in Scotland from the accession of Charles I. to the present day. These annals will cause feelings of regret to many who read them. When the Reformation settlement was finally carried out in the northern kingdom, there was but a small remnant left who adhered to the mediæval form of religion. They were so few and so scattered that it is not easy to conceive that they could have been the cause of political danger. The rulers in State and Church seem to have thought otherwise, for a cruel system of pains and penalties was elaborated, the result of which must have been an amount of suffering which we do not like to contemplate. Great numbers of Scotchmen fled abroad never to return, and those who remained were driven into permanent antagonism to the Government.

If any scholar sufficiently learned and wide-minded should ever give us a history of religious persecution, he will find these volumes of the learned Canon of Aix-la-Chapelle most useful, not only for the facts they give, but as directing the inquirer to other sources of knowledge.

All of us now believe—or it might perhaps be safer to say profess to believe—that penalties for religious opinion are a gross violation of natural right. It is humiliating to call to mind how very modern this conviction is. We

believe there is not a country in Europe where crimes against religious freedom have not been committed at which we moderns shudder. We doubt whether any country was more unreasonable in this respect than Scotland. In other lands more blood has been shed; but in none, so far as we are aware, have the penal laws been made more painfully elaborate.

The appendix to the volume before us contains a series of original documents which cannot fail to be of service to future inquirers.

Folk-lore of East Yorkshire. By John Nicholson. (Hull, A. Brown; Driffield, T. Holderness; London, Simpkin, Marshall & Co.)

YORKSHIREMEN are indebted to Mr. Nicholson for several useful books on the antiquities of their county. His 'Folk Moots' and 'Beacons of East Yorkshire' are well known. If we are not much mistaken, the volume before us will attract a wider circle of readers than either of those we have mentioned. It is a thoroughly good book of its kind, though it contains some things which can hardly be classed under the head of folk-lore. For instance, in the chapter entitled "Hero Tales" we have a long account of Sir Tatton Sykes. Sir Tatton was a very notable and picturesque person. All genuine Yorkshiremen admired and loved him. We would not in the least call in question that Sir Tatton was a "hero" in his way, but that way was hardly what folk-lorists understand by the term. Septics as we admit ourselves to be in many matters of history which our forefathers accepted with simple faith, we can hardly bring ourselves to regard as a sun myth or a Norse deity a man whom many of us have chatted with by the covert-side and have admired at Doncaster races—the great Yorkshire carnival. It is reported of the Ettrick Shepherd that once, when remonstrated with for having inserted in one of his books something which in no way related to the subject in hand, he excused himself by saying, "Why, mon, wad ye have me sell folk blank paper? There was just room on the page for what ye ken on, so I slipped it in, ye see." Some such excuse must be made in this case for Mr. Nicholson. We are very glad to pardon him, for Sir Tatton Sykes was one of the most picturesque characters the shire has produced in modern days.

So far as we can see, the volume does not contain anything absolutely new. The folk-lore of England has been so well harvested during these late years that new discoveries of first-class importance are not to be hoped; but the author has done a good work in giving us a synopsis of this strange dream-world as it strikes the imaginations of the Yorkshire peasant folk. The chapter on "Local Customs" is specially noteworthy, and that on "Leechcraft" is very amusing. We think further research will give several new facts with regard to the popular beliefs as to animals and plants. A new edition is sure to be soon demanded. We apprehend that when it appears these chapters will be found very much enlarged.

Shadowland in Ellan Vannin; or, Folk-tales of the Isle of Man. By J. H. Leney (Mrs. J. W. Russell). (Stock.)

WE must cordially recommend this modest little book. The tales are valuable to the folk-lorist, and beyond this are interesting in themselves, and are so well told that it is a delight to read them. 'The Legend of St. Michael's Isle' and 'The Good-natured Fairy' are in our opinion the two best. The concluding chapter contains a group of miscellaneous folk-lore which we are very glad to have preserved. Of course these Manx superstitions are none of them new, in the sense that parallels do not exist elsewhere. This was not to be anticipated; but it is none

the less important that they should be recorded. Very much has to be done ere the science of folk-lore is put on a firm basis. One of the most useful labours that can at present be undertaken is that of marking how far, and among what races, certain superstitions extend. This can never be done if collectors abstain from recording what they hear on the ground that the same belief or tale has been found elsewhere.

TOM-O'-DICK-O'-BOE's, otherwise Jos. Baron, has issued a revised version of *A Blegburn Dictionary*, delightfully mysterious to those unacquainted with the mysteries of Yorkshire and Lancashire dialect, and trebly welcome to those whose ears are attuned to the speech. Blackberry, in Yorkshire, is *blegberry*, shortened to *bleg*. This will help the Southern reader to understand the title. The illustrations, it may be added, are in the same vernacular as the words illustrated.

Le Livre, No. 21, opens with 'Portraits Curieux. Inédits ou Inconnus de Honoré de Balzac,' an article of exceptional interest. Very striking and touching is the reproduction of a portrait by Eugène Gérard taken after death. This is copied from a photograph at the British Embassy in the possession of Lord Lytton. Very amusing is the account which follows of the 'Ridicula Litteraria' of Klatz (Altenbourg, 1762), one of the latest and cleverest of those Latin *jeux d'esprit* that were in their highest vogue in the previous century. Further autographs are supplied, including those of Gérard de Nerval, Madeleine Brohan, and Emile Zola.

MR. ALFRED BEAVER'S 'Illustrated Memorials of Old Chelsea' is nearing conclusion. The complete volume will be issued by Mr. Elliot Stock during the present season.

Notices to Correspondents.

We must call special attention to the following notices:

On all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

We cannot undertake to answer queries privately.

To secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

J. E. WALKER ("Pronunciation of 'Route' and 'Calibre'").—The educated pronunciation is *root* and *kaleber*. Sticklers for English pronunciation say *root* and *kalliber*.

N. M. & A. ("Toad under a harrow").—Andrew Fairservice (*log.*): "Ower mony maisters,—ower mony maisters, as the paddock said to the harrow, when every tooth gae her a tig" ('Rob Roy,' chap. xxvii. vol. ii. p. 151, ed. 1865).

U. D. H. ("Plural of 'Tablespoonful'").—Tablespoonsful.

C. L. T. ("Boyne's 'Trade Tokens'").—Will appear.

NOTICE

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 22, Took's Court, Cursitor Street, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

LONDON, SATURDAY, OCTOBER 3, 1891.

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Notices to Correspondents.

Notes.

ANDREA FERARA SWORDS.

If one were to judge by the number of these blades still extant in a limited area, the great Venetian swordsmith must have done a very large export business. This thought occurred to me during the Glasgow Exhibition of 1888, where there were at least forty swords exhibited, all marked with the name of "Andrea Ferara." The odd thing about them was that by far the greater number had belonged to moorland covenanters of Ayr or Lanarkshire, and had figured at the "battle" of Drumclog or Bothwell Bridge. Now a fine sword-blade was not a thing to be knocked off like the assay-piece of a hammerman, but was a work of high art and slow manufacture, tempering the steel being a very delicate process. The price of such an article must also have been high, and far beyond the means of a moorland peasant, as most of the owners were said to have been. That such high-class weapons got into these out-of-the-way places was difficult to believe. Only the other day I came on an explanation of the problem in a paper (read before the Royal Archaeological Institute on February 5,) by the Baron de Cosson, F.S.A. This gentleman has a fine collection of ancient armour and weapons, and probably knows more about these things than any other person in this country. Here are his remarks on Ferara blades:

"It is also certain that, common as blades bearing the signature Andrea Ferara are in this country, scarcely any of them are the work of Maestro Andrea de i Ferari, who gained such renown for the superb temper of the blades which he produced in his workshop at Belluno in Venetia in the second half of the sixteenth century, where he worked with his brother Giovan Donato de i Ferari, some of whose blades, signed Zandona, still exist. Nearly all the blades commonly attributed to Andrea Ferara are manifestly of seventeenth century make, and B&Helm states that Andrea was born in 1530 and died about 1583. It is possible that a few of the finest blades existing in Scotland and England bearing the name Andrea Ferara, may be his work, but as yet I know very few which I can positively attribute to the master or even to the epoch when he lived; and it is curious that the Italian collections possess very few even bearing his name. What is certain is that for nearly fifty years after his death Solingen turned out hundreds of blades bearing his name, for exportation to those countries where a true Ferara was held in high repute, just as it supplanted false Toledo blades to those where a rapier was preferred to a broad sword."

It requires long and patient study of genuine mediæval armour and weapons to qualify any one to speak with authority on them. As those who know him are aware, M. de Cosson has done so for years, and when he speaks thus on the question of sword-blades, owners and collectors of Ferara swords will do well to give his words close attention. Seeing how very few genuine Ferara blades are to be found in the master's own country, there can be little doubt that the so-called Andrea Feraras wielded by the enthusiasts who mustered under the blue banner of the Covenant at Drumclog or Bothwell Bridge drew their origin from Solingen. If one-tenth of the forty blades shown at Glasgow came from the workshop of Maestro Andrea, it is probably an outside estimate of his genuine productions there. JOSEPH BAIN.

SHAKSPEARIANA.

'ANTONY AND CLEOPATRA,' II. ii. (7th S. x. 402, 483; xi. 82, 362; xii. 202).—I feel obliged to write yet a few words (my last on this subject) in reply to the critics who have thought it worth their while to animadvert on my previous unfortunate utterances on this passage. COL. PRIDEAUX at least writes golden words, for which I shall be the wiser during the rest of my life. "As a man of peace," says he, "I generally think it safer not to enter the lists of Shakspearian controversy." "A Daniel come to judgment!" I, too, will henceforward be a man of peace. In what DR. NICHOLSON says of the *orderliness* of Shakspeare's description of the barge and its freight as following the *orderliness* of Plutarch, I admit there to be much of such consideration as gives pause. With regard to what he says of press errors, I must point out that when he writes, "If any competent foreman of a chapel will give me such an instance as 'bended to the oars' being changed into a phrase which gives excellent sense, and a more orderly

sequence, I will also give up this part of my argument," he is asking for too much of any such competent foreman. Composers have nothing to do with "excellent sense" and "orderly sequence." If they did their work with any consideration for such matters they would make much more numerous blunders than they do. The question which should be put to the hypothetical "competent foreman" should be simply this, "Are such words as 'bended to the oars' in any degree likely to be mistakenly given as 'tended her i' th' eyes'?" It is all a question of letters, of their relative position in the case, and of the possible mistakes arising from the misunderstanding of a word. DR. NICHOLSON thinks "tended her i' th' eyes" is "excellent sense." He is quite right, therefore, to object to any change of it.

MR. SPENCE is "sorry that he has aroused my ire," and asks, with Sir Antony Absolute, "What is there to be angry about?" Why cannot I be calm, sir, as he is? Will MR. SPENCE accept my assurance that if I had been angry I should have written very differently from what I did write? I thought, however, and think, that the old and well-recognized *ipse dixit* sneer was employed against me unreasonably. Webster and Worcester define *ipse dixit* as equivalent to "mere assertion." It is nearly such, but not quite. There is a force in the *ipse* which the suggested equivalent does not give. A mere assertion may be absolutely devoid of any flavour of presumption in the maker of it. The phrase *ipse dixit* invariably implies such. And if I was guilty of presumption in saying that "tended her i' th' eyes" is nonsense, why should I not be told so? MR. SPENCE seems to think that that quality of my "mere assertion" which makes it merit to be characterized as an *ipse dixit* consists in the fact that I made it "without assigning any reason." What reason could I assign? "I," says the colour-blind man, "see the ripe cherries on the tree all green"; but when he finds that all save a very small percentage of human eyes see them red, he recognizes his own infirmity. I can see no sense in the words "tended her i' th' eyes." If I find an approximately large majority of human beings who do see sense in them, I have nothing further to say than that my infirmity—my stupidity—is unable to see it. But meanwhile I submit that, without appealing to the masses of my fellow creatures, that small section of them who have possessed the "robur triplex" needed for embarking on the stormy sea of Shakespearean controversy, and that still more limited fraction of the above section who have ventilated their ideas on the subject in these pages, have not all seen that the cherries are red.

"If MR. TROLLOPE," says MR. SPENCE, "will believe that it was Cleopatra's eyes which tended them, and not theirs which tended her, I cannot

help it." But indeed I never believed, nor said, nor imagined any such thing! On the contrary, I ventured to suggest that they (the Nereids) were "bending to their oars," and that there was no question of eyes at all. Then I have amazed MR. SPENCE by supposing the description of the barge and those in it to be due to the poet's fancy. And "Plutarch has never been charged with falsifying authentic history." "Silver oars, purple sails, perfumed air, damsels habited like Nereids, &c., are all to be found in Plutarch." Then Plutarch has written his authentic history very poetically, as other historians have written. That is all. Nor would he be therefore accused of falsifying history, save by those who should insist on reading his description as if they were studying an auctioneer's catalogue. But let us see what "the sober and critical Niebuhr," as most opportunely cited in MR. SPENCE's note, says: "Cleopatra sailed up the river Cydnus to Tarsus, attended by galleys adorned with gold and purple, and with a pomp which made her appear almost like a queen of fairies." That is the account of the writer "who has done so much to winnow fiction from fact in history," as MR. SPENCE judiciously says. Yes! Here we have the poetry, whether Plutarch's or Shakespear's, winnowed very effectually, till we get a residue of very probable and credible fact. *Dixi*, or better impenitently, *ipse dixi*. And henceforward I, too, will be "a man of peace," like COL. PRIDEAUX, and, unlike him, will never break my rule. T. ADOLPHUS TROLLOPE.

Budleigh Salterton.

MR. SMITH's conjectural reading altogether turns on the expression "tended her in the eyes"; for if it be granted that bends can properly be called adornings, it is clear that these graceful movements could be made just as well by the ladies in waiting as by the rowers. As some of your correspondents imply that there is nothing unusual in the phrase "in the eyes," I should like to point out that the common form is found in 'Hamlet,' IV. iv. 6—

We shall express our duty in his eye;

and that while this shows that it would be quite correct to say that Cleopatra's gentlewomen "expressed their duty in her eye," "waited on her in her eye," "danced in her eye," or "tended her in her eye," it also shows that Shakespeare in the passage under discussion must have invented a variant of the last phrase, either to avoid using her twice over or to obtain an easy elision. Give the same turn to the phrase in 'Hamlet,' "We will express our duty to him in the eye," and I believe it will sound rather odd to your correspondents, as also "his gentlemen tended him in the eyes" does to me. The phrase could be brought into conformity with that in 'Hamlet' and 'Midsummer Night's Dream' by changing the tense of the verbs and reading—

So many mermaids *tend* her in her eyes
And *make* their *bends* adornings; at the helm
A seeming mermaid steers;

and the change could perhaps be justified, for after Enobarbus's glowing description has drawn an exclamation from Agrippa, he himself becomes so carried away that he pictures the scene as taking place before his eyes, and uses the present tense. It would only be necessary to make this change of tense take place one sentence sooner, from the moment when Agrippa interrupts. But the passage can have the same meaning as it stands, so there is no need to alter it. I should say that the meaning simply is that the ladies in presence waited upon her. Of course we can also read in, though it is not expressly stated, that they took their order from her eyes, as in the 'Faerie Queene,' I. iii. 9 :

From her fayre eyes he tooke commandement,
And ever by her lookes conceived her intent.

G. JOICEY.

Though DR. NICHOLSON and MR. SPENCE, with whom I have privately corresponded, will have none of my suggestion, I desire to point out that in this passage "bends" may, as in nautical phraseology, be the equivalent of "knots." It is admitted by both that "to bend a rope" is the common form of speech, while "the fisherman's bend" is a well-known knot, and there are plenty of other "bends" familiar to sailors. Having regard, therefore, to Plutarch's "tending the ropes and tackle" as the office assigned to the gentlewomen, I think it must be open to question whether the "bends," even though in a secondary sense only, should not be taken to mean the knots and fastenings, which in the maidens' hands become ornaments to the barge. *Quantum valeat* I make the suggestion.

Whether the nautical metaphor may be carried still further, and applied to the preceding phrase, "*tended her i' th' eyes*," is open to greater doubt. I would, however, point out that the "eyes" of a ship might possibly be the "bows," bearing in mind more particularly the custom, still surviving in some countries, of painting an eye on the bows. But I do not wish to press this interpretation, except to suggest that there may be a *double entendre* underlying the whole passage.

HOLCOMBE INGLEBY.

P.S.—Since writing the above further communications have appeared on this much-vexed passage. If MR. TROLLOPE has offended me for some time past, I can assure him it is not by the "tediousness" of his deliveries, but by the fact of so honoured a name lending weight to the suggestions of the shot-makers and other spoilers of Shakespeare's text. If our later critics are not more enlightened than their predecessors, more shame to them. For every single labourer in the field a century ago there are a hundred now, while the spread and growth of libraries and the pub-

lication of such excellent works as Dr. Grosart's and other reprints have increased our means of illustrating and understanding the text a hundred-fold, if we will only use them. That there are shot-makers still, and plenty of them, the pages of 'N. & Q.' testify; but it is strange they have not made the discovery that their day has gone by. For the rest, I do not think MR. TROLLOPE interprets my language quite fairly; but I suppose a certain latitude must be allowed to eminent controversialists with a bad case. May I be permitted to applaud COL. PRIDEAUX's paraphrase, which gives a perfectly clear and satisfactory explanation of the passage, and makes me almost inclined to draw my pen through my suggested interpretation of "bends"?

I am going to be audacious enough to make, with regard to the crux,

Her gentlewomen.....tended her i' the eyes
And made their *bends* adornings [Warburton, *adorings*],
a suggestion for which I confess that I can plead no authority. The difficulties in the way of accepting either the formerly accepted interpretation or the new version of MR. SMITH and MR. TROLLOPE must be my excuse.

May not the poet be speaking of the result of toilette operations, still familiar in the "unchanging East" (and nearer home); and, having just spoken of the queen's beauty of complexion, may he not (by parenthesis or otherwise) be adding a touch as to the heightened effect of her eyes by the use of the stibium or antimony which her gentlewomen had applied? By this the eyes' bends (i.e., either the curves of the eyelids or every motion to which her eyes were "bent") had been made "adornings"; or, if we accept Warburton's emendation, we may catch a reference to the languishing or imploring force conveyed by the cosmetic.

Shakespeare knew his Bible well, and I have no doubt was aware that Jezebel "put her eyes in painting" rather than "painted her face" when she wished to captivate Jehu.

CHARLES E. SEAMAN.

Stalbridge Rectory, Dorset.

[The Editor ventures to think that this passage has received a full share of attention.]

THE MARLOWE CELEBRATION AT CANTERBURY.

—I do not see in reports of this meeting, September 16, any notice of the fact that in Shakespeare's 'King Henry VI.' there is considerable adaptation of a play written by Marlowe. I therefore beg to send you copy of a paragraph cut from the *Athenæum* about fifty years ago. It is as follows:

"*Marlowe and Shakespeare*.—A single play was sold on Tuesday last, by Mr. Evans, for the enormous sum of 131*l.*! No other copy was known to exist. It was thus described in the catalogue: 'Marlowe. The true Tragedie of Richard Duke of Yorke, and the Death of Good King Henrie the Sixt, with the whole Contention betweene

the two Houses of Yorke and Lancaster, as it was sundrie times acted by the Right Hon. the Earle of Pembroke his servants.' Printed at London by P. S., 1595. 'There are,' said Mr. Chalmers, to whom it belonged, 'passages in the "true tragedie" of sufficient splendour to justify what has been said of "Marlowe's mighty line,"' Capel has given two lines from Shakspeare's 'Henry VI.':—

What! will the aspiring blood of Lancaster Sink in the ground? I thought it would have mounted. And in his boundless admiration of Shakspeare, Capel exclaims 'that he who cannot discern the pen that wrote them ought never to pretend to discernment hereafter.' An unfortunate remark, for the verses are Marlowe's, slightly altered and improved by Shakspeare. 'We will now proceed (continues the catalogue) to submit a part of the speech of Richard, as written by Marlowe, and adopted with alterations by Shakspeare.

MARLOWE.

Glo'st. What! will the aspiring blood of Lancaster Sink into the ground? I had thought it would have mounted.

See, how my sword weepes for the poore King's death!
Now maile such purple teares be alwaies shed,
For such as seeke the downefall of our house!
If anie sparke of life remaine in thee,

(*Stabs him againe.*)

Downe, downe to Hell, and saie I sent thee thither, &c.

SHAKSPEARE.

Glo'st. What! will the aspiring blood of Lancaster Sink in the ground? I thought it would have mounted. See, how my sword weepes for the poore King's death. O may such purple teares be alwaies shed From those who wish the downfall of our house! If any spark of life be yet remaining, Downe, downe to Hell, and say I sent thee thither.

(*Stabs him againe.*)

The rest of the speech is adopted with equal closeness."

Extracts from this play by Marlowe are in vol. ii., 'Histories,' of the original edition of Knight's 'Pictorial Shakspeare'; and the above lines are there also. The lines from Shakspeare are in 'King Henry VI.,' Part III. Act V. sc. vi.

W. POLLARD.

Hertford.

THE LASSO AND THE BOLAS.—My friend Mr. Arthur Phillips, who has had as much experience of the South American Pampas as most men, has pointed out to me some strange slips in the letterpress accompanying an effective illustration of South American sport in a leading contemporary. It is entitled 'Throwing the Lasso,' though the picture represents throwing the *bolas*, and in the description the two modes of hunting are mixed together. His corrections are as follows:

"In the first place the hunter is called a *gaúcho*. Now a *gaúcho* is a lamb or calf brought up by hand. The writer no doubt intended to say a *gaucho*—a native cowboy. The heading should have stood '*Gauchos* hunting the *Guanaco* with the *bolas*.' There is no *lasso* in the picture. The *lasso* (anglicised *lasso*) is a platted raw-hide rope twenty-four to twenty-eight yards long, with a button and loop at one end, with which it is made fast to the girth-ring; the other end has an iron ring to give weight and make it run and form the large loop to be thrown over the neck (sometimes the legs) of the game. In throwing the *lasso* a jerk is given to close the loop

sharply or the whole animal would run through instead of being caught, or if even it ran half through and got caught by the middle it is possible the rider might be thrown, or his horse come down, in the case of a large bull at full speed. I have seen the *lasso* thrown from the right side over the left shoulder of the rider (at a walk on horseback), a difficult feat, as if the animal makes a sudden rush he may bring the *lasso* across the man and horse and so bring both down hard to the ground, the horse probably falling on the man. When in Paris, and doubtless in London too, the cowboys had rope *lazos*, instead of platted hide; they said the damp weather over here made the hide *lasso* nearly useless. To keep the hide *lasso* in good condition it is rubbed with raw meat (not with grease); this keeps it hard and prevents the tendency to tangle; in time, however, it gets soft, and is then less prized by the natives. The *bolas*—called also *boleadores*—are three balls covered with raw hide, held together by three twisted raw-hide thongs, one of which is called the *manaja*, or handle, being the one held in the hand to throw by. The other two balls are slightly heavier than this one; they are of lead when used for the guanaco and *avestruz*, which are usually caught by the neck, and of wood or stone for horses and cattle, which are caught by the legs. It must be understood that in this case the whole instrument is thrown, and the contrary force it receives on striking its quarry causes it to swing round and hold it fast, while in the case of the *lasso* one end is always retained by the thrower and the game is caught in a noose."

R. H. BUSK.

MAIDSTONE AND BUTLER FAMILY OF ORMONDE.

—When preparing a tabulated pedigree of the Butler family of Ormonde I found that four gentlemen of the present and past generation descended from this family have "M. P. for Maidstone" after their names. The four appear to have been the most recent Conservative members for that borough, namely, A. J. Beresford Hope, tenth in descent; Alexander Ross, twelfth in descent; J. Evans-Freke Aylmer and F. S. Cornwallis, both thirteenth in descent from Pierce Butler, eighth Earl of Ormonde, and his wife, daughter of the eighth Earl of Kildare. The three last named—the late members and present sitting member—appear closer akin in this connexion. Thus Major Ross is the eighth in descent, and Messrs. Aylmer and Cornwallis the ninth in descent from Viscount Thurles, the father of James, the great Duke of Ormonde. Messrs. Ross and Cornwallis derive through the marriage of the great-granddaughter of Viscount Thurles with the Viscount Cornwallis, and Mr. Aylmer through the marriage of the viscount's daughter (sister of the Great Duke) with Sir Andrew Aylmer, Bart, of Donadea, and also through the marriage of the fourth Baronet Aylmer to a daughter of the Earl of Fingall, whose mother was another sister of the same duke.

This chance connexion of descendants of the Butler family with the borough of Maidstone is curious.

JARRET.

"THAT NOBLE WARRIOURE WYLLIAM PITT."

—William Pitt, first Earl of Chatham, was once

termed "the terrible cornet of horse"; William Pitt, his illustrious son, was admiringly called "the pilot who weathered the storm"; but there was an earlier William Pitt, to whom was applied just as honourable a title, though history says nothing of his deeds. The parish register of Staplehurst contains the following entry concerning this unknown worthy:—

"The thirde daye of December Anno Regni Nostre Marie Primo Anno: dni: millesimo quingentesimo, liij, 1563, was baptysed Symon, the Sonne of that noble Warryoure Wylliam Pytt."—J. S. Burn, 'The History of Parish Registers in England,' second edition, p. 93.

A. F. R.

GRAY'S 'BARD.'—The following letter to the editor of the *Times* is, I think, worth transferring to the columns of 'N. & Q.':—

SIR,—I have just noticed a point in Gray's 'Bard' which may interest some of your readers, the more so as not only has it escaped all the annotators, but his three chief recent editors have, departing from the original text, so printed the passages as to show that they have not observed what Gray intended.

The point is this:—In the prophetic song the Bard invokes the spirits of his "dear lost companions" to "join in harmony" with him, and this they do—from line 50 [should be line 49], beginning—

Weave the warp and weave the woof,

down to line 100—

The web is wove, the work is done.

They then disappear, and the Bard cries (line 101)—

Stay, oh stay, nor thus forlorn

Leave me unblest, unpitied thus to mourn.

In the edition of 1768, which contained (as Mr. Gosse says) Gray's "latest and most deliberate corrections," there is a single inverted comma at each line from the beginning of the Bard's song (lines 1 to 8), and from where he renews it (line 23) down to where he asks the spirits to join in it (line 48). Then from line 49 to line 100, the portion of the prophecy which they chant with him, there are two inverted commas at each line, and the passage is marked off with two at the end of line 100. Again, from line 101 to 142, where the Bard speaks by himself, the lines are marked with one inverted comma. But in the editions of Mitford, Gosse, Rolfe, and the Clarendon Press, the whole passage (from 23 to 142) is marked as if one continuous song by the Bard alone, and there are no inverted commas at the end of line 100 and at the beginning of 101, thus deviating from Gray's text, and obscuring the point rendered so clear in the editions printed in the lifetime of the poet.

Windsor Road, Ealing, JOHN BRADSHAW, LL.D.
Dec. 30 [1890].

JONATHAN BOUCHIER.

Bopley, Hampshire.

QUEEN CATHERINE'S TOMB.—The enclosed is a cutting from the *Stamford Post* of August 28:—

"The workmen engaged in concreting the floor of the choir in Peterborough Cathedral have made an important discovery. Before the process of concreting could proceed it was necessary to fill up the vaults that subsidence should be averted. In the usual course of events Queen Catherine's tomb was opened. It was found to be a vault 8 feet long by 3 feet 11 inches wide. In the interior was a stone on which was inscribed

the fact that the tomb was opened in 1790, 101 years ago. What would probably be the remains of the Queen were inclosed in a large leaden shell, from which all traces of the wood coffin had long ago disappeared. In the tomb were some large fragments of the original tomb erected near the spot. Before it was closed there was a strong desire expressed that the shell should be opened. A workman stood, chisel and hammer in hand, ready to rip the lead up, but Canon Clayton protested, and the body was allowed to remain unmolested. An idea prevailed, however, that the shell had been opened previously."

CELER ET AUDAX.

CURE FOR RICKETS.—Ralph Thoresby, in his diary, under the year 1691, mentions "holding children over the smith's anvils for rickets." This bit of folk-lore is new to me.

ANON.

"THE FATTEST HOG IN 'EPICURUS' STY."—I have often been asked whence the above quotation is taken, and have been until this morning unable to answer the question. It occurs in 'An Heroic Epistle to Sir William Chambers, Knight,' thirteenth edition, 1774, p. 7.

ASTARTE.

CHURCHMAN=ECCLESIASTIC.—I was under the impression that this use of the word *Churchman* was obsolete, or at least obsolescent, and even in that condition only to be found in this hemisphere in the works of "big bow-wow" writers; but I was wrong. Twice last week I heard it on the lips of a lady of wide reading and uncommon attainments. Seeing the portrait of a cleric in a surplice, she asked me who that Churchman was; and she spoke of the service at a church at H., where she said "the Churchman" was an old man. I believe the lady is a Nonconformist.

ST. SWITHIN.

DAVID MALLET, POET AND MISCELLANEOUS WRITER (1705-1765).—He matriculated at Oxford from St. Mary Hall, November 2, 1733, as the son of James Mallet, of Perth, North Britain, Gent., then aged twenty-eight, and proceeded B.A. March 15, 1733/4; M.A. April 6, 1734 (Foster, 'Alumni Oxonienses,' 1715-1886, vol. iii. p. 906). The annexed entry is found in the Register of Laureations in the University of Edinburgh:—

"Anno Domini 1734 16 Aprilis. D. David Malloch alias Mallet, olim alumnus noster, Artium Liberalium Magister renunciatus, datis eam in rem literis uberrimis, dicto die."

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

"SOUL," "SOLE," "SAULE," IN EPITAPHS.—If my memory does not play me false, a contributor to 'N. & Q.' some time since quoted, but under what heading I cannot now find, an instance from some memorial to the dead (query, was it in Cheshire?), where the word *soul*—"pray for the soul"—was spelt *sole*, adding he had never met with a similar case occurring in an epitaph. I have just com

across such another whilst reading 'A Tour in a Phaeton through the Eastern Counties,' by James John Hissey. In Sall Church, Norfolk, the best preserved and most curious of the brasses is a small one representing a man half nude, and almost a skeleton, the lower portion of his body being wrapped in a shroud. There is a long inscription, of which Mr. Hissey was able to decipher only the first and last lines:—

Here lieth John B..... under this marbel ston

Whose sole our Lorde him have mercy upon.

"The date of this, if we read it aright, is 1453" (p. 250).

Sowle for *soul* is common enough ("On hoos sowle God have mercie"—Barton Turf Church); out is *sawle* met with often? The above-mentioned author gives it from a brass at Holme, a village on the Norfolk coast:—

Herry Nottingham and his wyffe lyne her
Yat maden thys chirche stepull and quere
Two vestments and belles they made also
Crist hem saue therfore ffor woo
And to bringe her saules to bliss of heven
Sayth pater and ave with mylde steven [voice].

I do not think Mr. Hissey has copied inaccurately or that *sawles* is a misprint for *soules*, the volume being published by Bentley.

H. G. GRIFFINHOOF.

34, St. Petersburg Place, W.

BIBLE-BACKED.—I lately heard this word used to describe a person, not quite hump-backed, but so excessively round-shouldered that a Bible might be supported upon his back. At the same time, it was said that in Italy the acolytes, instead of holding the books in their hands, sometimes bend forwards so that they may be laid on their backs for the priest to read or chant from. The word is not in the 'N. E. D.' nor in Halliwell. Instances of its occurrence and corroboration of the account above given would be interesting.

W. E. BUCKLEY.

REV. GEORGE BEST.—While strolling through the pretty little churchyard of Claverton, near Bath, I came across a tombstone bearing the following inscription:—

The Rev^d George Best
Archdeacon of New Brunswick
North America.
Died at Bath May 2nd 1829
Aged 35.

Some Transatlantic genealogist may be glad to have this information.

L. L. K.

DICKENS AND CHRISTMAS.—That bad man Mr. W. D. Howells, in his recently published book on 'Criticism and Fiction'—in which he ridicules imagination, pours contempt on romance, and denies the existence of genius—seeks to rob us "poor islanders" of the credit (such as it is) of the

revival of Christmas. Without actually saying so, he evidently wishes us to believe that this revival was due primarily to Washington Irving. He would, at least, "like to feel that it was Irving who set Christmas in that light in which Dickens saw its æsthetic capabilities"; and from this he proceeds to remark that "Irving seems to have been the first to observe its surviving rites lovingly, and Dickens [taking the hint from Irving, as we are to suppose] divined its immense advantage as a literary occasion." This may be, as Mr. Howells says, "one of those roundabout results which destiny likes"; but is it historical? Is there any direct evidence connecting Dickens as a Christmas writer with Irving? The question is an interesting one, and it is hard to grudge Washington Irving anything; but one could wish this claim had been made anywhere but in this particular book of Mr. Howells's, written in the blood of English writers with the point of an American scalping knife.

C. C. B.

MEMORIAL OF PROF. CONINGTON.—On a recent visit to the fine church of St. Botolph, at Boston, Lincolnshire, the monument to the memory of Prof. Conington, a man as well known and as celebrated in the University of Oxford as any one some thirty years ago, was pointed out to me on the south wall of the chancel. It is of veined alabaster, and has on the upper part a carving of the resurrection of our Lord, finely executed. At the top are the arms of the University of Oxford, and round the edges are appropriate passages of Scripture. Upon the base is the following simple and beautiful inscription:—

To the beloved memory of John Conington
Eldest and last remaining son
Of the Rev. Richard and Jane Conington
And Corpus Professor of Latin
In the University of Oxford.

As a classical scholar and literary critic he had few equals among his contemporaries. As a son and a friend he will be long and lovingly remembered for his Christian principles and for his rare simplicity truthfulness tenderness of sympathy wise counsels and perfect filial devotion + Born at Boston Aug. 10: 1825. Died at Boston Oct. 23: 1869.

The mortal remains of John Conington repose in the quiet churchyard of Fishtoft, about three miles distant from Boston, by the side of his father, who once held the living, and his brothers, all of whom predeceased him. The grave is at the eastern end, in a small enclosure surrounded by iron rails, in which is an upright gravestone of Aberdeen granite, on which are their names, with that of his mother, simply inscribed. In a niche on the western side of the tower is a small effigy of St. Guthlac, to whom the church is dedicated. The surrounding country is flat and uninteresting, consisting of "the level waste, the rounding gray," as the great Lincolnshire poet has aptly called it. The fine tower of St. Botolph's, Boston, stands out

clearly and sharply defined against the sky, and is a conspicuous object in the landscape. Here, on the occasion of the high tide on the coast of Lincolnshire, in the days of Queen Elizabeth, according to Jean Ingelow, a poet born at Boston, the bells rang out the tune of 'Mavis Enderby.' There seemed to be no monuments or epitaphs of much note in either church or churchyard, a retired nook in which Gray might have written his 'Elegy,' and where now rests the most distinguished scholar of his day at Rugby and Oxford. A slight ailment—a pustule on the lip—proved fatal. *Pulvis et umbra sumus.*

Passasti. Ad altri
Il passar per la terra oggi è sortito,
E' l'abitare questi odorati colli.
Ma rapida passasti; e come un sogno
Fu la tua vita. 'Le Ricordanze,' v. 149-153.

JOHN PICKFORD, M.A.
Newbourne Rectory, Woodbridge.

Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

CONTENT: CONTENTS.—I am collecting facts about the current accentuation of this word, singular and plural. I shall be obliged to every one who will send me on a post-card, addressed "Dr. Murray, Oxford," a note where he puts the stress or accent on the word in the following: Has the book a table of contents? Have you seen the contents-bill? Turn out the contents of your pocket. To find the cubic contents of a sphere. "The mind looks at actions, to see what may be their ethic content." If readers will also try their children, or young friends, or others, with these sentences, the value of their reports will be enhanced. The stress may be marked by an accent on the vowel.

Oxford.

INFANTS' TEETH.—What is the superstition about an infant born with teeth; and what instances are there on record?

A. H.

[See 'Richard III.,' IV. iv.]

SHOOTING BIRDS FLYING.—I find in Smith's 'History of Kerry,' published in 1754, the statement that the art of shooting birds flying was taught to the Irish people by the French refugees who came over after the revocation of the Edict of Nantes, and that to this circumstance is due the decline and disappearance of falconry. Can any of your readers inform me whether the art of shooting birds flying was unknown in England up to that time?

T. H.

WHITE ROSE.—Can any of your readers furnish particulars respecting a society or guild bearing

this name, or give references to any publications from which any information may be gleaned?

EVERARD HOME COLEMAN.

71, Brecknock Road.

[Is not this the name assumed by a few modern adherents of the Stuarts? A paper called the *Royalist* advocates or advocated their views.]

AUTHOR OF PAMPHLET.—Who was the author of a pamphlet entitled 'The Destruction of Jerusalem an Absolute and Irresistible Proof of the Divine Origin of Christianity,' pp. iv, 96, 8vo., London, printed for S. Sael & Co., No. 192, Strand, 1805? The preface is signed with the initials "G. H."

C. W. HOLGATE.

The Palace, Salisbury.

JAP ISLAND, one of the Caroline group, was so called because the natives who came on board the ship *Swallow* in 1804 kept repeating the word *jap*. What does *jap* mean? In a neighbouring island *yaf* means "fire."

T.

AUTHOR WANTED.—Who originated the well-known phrase "Happy is the nation whose annals are dull"? W. S.

[Schiller has an epigram which is thus translated:—

How the best state to know! It is found out

Like the best woman—that least talked about.]

PUBLIC-HOUSE SIGNS.—I shall be glad to know where public-houses with the sign of "The Darby and Joan" are to be met with. Hotten's 'History of Signboards,' 1866, p. 79, gives Crowle, in Lincolnshire, as his only instance, and the only other that I have ever met with is in my own village; but no painted sign is there.

WM. GRAHAM F. PIGOTT.

Abington Pigotts, Royston.

'WONDERS OF THE WORLD.'—In Mr. Holder's 'Charles Darwin: his Life and Work' (p. 5), we are told that the great naturalist, when a boy, was much influenced by reading a book called 'Wonders of the World.' Can any of your readers give an account of this book? Who was the author? How many volumes are there; and what is the date of publication? However worthless in itself, it has now acquired a certain interest from having been one of the means which influenced Darwin's mind in the direction of natural science.

I remember well, when I was a little boy and William IV. was king, that I possessed an imperfect volume so called. It had, to the best of my memory, no title-page, and leaves were out at the beginning and the end. There were, however plates in it which were fascinating to my childish imagination. My memory leads me to think they were a reissue of engravings which had appeared in some of the magazines of the last century. I have failed to find it in the Catalogue of the London Library; but as I do not know the author's

name, it does not follow that it is not on the shelves of that noble institution. K. P. D. E.

PATEN.—In the neighbouring church of Castle Bromwich is a paten (date 1635) with a pierced hand engraved in the centre; two of the fingers are extended upwards and the others closed. I believe this is a very unusual device on communion plate, and would be glad to hear of other examples. There are two flagons in this service, identical in every respect and both presented in 1723, but they bear no hall-marks. Would this indicate the antiquity of the vessels; and why should there be a pair? Permit me to ask for any information on these points, and also for the best book on gold and silver plate. J. BAGNALL.

Water Orton.

THE SHAWL.—At Leyburn there is a locality called the *Shawl*. Is this word akin to *shoal* and *shallow*; and is there any other instance of its use? B. S. J.

CARSHALTON.—Lysons, in his 'Environs of London,' 1792, i. 122, says:—

"The name of this parish was anciently written Aulton, which signifies Old Town: about the reign of King John it assumed the name of Kersaulton; it was afterwards varied in the records to Kersalton, Carsalton, Cresalton, and Kresalton: it has now for near two centuries been uniformly written Carshalton. How it acquired its first syllable is matter of conjecture only, as there is no record which mentions any of its early proprietors from whom it could be so denominated."

This was written a hundred years ago; has the origin of the first syllable been since discovered? W. E. BUCKLEY.

FOLK-LORE.—The late Mr. Richard Jefferies, in his 'Nature near London,' says that "the old belief that the young of the viper enters its mouth for refuge still lingers" (p. 126). Is this belief truth or folk-lore? I have met with strong evidence in its favour. K. P. D. E.

PRIDIOXE.—Can COL. PRIDEAUX or any reader of 'N. & Q.' trace one Thomas Pridioxe, who wrote a short poem, 'The Lamentation of Dido,' as appended to Redford's 'Wit and Science,' printed by the Old Shakespeare Society, 1848? A. HALL.

THOMAS: ELLISON.—I am anxious to get any possible information on Major G. P. Thomas, author of a volume of poems published by Smith, Elder & Co. in 1847; also any biographical notes on Henry Ellison, of Christ Church, Oxford, author of 'Mad Moments' and other imperishable verse. G.

GRANTS OF LAND.—I wish to ascertain which is the oldest grant of land in England now in existence, and where it can be seen. Some grants were recently exhibited in Scotland dating in the reign of Henry II. INQUIRER.

PREFIX "CRAN."—Will some reader kindly state the derivation of this prefix, especially in reference to Cranmore (East and West), in Somerset? It is also frequently found as a prefix to places in Essex, Middlesex, Dorset, Shropshire, and other counties. H. HUMPHRIES.

AN EARLY ILLUSTRATED NEWSPAPER.—In the first volume of the *London Chronicle*, 1757, at p. 490, is a rather rough woodcut of a "machine for winnowing grain," which would appear from the context to have been newly introduced into England from China. Is an earlier instance of an illustrated newspaper to be found? E. WALFORD, M.A.

Ventnor, Isle of Wight.

MURRAY OF BROUGHTON. (See 7th S. ix. 509; x. 92, 154, 314, 493.)—A short time ago I perceived some notices about two families of "Murray of Broughton." I am not particularly interested in "Secretary" Murray, but I shall be glad to have information respecting a certain Mungo Murray and his family.

Mungo Murray, of Broughton, in the stewardry of Kirkcudbright, living June 23, 1508, married —; and from him descended John Murray, of Broughton, who in 1630 married Marion, third daughter and co-heiress of Sir James Murray, of Cockpool, Knt., by Janet, daughter of Sir William Douglas, of Drumlanrig.

I shall be glad to have particulars of the wife and descendants of Mungo down to John Murray. Y. S. M.

PAMPHLETS.—At the sale of the Renishaw library by Sir George Sitwell, in 1849, "many lots of curious pamphlets, odd volumes, and school-books" were disposed of after the books in the catalogue were sold. I have an older catalogue of these pamphlets, which numbered about 952, and were, many of them, collected in the reign of Charles I. and during the Civil War, by the George Sitwell of that date. They were tied up in parcels and sold (1849) for a few shillings to persons of the name of Slatter, Percy, Lawrence, Clayton, Gunner, and Garcey. I am anxious to ascertain what has become of them, and should be grateful for any information. GEORGE R. SITWELL.

[Dr. Percy's library was sold a year or two ago.]

BATTLE OF CULLODEN.—How can I find out what corps and officers of the Duke of Cumberland's army were present at this battle? THORNFIELD.

BURNSIANA.—There hangs in the National Portrait Gallery, Edinburgh, a silhouette portrait of Burns, taken by J. Miers during the poet's first visit to the capital. Underneath the profile there is a letter, or part of a letter, in the poet's

handwriting. The official catalogue does not state to whom the letter was sent, and I should be glad if any readers of 'N. & Q.' could give me any information regarding it. The letter reads:—

"Miers, lately in Edinr., now in Leeds, has the original shade, from which he did mine. However, if his Lordship wishes it, he shall have it to get copied. Do write me soon,—Adieu. Robt. Burns."

Any biographical information respecting Miers or reference to authorities on this matter will be esteemed. I have seen it stated that about half a century ago the successor of Miers exhibited at his shop in the Strand the original life-size outline of the poet's head from which the miniature silhouette copies were made. Is it known where this original outline went? JOHN MUIR.

Glasgow.

"CLIPPED RIB."—Can any one inform me what is the meaning of the expression "clipped ribs"? I have lately seen a bonesetter's "certificate," as it professes itself: "I hereby certify that I have attended — for clipped ribs, for which my charge is ten shillings, sixpence." ED. MARSHALL.

SEWELLS OF SURREY.—In 'N. & Q.' 1st S. viii. and ix., there were some interesting letters about the Sewells of Surrey. In these the Right Hon. Sir Thos. Sewell, Master of the Rolls, is mentioned. I should be very glad if any of your readers could give me information as to his ancestry. Did he belong to the same family as the Sewells of Essex, the pedigree of whom is given in Morant's 'Essex'? I shall be very glad of information about any one of the name of Sewell, as I am making collections for a history of that family.

MONTAGUE CUNLIFFE OWEN.

FOREST OF ESSEX.—Morant, in his 'History,' refers to a 'History of the Forest of Essex,' quoting it by the page number. Can any one tell me to what book he refers? I have never, so far as I remember, come across any reference to it in any other author or list of books on Essex.

W. C. W.

BENDIGO.—The town of Sandhurst has just changed its name back to Bendigo. We all know that Bandicoot Creek became Bendigo Creek in honour of the Nottingham fighting man; but whence did his name come? B. T. T.

COL. WILLIAM LINN.—I should feel much obliged to any of your American or other correspondents for information with reference to the parentage, services, and family history generally of Col. William Linn, who was an officer in the American Revolutionary army. So late as April, 1856, an Act of Congress was passed for the relief of the distributees of Col. Linn, in which it is enacted that a certain sum of money be paid to his widow, "Mrs. Elizabeth A. R. Linn," to be by her distri-

buted according to the laws of the State of Missouri."

RICHARD LINN.

Hereford Street, Christchurch, New Zealand.

SIGNATURE OF ARMY COMMISSIONS.—Can any of your readers inform me whether the Queen still signs with her own hand the commissions of officers in the Army, the Militia, and the Volunteers, and, if not, when she ceased to do so? I have just seen a commission recently issued to a subaltern of Volunteers. On its left-hand top corner, over the stamp, it bears the well-known splendid signature of the Queen. Are we to suppose that that signature was written by Her Majesty's own hand, or that it is a printed facsimile? PATRICK MAXWELL.

Bath.

ARABIAN CLOCKS.—According to an article in the *Buenos Ayres Standard* of August 4,

"not more than twenty years ago there was on San Francisco belfry [at Buenos Ayres] a clock of the kind used by the Arabs, marking only six hours. It revolved four times daily, beginning as the Arabs do from sundown, and as they still do in parts of Italy."

Could any horologist kindly refer me to some description of a clock "of the kind used by the Arabs"? L. L. K.

AUTHORS OF QUOTATIONS WANTED.

Love given is a life exceeding Life;
Denied, a death that far exceedeth Death,
The man who will not or who may not love
Is but as one that's dead, yet haveth breath:
When men shall speak against me in the gate,
And say that I have taken of their spoil,
I then shall in the spirit turn to Thee,
And in Thy eyes seek pity for my toil.

WILLIAM JAMES CLARKE.

Replies.

CONSOPITION.

(7th S. xii. 146, 234.)

The recent correspondence on this word has not gone to the bottom of the matter, and has tended to enlist 'N. & Q.' on the side of error. The word is derived from the Latin fourth conjugation verb *consopire*, *consopitum*, "to lull to sleep," the noun of action from which has the type *consopitio*. The English word, therefore, is, or rather was, *consopition*. It was not uncommon in the seventeenth century. From among numerous examples collected for the illustration of the word in the 'New English Dictionary' I find room for three:—

1651, Biggs, 'New Disp.' 105: "Procure the consopition of the confusion of the vital Archeus."

1659, H. More, 'Immort. Soul' (1662), 150: "The Excitation or Consopition of Powers and Faculties."

C. 1724, Pope, 'Let. to Digby,' Aug. 12: "A total..... consopition of the senses."

The last of these I quote from an authentic edition of Pope's correspondence, published in

1737. (As to the various surreptitious editions, and their variations, see the *Athenæum*, Nos. 1714-15, of September, 1860, and 'N. & Q.' of December, 1861.) Unfortunately Dr. Johnson quoted Pope's use, from an erroneous edition, in the blundered form *consopiation*, in inserting which in his 'Dictionary' his classical scholarship must for the moment have gone to sleep. All succeeding dictionaries down to the American 'Century' have, by the cheap instrumentality of scissors and paste, transferred the blundered quotation from Dr. Johnson's pages to their own, until a writer in 'N. & Q.' is encouraged to declare that "*Consopition* is a misprint for *consopiation*." Yet suspicion might well have been awakened. Beside *consopition*, our seventeenth century authors used also the regularly formed *consopite*, verb, and *consopite*, ppl. adjective:—

1647, H. More, 'Song of Soul,' II. iii. II. xxxvii.: "To consopite Or quench this false light of bold phantasies fire."

1650, Charleton, 'Paradoxes,' 41: "That spiritual sensation in the Magnet is consopited and layd asleep."

1657, Tomlinson, 'Renou's Disp.,' 657: "Narcoticks consopite the senses."

1658, Howe, 'Bless. Righteous' (1825), 117: "It..... attenuates the consopiting fumes."

1685, H. More, 'Illust.,' 120: "The consopiting of the natural or carnal powers."

1647, H. More, 'Song of Soul,' II. iii. III. xliii.: "Its clamorous tongue thus being consopite."

1664, 'Myst. Iniq.,' 227: "The external Senses..... being in a manner consopite."

Three such quotations were actually known to Richardson, and yet he associated with them the bogus *consopiation*, which was like pairing *composite* and *expedite* with *composiation* and *expediation*. The editor of 'Cassell's Dictionary' had a sound instinct on the matter, for after *consopite*, verb and adjective, he ventured to insert *consopition* (apparently on his own authority); but, alas! he at the same time inserted the bogus *consopiate* and *consopiation*, with the misprinted quotation clipped from his predecessors, which independent reference to the place in Pope would have enabled him at once to reject. The conclusion of the whole matter is that the real word was *consopition*, and that *consopiation* is a misprint, or ignorant blunder, repeated by dictionary compilers who appropriate other people's errors without verification and without acknowledgment.

J. A. H. MURRAY.

Oxford.

DE LEYBURN FAMILY (7th S. xii. 49, 133).—Robert de Leeburn, the founder of this family, died before 10 Ric. I. (Dugd., 'Bar.'). He married Margaret (family name unknown), who was living in 1213 ('Rot. Fin.').

Roger de Leeburn, his son, died before Nov. 2, 1271 ('Rot. Claus.'). His wife, Alianora, was one of the seven daughters and coheirs of William de

Ferrars, seventh Earl of Derby, and his first wife, the great heiress Sybil Marshal; she was widow of William de Vaux, whom she married in 1246 ('Rot. Claus.'). and of William de Quincey, Earl of Winchester, married about December, 1252. Her marriage with Roger de Leeburn took place before Sept. 8, 1267 ('Rot. Claus.').; and she died before Oct. 25, 1274 ('Rot. Fin.').

The children of Roger and Alianora were: 1. William de Leybourne, of full age 1283-4 ('Calendarium Genealogicum'), died 1309 (Dugd., 'Bar.'). He married Julian, heir of Robert de Sandwich ('Rot. Claus.')., the mandate for whose Inq. Post Mort. is dated Jan. 16, 1328 ('Rot. Fin.'). 2. Roger, whose I.p.m. is 12 Edw. I., 17; he married, 1267-76 ('Rot. Claus.')., Idonia, daughter and coheir of Robert de Vipount, who married (2) John Crumbewell; her I.p.m. is 8 Edw. III., First Nos., 66. 3. Henry, whose I.p.m. is 1 Edw. III., Second Nos., 67. He married before Nov. 5, 1297 ('Rot. Claus.')., Elizabeth, daughter and heir of Simon de Sharstede, aged nineteen in 1296-7 ('Cal. Gen.').

The children of William and Julian: 1. Thomas, died v.p. (Dugd., 'Bar.').; his I.p.m. is 35 Edw. I., 10. He married Alice, sister and heir of Robert de Tony (she married secondly Guy, Earl of Warwick); she was aged twenty-six in 1309-10, and died shortly before Jan. 8, 1325 ('Rot. Fin.'). 2. Henry, aged forty in 1327 (I.p.m. of mother). 3. Idonia, married, in or after 24 Edw. I., Geoffrey, first Lord Say (Dugd., 'Bar.')., living 1337 ('Rot. Pat.'). 4. Katherine, living 1310 ('Rot. Fin.').

The only child of Thomas and Alice was Julian, born in 1303 (I.p.m. of her paternal grandmother, 1 Edw. III., First Nos., 86); her marriage was granted to her paternal grandfather, May 9, 1308 ('Rot. Pat.'). She married three times: (1) John, Lord Hastings, died January or February, 1325 ('Rot. Pat.').; Dugd., 'Bar.').; (2) Sir Thomas le Blount, Seneschal of the Household to Edward II., married 1325, died after March 2, 1327 ('Rot. Claus.').; (3) William Clinton, married before Oct. 17, 1328 ('Rot. Claus.')., created Earl of Huntingdon, March 16, 1337 ('Wardr. Acct.,' 11 Edw. III., 61/16, Q.R.); he died Aug. 31, 1354 (Dugd., 'Bar.'). By a charter, dated Canterbury, March 5, 1362, Julian made grants to the church of St. Augustine, Canterbury, on condition that masses should be said for her on St. Anne's Day, and her anniversary observed in that church ('Rot. Claus.,' 36 Edw. III.). She died Nov. 1, 1367, and was buried in St. Augustine's. By her third and last marriage she had only a daughter, Elizabeth Clinton, who married Sir John Russell, and died before Jan. 21, 1424 ('Rot. Claus.').

The son of Julian by her first marriage, who inherited the Leybourne property, was Lawrence Hastings, born at "Allesle," co. Warwick,

March 20, 1321 ('Prob. *Æt.*, 15 Edw. III., First Nos., 48), and created Earl of Pembroke, Oct. 13, 1329 (Barnes); he died in the great plague, Aug. 30, 1348 (Dugd., 'Bar.'). He had been originally affianced in his infancy to Alianora, daughter of Hugh Le Despenser the younger, the reversion of the lands of Earl Ademar of Pembroke (brother of his paternal grandmother, Isabelle de Valence) being granted to Lawrence and Alianora and their heirs, July 27, 1325 ('Rot. Pat.', 19 Edw. II.). This arrangement was frustrated by Queen Isabelle, who sent the little Alianora and her sister Margaret to Sempringham Abbey, Jan. 1, 1327, with directions to receive and veil them without delay ('Rot. Claus.', 20 Edw. II.). Lawrence was shortly afterwards transferred to the care of Queen Philippa, who in 1333, being about to join the king at York, sent for the child's mother to take charge of him in her absence, as she would not take him on so long a journey "*par tendresse de lui*," and trusted the Countess Julian to "keep him better than any other, being nearer to her heart as her son." The king therefore "prayed her dearly" to receive Lawrence, and find all necessities for him and his, until further order, and the costs should be arranged "as should please her in reason" ('Rot. Claus.', 7 Edw. III., part i.). A few notes of the necessities provided for Lawrence while in the queen's care remain on the Wardrobe Rolls. Three pairs of sotlars (slippers) were bought for him, Dec. 20, 1326, at a cost of 20*l.*, and a robe of striped saffron-coloured cloth of Ghent, with two furs and one hood, was furnished for him to wear at the queen's churching, July, 1332 ('Wardr. Acct.', 20 Edw. II., 31/18, Q.R.; 'Compotus Hospitii Regine', Cott. MS. Galba, E. iii., last number). The marriage of Lawrence was granted by Queen Isabelle, in her husband's name, to Prince Edward, Dec. 1, 1326 ('Rot. Pat.', 20 Edw. II.); and he was eventually wedded to Agnes, daughter of Roger Mortimer, first Earl of March. She married (2) before June 21, 1353, John de Hakelut ('Rot. Claus.', 27 Edw. III.), and died July 25, 1368 (Dugd., 'Bar.').

The children of Lawrence were: 1. Joan, married Ralph Greystock (Dugd., 'Bar.'). 'Testamenta Vetusta', 2. John, second Earl of Pembroke, born 1347, died at Arras, in France, April 16, 1375 (Dugd., 'Bar.'). Barnes; according to these authorities he was buried in the Grey Friars' Church, Newgate, but the king offered an oblation of six cloths of gold tissue at the funeral of the Earl of Pembroke at Hereford, in April, 1377 ('Rot. Magnæ Gard.', 48 Edw. III. to 1 Ric. II., 41/10, Q.R.). This earl married (1) Princess Margaret, daughter of Edward III., born at Windsor, July, 1346 (Green's 'Lives of Princesses'); married "in the Queen's Chapel," apparently at Reading, 1359 ('Rot. Exitus', Pasc. 33 Edw. III.); died after Oct. 1, 1361 (Green's 'Princesses'). His

second wife was Anne, only child of Sir Walter de Mauny and Margaret of Norfolk, born July 24, 1355 (I.p.m. *patris*, 46 Edw. III., First Nos., 38); married 1363 (Green's 'Princesses'); died April 3, 1364 (Dugd., 'Bar.').

The only child of Earl John and Anne was John, third and last Earl of Pembroke of this line. He was born about October, 1372, and accidentally killed in a tournament at Woodstock, Dec. 30, 1389 (Dugd., 'Bar.'). Pardon was granted July 20, 1391, to Sir John St. John for causing the accidental death of John, Earl of Pembroke, "through infirmity, and not by malice" ('Rot. Pat.', 15 Ric. II., part i.). This earl was twice married: first to Elizabeth of Lancaster, second daughter of John of Gaunt, the dates of whose birth and marriage are most difficult to fix with any certainty. The most probable year for the former is 1361 or 1362. With respect to the latter, the evidence is as follows. John of Gaunt raised his "*aide pour fille marier*," which daughter must have been Elizabeth, in 1372 ('Register of John of Gaunt,' vol. i. fol. 163, b); he styles the earl his "*joesne filz*," May 1, 1373 (*ibid.*, fol. 195, a); yet under date of June 24, 1380, he gives these interesting entries:—

"To Herman Goldesmyth, for a ruby ring given to our daughter Elizabeth on the day of her marriage at Kenilworth, 13*l.* 13*s.* 4*d.*; for the offering of our said daughter on that day, 6*s.* 8*d.*; to divers heralds, being there on that day, 10*l.*; to divers minstrels making minstrelsy there on that day, 13*l.* 6*s.* 8*d.*."—'Register,' vol. ii. fol. 42.

The duke allowed 100*l.* per annum to the young countess "for her chamber and wardrobe" (*ibid.*, fol. 38). This marriage was dissolved by mutual consent shortly after Sept. 24, 1383, and the princess married in the following year Sir John de Holland, afterwards Duke of Exeter, whom we find the duke presenting with a falcon, price 66*s.* 8*d.*, on the very day of her first marriage ('Register,' vol. ii. fol. 42). The earl married secondly Philippa, younger daughter of Edmund Mortimer, fourth Earl of March, and Philippa of Clarence. She was born at Ludlow Nov. 21, 1375 (Foster's 'Peerage'), and married (2) Richard, twelfth Earl of Arundel, for which unlicensed marriage she received pardon Aug. 15, 1390 ('Rot. Claus.'). in return for a fine of five hundred marks ('Rot. Pat.'). She married (3) Thomas, Lord St. John. The date of her death is given in the 'Register of Lewes' as Sept. 26, 1400; but her I.p.m. says that she died on the Saturday before Michaelmas (Sept. 24), 1401 (2 Hen. IV., 54). She was buried at Boxgrove ('Reg. Lewes,' Cott. MS. Vesp. F. xv.).

My notes have extended beyond the Leyburn family, but I trust the general interest of the subject may plead for my excuse.

HERMENTRUDE.

LOCUSTS (7th S. xii. 84).—Your correspondent MR. C. A. WARD, speaking of this insect, says, "John the Baptist ate locusts, but we never heard that they turned the tables upon him." Surely John the Baptist did not eat locusts—the insects! Were they not locusts—the beans?

C. MASON.

29, Emperor's Gate, S.W.

SIR JOHN BOURCHIER, THE REGICIDE (7th S. xii. 147).—Noble, in his 'Lives of the Regicides,' vol. i. p. 103, says of him:—

"He just survived the restoration, but on account of his age and infirmities, obtained permission to remain a prisoner in the house of his daughter. Had he lived, his life would have been forfeited; but happily he died where he was, in a sort of energy to defend the action, which his relations saw in its proper and odious light; and whilst they were persuading him to repent, though he had not moved some days before, he got up, and having said 'it was a just act and all good men will own it' he calmly sat down and expired. He therefore escaped the pain and shame of a public trial and execution; but as his name was inserted in the Act of Parliament attainting him with the other regicides, his fortune whatever it was became lost to his family. He married Ann, daughter and heir of William Rolf, of Hadley, in the county of Suffolk, by whom he had three sons, Barrington, William, and John, both [sic] of whom died unmarried; and a daughter Bridget, married to William Bethall, D.D."

FREDERIC HEPBURN.

Sutton, Surrey.

The best account of Sir John I can refer Mr. PINK to is in 'Walks through the City of York,' by the late Robt. Davies, F.S.A., town clerk, pp. 146 to 161. He survived the Restoration, but it appears he died in prison the same year.

A. S. ELLIS.

JOHN CÆSAR WILKES (7th S. xii. 169).—Besides the pseudonymous 'John Cæsar Wilkes,' there was a third apotheosis of the notorious John, in the form of 'Marc Anthony Wilkes,' under date May 21, 1763, entitled "*North Briton*, No. the last," T. Knowles, publisher. This last was, however, a mere *refacimento* of the *New North Briton* of April 11, which had appeared in the *Public Advertiser* of that date. Both letters were addressed to Lord Bute.

It will be remembered that Smollett, the novelist, started the *Briton* (No. 1, May 29, 1762) in support of Lord Bute; so Wilkes, on June 5, started his opposition *North Briton*, in conjunction with Churchill. Smollett's venture ceased on February 12, 1763, when a *South Briton* temporarily succeeded. Wilkes's *North Briton* continued regularly till No. 44, April 2, 1763, when S. Williams, on April 11, announced the "Weekly Magazine the *North Briton and Monitor*, including the *Auditor*"; and on April 23 appeared Wilkes's notorious "No. 45," commenting on the *King's speech*, which led to several prosecutions. The spring of 1763 was the time when H. S.

Woodfall successfully pushed his paper the *Public Advertiser* into prominence; and I have reason to think that Sir Philip Francis was already a contributor at that early date.

A. HALL.

13, Paternoster Row.

MRS. LITCHFIELD (7th S. xii. 209).—Her Christian name was Harriett. Winston (MS. in my possession) says she married Mr. John Litchfield during her Liverpool engagement (1794), but gives no date. She appears to have acted in the provinces under the name of Sylvester until her formal *début*, though actually her fourth appearance, at Covent Garden as Marianne in the 'Dramatist,' as Mrs. Litchfield. A criticism, probably written by her husband, who for a time was editor of the *Monthly Mirror*, is to be found in the number for October, 1797.

Genest assigns her "great judgment, and one of the finest voices that was ever heard," and Bowden makes frequent favourable mention of her in his lives of Kemble and Mrs. Siddons. Her husband was in the Privy Council Office, and an early stage-struck friend of Charles Mathews the elder. (See 'Memoirs of Charles Mathews,' vol. i. *passim* and notes.) Mrs. Litchfield died, probably in London, January 11, 1854, aged seventy-seven, and her husband at the house of his son-in-law, Harrow Road, May 30, 1858, aged eighty-four (see *Gent. Mag.*). Mrs. Litchfield was the original Mrs. Ferment in Morton's 'School of Reform.' Holcroft, in his *Theatrical Recorder*, says she spoke the Epilogue admirably, and Peake (v. Colman family) praises her capability of sustaining a variety of characters. There is a portrait of her by Drummond, A.R.A., in the Garrick Club, presented by John Poole.

ROBERT WALTERS.

Garrick Club.

FASHION OF INTIMATING THAT ONE HAS HAD ENOUGH TEA (7th S. xii. 126).—My grandfather died about nineteen years ago, aged ninety. I can remember as a boy his telling—not once, but many times, as is old men's wont—a story of his youth, how he first drank tea. It was at a wedding party in Annandale, and when the cups were sent in for a fresh supply of the beverage, then little known in those parts, one was found with the spoon in it. The lady who presided at the table said, with mock severity, that some one had committed a grave offence and incurred a fine. She inquired who was the culprit; but the offender did not know and did not own his guilt till he learnt the blunder he had made and was told the punishment to which he had rendered himself liable. His fine was that he was to kiss the bridesmaid. My gallant ancestor did not hesitate; he pleaded guilty at once, and added that he feared such a penalty would tempt him to repeat the crime. Whether the fine was paid or not I never positively learned, as my aged relative ever observed a dis-

creet silence on that interesting point; but my knowledge of his character entitles me to say that he was too honourable a man to leave such an obligation unperformed.

This event happened soon after 1800. The circumstances show clearly that the fashion to which the Rev. Mr. BUCKLEY refers was then in operation in Dumfriesshire. During a recent sojourn in that county I was told, on the best authority, that it is not yet forgotten as a custom amongst some old people there.

GEO. NEILSON.

Glasgow.

Nay, dunnet [do not] turn tea-cup down.

No more, no more! I've drank two cups—

That's nowt [nothing]; what! I've ta'en four.

Anderson's 'Cumberland Ballads':

71 'Jurry's Curgin' [christening].

JONATHAN BOUCHIER.

When but a child I distinctly remember my mother (who was born and reared in one of the midland counties of Ireland) teaching me the habit of placing my spoon in the tea-cup when I wished to signify I was done; otherwise I was to leave it in the saucer. A person of my acquaintance has frequently amused me very much by vulgarly turning his cup upside down on the saucer when he had imbibed a sufficient quantity of that beverage.

T. O'C.

Dublin.

I remember that, as a boy, in America, I was always expected, after drinking tea or coffee, if I did not wish for more, to put my spoon into the cup. Indeed, at least in some parts of the United States, I know that the custom referred to was observed less than twenty years ago.

F. H.

Marionford.

When I was a child in my Essex home I was always taught to place my spoon in my cup, instead of in my saucer, when I wanted no more tea. I believe the custom prevailed in the houses of our neighbours, friends, and relations.

E. WALFORD, M.A.

JOHN, LORD BELASTYSE (7th S. xii. 27, 97).—Being somewhat interested in the subject of sepulchral lore, I one day bled me to the churchyard of St. Giles's in the Fields for the purpose of comparing Maitland's copy of the epitaph of Sir John Belastyse with the original. I take it that Maitland and Hatton substantially agree; but this is certainly not the case when they come to be confronted with the inscription itself. Besides the error in the date already alluded to, the construction of the first paragraph is entirely different; and as the action of the weather will soon obliterate the lettering altogether, I think it will be advisable to get as accurate a copy as possible inserted in the columns of 'N. & Q.' Perhaps some one with better eyes than mine will be able to fill in the

gaps I have been obliged to leave open; and if to this could be added the services of a friendly sexton with a spade, the words which are at present covered with earth might be allowed to see the light again.

My task of copying the inscription was not pleasant. Surrounded by various children and adults who were "recreating" in the churchyard, after kneeling for upwards of an hour on the flagstones I succeeded in deciphering the following words:—

"This Monument was Erected in the Year of Our Lord 1770.....Honourable |Barbara Webb wife of S^r John Webb of Canford Magna in the County of DorsetHonourable | Catherine Talbot wife of the Honourable John Talbot of Longford in the County of Salop | and heirs and Coheirs of the Right Honourable John Lord Belastyse Second Son of Thomas..... | Fauconberg In Memory of their most dear Father his wives and children.

"Who for his Loyalty Prudence and Courage was promoted to Several Commands of great Trust by their | Majestys King Charles the First and Second (Viz:) Having raised Six Regiments of Horse and Foot in the Late Civil Wars | he Commanded a Tertia in his Majestys Armies att the Battles of Edge Hill, Newbury and Knaseby [sic] y^e Sieges of Reading | and Bristol. Afterward being made Governour of York and Commander in Chief of all his Majestys Forces in | Yorkshire He fought the Battle of Selby with the Lord Fairfax then being Lieutenant General of y^e Countys of Lincoln | Nottingham Derby and Rutland and Governour of Newark He Valiantly defended that Garrison against the English | and Scotch Armies till his Majesty Came in Person to the Scotch Quarters and Commanded the Surrender of it | At which time he also had the honour of being General of the Kings Horse Guards, in all which Services dureing [sic] | the Wars and other Atchievements he deputed himself with eminent Courage & Conduct & received many wounds | Sustained Three Imprisonments in the Tower of London and after the Happy Restauration of King Charles the second | He was made Lord Lieutenant of the East Riding [sic] of the County of York Governour of Hull, General of His Majestys | Forces in Africa Governour of Tangier Captain of His Majestys Guard of Gentlemen pensioners & First Lord | Commissioner of the Treasury to King James the Second. He dyed the 10th day of September 1689 Who remains | are deposited in this Vault.

"He married to his first wife Jane daughter and Sole heiress of S^r Robert Boteler of Woodhall in the | County of Hereford Kn^t by whom he had S^r Henry Belastyse Kn^t of the Most Honourable Order of the Bath | Interrd in this Vault, Mary wife of.....Dunbar, and Frances both Deceased |to his second Wife Ann Daughter and Coheir to S^r Robert Crane of Chilton in the County "

The rest is hidden beneath the ground, but is given by Maitland as follows:—

"of Suffolk; who lies also interred in this choir And to his Third Wife, the Lady Ann Paulet, Daughter to the Marquis of Winchester; by whom he had issue, besides other Children now living, Ann, John, Elizabeth and Frances, who all died young, and are also interred in the Choir of this Church."

JOHN T. PAGE.

Holmby House, Forest Gate.

I am much obliged to the correspondents who have answered my query. I know, as perhaps I

ought to have said at first, the inscription in Hatton's 'New View of London,' and have compared it with that on the Belasyse tomb in St. Giles's churchyard; but they are not identical. Hatton's account is of a monument in the church, not now, I believe, to be found there.

R. F. S.

PORTRAIT OF FIELDING (7th S. xii. 46, 154).—I remember to have read, when a boy, the following anecdote concerning the portrait of Henry Fielding in the memoir of him prefixed to 'Tom Jones' in Roscoe's "Novelist's Library" which was presumably written by the editor, Thomas Roscoe.

On the death of Fielding, in 1754, no portrait was supposed to be in existence of him. This being mentioned to Garrick, whose play of feature was, as is well known, remarkable, he said to Hogarth, "Come, I think I can give you a likeness of our friend Fielding"; and, assuming his wig, did so. A sketch was at once made by Hogarth, which was afterwards enlarged by him into a painting in oils; but in whose collection it is at the present time I cannot say.

The series of novels above mentioned is very good, containing some of George Cruikshank's best etchings, and was issued about 1830.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

COASTING WAITER (7th S. xi. 148, 258).—

"Six Coast Waiters at 30*l.* each.—Their business is to go on board Merchant Ships as they come up the River Thames, till their Officers take them in charge."

"Four more Coast Waiters at 40*l.* each."

"One Surveyor of the Coast Waiters at 6*l.*"

Chamberlayne's 'Pres. State of England,' 1687.

"Nineteen King's Waiters, each 52 00 00,

"Forty Land-Waiters, each 80 00 00

"80 Tide-Waiters, allowed no Salary, but only 3 shill. a Day; besides extraordinary Tide-Waiters, allowed no Salary, but only 3 shill. a Day, when Employed."—G(uy) M(iege)'s 'Present State of England,' 1691.

Vide also 'N. & Q.,' 6th S. xi. 8, 56, 391.

H. GIBSON.

Aj6, Buenos Aires.

ANDRONICUS (7th S. xii. 187).—So far as I remember, I have always heard this word and its plural Andronici, when the personages or title of the play have been spoken of, pronounced with the *i* short. Nor have I—though once a Latinist who in Tacitus floored his examiner—ever thought of pronouncing them otherwise. In so doing the precedents given in the play have been followed. The words occur in it, I think, forty-three times, and in all metre requires the *i* to be short, the writer doing, I presume, what we do, namely, Anglicizing the word.

BR. NICHOLSON.

Greek is pronounced according to accent, not quantity, else what is the use of accents, unless to

guide pronunciation? Take such words as *María*, *Sophía*, *Alexándria*, *St. Heléna*, and many others. So it is *Andrónicus*. (See 2 Maccabees iv. 31, Rom. xvi. 7.)

E. LEATON-BLENKINSOPP.

A COUPLET FROM DONNE (7th S. xi. 427, 493).—There are four versions of this couplet given at xi. 493, not one of which is a correct transcript of the lines as they appear in the first edition of Donne's 'Poems.' In that edition they run as follows:—

No Spring, nor Summer Beauty hath such grace,
As I have seen in one Autumnall face.

See ed. 1633, p. 151. Whence does Dr. Grosart obtain his version?

W. F. PRIDEAUX.

NOVA SCOTIA BARONETS (7th S. xi. 341, 458, 498; xii. 37).—In Cassan's 'Lives of the Bishops of Winchester,' 1827, the first volume has for frontispiece a portrait of the bishop of the day, as "Sir George Pretymán Tomline, Bart.," and on the title is an engraving of his seal, with the arms of the see impaling Pretymán, the latter coat having the Nova Scotia badge. At vol. ii. p. 284, it is said that he was served "heir male in general of Sir Thomas Pretymán, Bart. of Nova Scotia," March 22, 1823; also that he "established his right to the ancient baronetcy of Nova Scotia, conferred by Charles I. on Sir John Pretymán, of Loddington, the male ancestor of Sir Thomas."

I have never been able to discover anything about the first baronet. In a pedigree I communicated to the *East Anglian*, New Series, i. 210, I traced the bishop in direct male line from George Pretymán, of Bacton, co. Suffolk, who was born in 1607 and died in 1688. Unless this George was a younger son of the first baronet, it would appear the bishop could not have been a lineal descendant from the original grantee, because the baronetcy was created in 1641. But a subsequent communication to the *East Anglian* says that this George was only a distant cousin of Sir John, being son of Peter, of Barton Bendish, and grandson of William. It is not surprising, therefore, to find that "doubt was cast upon the proceedings of the Haddington jury at the time of their decision." The bishop's descendants have discontinued the title.

W. D. SWEETING.

Maxey, Market Deeping.

BARBADOES RECORDS (7th S. xii. 44, 117, 173).

—It is satisfactory to learn from X. BEKE that the Barbadian legislature has appointed a committee to report on the best means of preserving their ancient records. Their report, however, will be of little value unless it is followed by a liberal vote of money. I would also suggest that, as the planters and merchants are only intent on sugar-boiling and money-making, and the island officials are fully occupied with their own business, it would be advisable to ship all the papers that can be

spared to London, and to place them, on loan or otherwise, at the Public Record Office, where they might be sorted and bound by a skilled staff. If, on the other hand, the papers remain at Bridgetown, they will be of little use to students, and will be more likely to suffer damage from fire or hurricane as they have done in the past.

I fully endorse X. BÉKE's statement as to the value of these records, comprising as they do all the papers formerly kept in the offices of the secretary and registrar, such as deeds of sale, mortgage, or lease, patents, sworn returns from the surveyors, letters of guardianship, marriage licences, marriage settlements, deeds of gift, protests for damage by the sea, letters of denization, wills and administrations, decrees of Chancery, &c. The West Indian colonists had a very complete legal system, and in old times the most trivial transactions were placed on record and fees paid to the officials. As an instance of a quaint formality at one time customary in the West Indies, I quote the following:—

"That this day being y^e Eight of January 1678 wee under written was present and did see y^e within mentioned John Yeamans give Liverie and seisen unto y^e within named Henry Nicoles turfe and twig uttering these words following viz: here I deliver speaking to y^e said Henry Nicoles and delivering him turf and twig to you seisen of this Land in y^e name of all y^e Land contained in this deed according to y^e former effect of y^e deed, to you dureing yo^r naturall Life; and Likewise y^e said John Yeamans speaking then to y^e said Henry Nicoles holding y^e latch of y^e doore belonging unto his now dwelling house I deliver you seisen of this house in y^e name of all y^e houses Tenements and what els is Contained in this deed to you dureing your naturall Life.

"Row: Williams
"John ffrye."

V. L. OLIVER.

THE SHADOW OF A SHADE (7th S. x. 427; xi. 74, 273, 395).—Contributors seek for illustrations of this expression each one more shadowy than its precursor. Can any one go further into the inane than this of Pindar: *σκιάς ὄψα*, "umbræ somnium," 'Pyth.' viii. 136, Bowyer, 1755, p. 208? It resembles the last line in the quotation of R. R., p. 395.

ED. MARSHALL.

"De deux choses l'une: ou c'est une coquette, ou elle a un sentiment pour moi..... Elle avait quelque chose de triste dans les yeux aujourd'hui comme une souffrance. J'ai cependant fouillé dans sa vie. Il n'y a rien, absolument rien, pas une ombre d'histoire."—Paul Bourget, 'Un Cœur de Femme,' Paris, 1890, p. 186.

R. H. BUSK.

WITCHES (7th S. xii. 185).—I hope the Rev. Richard Bernard, sometime minister of Batcombe, did not deduce the character of woman from what he had seen of the sex in this, his native place! Even he, however, scarcely went so far as his contemporary Robert Burton, who is not content with setting down witches as instruments of the devil,

but flatly says that the devil would be quiet if these ladies would but "let him alone." Mr. Conway ('Demonology,' ii. 185) gives a more flattering reason for the fact that witches were usually of the feminine gender. He says that women have more real courage than men, and were, moreover, the last to cling to the old heathen superstitions, which degenerated into witchcraft. I am not sure that the two reasons agree; but that is Mr. Conway's business.

C. C. B.

Epworth.

GEORGE WEBBE, BISHOP OF LIMERICK, 1634 (7th S. xii. 167).—See his life in Wood's 'Athenæ Oxon.,' iii. 29, and a further notice in his history of the archbishops and bishops from 1641 to end of 1692, *ibid.*, iv. 800; also Chalmers's 'Biographical Dictionary,' Harris's edition of Ware's 'Ireland,' and Cotton's 'Fasti Hibernici.'

W. E. BUCKLEY.

He was first of University Coll., subsequently of C.C.C., Oxf., so that there are notices of him in Wood's 'Athenæ Oxon.,' vol. ii. cols. 7, 634, fol., 1692. See also 'Register of the Univ. of Oxf.,' ii. 227, iii. 232, for Oxf. Hist. Soc.

ED. MARSHALL.

[Other replies to the same effect are acknowledged.]

FRANCIS SPIRA (7th S. xii. 168).—See Burton's 'Anatomy of Melancholy,' part iii. sect. iv. subsect. 4, *fin.* The history is one of the familiar stories of the foreign Reformation. His remorse of conscience at having given up his faith for the safety of his family, with his miserable death in 1548, can be seen in Latin in Hofman's 'Lex. Univ.,' and in English in a translation in the fourth volume of Jeremy Collier's 'Dictionary.'

Fuller refers to this in his 'Abel Redivivus,' in the "Life of Vergerius," who was with him to try to comfort him in his trial, of whom he says:—

"He was a spectator of the miserable condition of Francis Spira; which so wrought upon him that he resolved to leave his country and all his outward comforts, and to go into voluntary exile, where he might freely profess Christ. And accordingly he went into Rhetia, where he preached the Gospel sincerely, till he was called from thence to Tübingen by Christopher Duke of Würtemberg."—Vol. i. p. 340, Tegg, 1867.

A similar question to that of L. E. E. K., by MR. BUCHIER, was in 4th S. viii. p. 167, where there is a note, to which MR. ADDIS, at p. 235, subjoins the connexion with literature. For publications in reference to F. Spira see 'Bibl. Manual,' s.v.

ED. MARSHALL.

[Many replies are acknowledged.]

SCALD (7th S. xii. 226).—A scall is a blister. The word is in Leviticus xiii. *passim*, of leprosy, though now only used in "scalled (or scald) head," an old-fashioned name of the complaint called ringworm. This past participle has taken

its place as a verb, and attached itself to the process which produces "scalls" of one special kind.

C. F. S. WARREN, M.A.

Longford, Coventry.

GAMEKEEPERS (7th S. xii. 147).—For the benefit of EBORACUM and those interested in the query under the above heading, I append the transcript of a document in my possession which details the duties and powers of gamekeepers appointed by lords of manors in the last century:—

"Know all men by these presents That I William Archer Esquire Lord of the Mannor of Conningsby alias Cunsby in the County of Lincoln Doe hereby make constitute and appoint Joseph Banks Junr of Revesby in the said County Esquire my Game Keeper within the said Mannor for the preservation of all the Game fish and fowle therein And to that end according to the Laws and Statutes of this Realme to Seise Doggs Gunns Nets and other Engins kept for the Destruction of Game fish and fowle within the said Mannor by any person or persons not Qualified soe to doe And to prosecute all Offenders according to Law who shall presume to Hawke Hunt fish or fowle therein not being qualified or lawfully authorized soe to doe And I doe Moreover Give the said Joseph Banks full power to take and kill Game fish and fowle within the said Mannor for his own use only And all these powers to continue during my good will and pleasure only In Witness whereof I the said William Archer have hereunto sett my hand and seal this first day of May Anno Domini 1718 And in the fourth year of the reign of our Sovereign Lord King George Sealed and delivered being first stamp'd with a Treble sixpenny stamp in the presence of

The document is not signed, sealed, or witnessed, but is surmounted with three impressed stamps of sixpence each, and is engrossed on the first page of a full sheet of hand-made foolscap paper.

W. H. SMITH, Major-General.

Lindum Terrace, Lincoln.

By the game laws as they existed in the last century no one could legally enjoy the pleasures of game slaughter except persons who had a hundred a year in land, lords of manors, and the gamekeepers appointed by the latter. There were, however, then, as now, not a few landless men who fervently desired to amuse themselves by killing things, and it was a common practice of lords of manors to give such persons nominations as gamekeepers. I have heard my father say that his father told him that in the part of the country where he lived these nominations were very common. He himself had a gamekeeper of this class, who was a younger son of a gentlemen who represented one of the oldest races in the shire.

The sporting privileges connected with manors induced many persons to endeavour to impress the public with the notion that their estates were manors, when every antiquary knew them to be nothing of the sort. I could name two of these false manors within a few miles of my own home. One of them has been decided to be such by a court of law.

If EBORACUM can meet with a last century copy of Burns's 'Justice,' and will read what he finds under the title "Game," he will find a full explanation of the law as it then stood.

A LORD OF A MANOR.

By deed dated Aug. 26, 1774, signed and sealed, Thomas Tanner, D.D., of Hadleigh, co. Suffolk, lord of the manors of Redsham, Ilkeshall, Ellis, and Strattons, in the same county, appointed as gamekeeper of those manors the Rev. Edward Holder, of Barsham, in the same county, a person qualified by law to take and kill game. He is to kill hares, pheasants, partridges, and all other game, according to the game laws; to take and destroy all hays, nets, snares, &c., used by unqualified persons; and also all guns, greyhounds, spaniels, setting-dogs, and lurchers found within the manors in the custody of unqualified persons. (Tanner was Rector of Hadleigh, and died in 1786, 'Top. and Gen.,' i. 156.) Sometimes a claimant asserted his right to the lordship by appointing a gamekeeper (Burton and Raine, 'Hemingbrough,' p. 248).

W. C. B.

PROVERB (7th S. xii. 188).—The earliest passage in which I have found "To strike while the iron is hot" used in English occurs in 'The Proverbs of John Heywood,' 1546, p. 11 reprint, 1874:—

And one good lesson to this purpose I pike
From the smith's forge, when th' iron is hot, strike.

This proverbial expression is employed by Bird-lime, in Decker and Webster's 'Westward Ho,' II. ii.: "Which worshipful vocation may fall upon you, if you'll but strike whilst the iron is hot." For earlier uses in French cf. M. Le Roux de Lincy's 'Proverbes Français,' vol. i. p. 68, ed. 1859.

F. C. BIRKBECK TERRY.

Palgrave, Dies.

The earliest reference in English literature to this proverb with which I am acquainted is the line in Chaucer's 'Troilus and Cresseide':—

Felt the iryn hote, and he gan to smyte.

Lib. ii. st. 178.

GEO. L. APPERSON.

Wimbledon.

FREEMASONS' CHARGE (7th S. xii. 165).—There is some reason to suppose that "an'ena" may possibly be a corruption of *amendable*. In a MS. of the time of James II. there occurs:—

"Every man that is a mason take good heed to these charges (wee pray), that if any man find himselfe guilty of any of these charges, that he may amend himself."—Preston's 'Illustrations of Masonry,' Lond., 1793, p. 36. This is not very unlike "He yt shall be made mason to be an'ena within al sides" (p. 165). Previously to seeing this I thought of *amenable*.

ED. MARSHALL.

AUTHOR OF BOOK WANTED (7th S. xii. 168).—Edward Jerningham's 'Poems' (published in two

volumes, 12mo., Lond., 1796), contain 'The Nun; or, Adelaida to her Friend,' a poem of thirty-five stanzas, and 'The Nunnery,' a poem of twenty-four stanzas, which is designated (in a foot-note) a supplement to 'The Nun.' The latter, being a very close imitation of Gray's 'Elegy,' is obviously identical with 'The Nunnery' of MR. BUCKLEY's query. But the final stanza of the original 4to. edition, which he quotes, is absent from the collected 'Poems.' Whether it appeared in the previous (presumably first) edition, in three volumes, I cannot say. C. K.
Torquay.

SIR-RAG (7th S. xii. 29, 132, 211).—For more than thirty years I have known the title "Sir-Rag" and the saying "Chief cork and bottle-washer" to be in common use among workmen and servants, and have heard both hundreds of times. I first heard them among the servants of a large old-fashioned inn on a coaching road in the Midlands, where, among the staff of upwards of twenty—house and stables—there were Wellers, senior and junior. MR. ALLISON is wrong in saying that I have made a slight mistake. He, with others probably, does not understand the social gap there is between the cook in such an inn and the maid, man, or boy who washes the corks and bottles. There was more cork and bottle washing in such inns then than now; and the servants would never place the cook—the chief woman in the house—in the same box with drudges of the kitchen. There was a song much sung among inn servants and stable boys in the time I am writing about, of which I remember only part of the chorus:

Chief cork an' bottle washer,
Captain of the waiters;
Stand upon your head,
While I peel a bag o' taters!

THOS. RATCLIFFE.

Workop.

MAW FAMILY (7th S. xii. 188).—The Maw family has been resident at Epworth and in other parts of the Isle of Axholme for the last three centuries, at least; but the historians of the isle appear to have been unable to obtain any information as to its origin. Archdeacon Stonehouse says ('Hist. and Topography of the Isle of Axholme,' London, &c., 1839):—

"The family name of M'Coglan is, in Irish, beautifully abbreviated into Maw, and hence some persons have supposed that this family came originally from Ireland; but I think it more probable that Maw is an abbreviation from Mowbray, and that the present Maws are descended from some minor branch of that ancient and honourable family, the original progenitor of which was enfeoffed by the owners of the soil [the Mowbrays] with considerable freehold property."

This ingenious supposition will, I presume, hardly commend itself to more modern etymologists. Canon Bardsley derives the surnames

Maw, Mawson, Makin, &c., from Matilda (Maud); others have referred them to Mary; and since Stonehouse's guess as to the origin of the family depends entirely upon his derivation of the name, I am afraid it is not worth much. For further information as to the history of the family since 1561 your correspondent should see the history quoted above, pp. 430-4. C. C. B.

SURVIVAL OF DRUIDISM IN FRANCE (7th S. xi. 305, 452, 498).—Referring to this subject, I should like to ask for information concerning a Breton poem, translated by M. de Villemarqué in his 'Barzaz-Breiz.' It is called 'Ar Rannou' ('The Numbers'), and is a dialogue between a Druid priest and a pupil, in the course of which the Druid gives instruction in matters of faith, ritual, science, and history. M. de Villemarqué says that in certain districts of Basse-Bretagne the poem is still popular, and mothers chant to their children, without understanding it, the mysterious poem which the Druids taught their ancestors. He had himself heard it. The poem alludes to Cæsar's conquest of the Veneti and the breaking up of the power of the Druids. Can any one tell me what is the probable date of this poem? Is the dialect archaic? There is much in the verses that is very obscure. What is symbolized by a curious passage, in which a wild sow with five young ones calls children under an apple-tree, where the wild boar waits to give them a lesson? I believe this is a not uncommon symbol in early Celtic poetry, and shall be obliged to any of your readers who will explain it. There are many other points that require elucidation, and perhaps some one will throw light in your columns upon the more obvious difficulties. Is the poem translated by Mr. Tom Taylor in his 'Ballads and Songs of Brittany' (Macmillan, 1865)? C. J. BILLSON.
Clarendon Park, Leicester.

WHITSUN DAY (7th S. xi. 506; xii. 108, 233).—At the last reference MR. C. A. WARD says that "we have the word *whitsul*." Where, pray, does it occur? Let us have the reference for it. And, after that, let us have the reference for *Whitsunday*. I believe both forms to be wholly unauthorized; and I do not see how the process of inventing forms can be justified.

WALTER W. SKEAT.

HANKEY PORTRAIT: FULHAM TRANSCRIPTS IN THE BISHOP OF LONDON'S REGISTRY (7th S. xii. 197).—MR. STOCKEN, while stating that "more particulars of the father of Sir John Barnard would be welcome," is apparently of opinion that these might be found in "certain Fulham transcripts in the Bishop of London's Registry in the Record Room at St. Paul's." The Fulham parish registers, in which I am myself interested, do not go back further than the year 1685; but I have some

recollection of having heard that transcripts of earlier registers are still in existence. Probably MR. STOCKEN refers to these; and, if so, I should be much indebted to his courtesy if he would inform me whether he knows for certain of the existence of these transcripts, whether they are at all complete, and how far back they reach. LAC.

NURSERY RHYMES: 'THE OLD CARRION CROW' (7th S. x. 282, 489; xi. 169, 232, 297, 377).—If not too late, I should like to give a version of this song which differs slightly from that given by your correspondents. It is, I believe, from a Welsh source, as the boy who used to sing it when I was at school, a quarter of a century ago, came from South Wales. So far as I can remember, it is as follows:—

An old carrion crow sat upon an oak,
Fol-diddle-ri-do.

An old carrion crow sat upon an oak,
Watching a tailor cutting out a cloak,
Me-i-yo. The old carrion crow went "Caw."

"Oh, wife, wife, wife, bring my arrow and my bow,"
Fol-diddle-ri-do.

"Oh, wife, wife, wife, bring my arrow and my bow,
That I may shoot this old carrion crow,"
Me-i-yo. The old carrion crow went "Caw."

The tailor shot, but missed his mark,
Fol-diddle-ri-do.

The tailor shot, but missed his mark,
And shot his old sow right dab through the heart,
Me-i-yo. The old carrion crow went "Caw."

"Oh, wife, wife, wife, bring some treacle in a spoon,"
Fol-diddle-ri-do.

"Oh, wife, wife, wife, bring some treacle in a spoon,
Or else my old sow will die very soon,"
Me-i-yo. The old carrion crow went "Caw."

(I am not sure whether another verse comes in here or not.)

The old sow died, and the bells did toll,
Fol-diddle-ri-do.

The old sow died, and the bells did toll,
And the little pigs squeaked for the old sow's soul,
Me-i-yo. The old carrion crow went "Caw."

J. S. UDAL.

Fiji.

- (7) KURROGLOU (7th S. xii. 187).—Some of the ballads about Kurruglou and his improvisation will be found in 'Specimens of the Popular Poetry of Persia,' orally collected and translated by A. Chodzko, which was published by the Oriental Translation Fund in 1842. Longfellow has made one of them the subject of a poem.

WILLIAM E. A. AXON.

WRECK OF THE ROYAL GEORGE (7th S. xii. 128).—There is a good engraving of the capsizing of the Royal George in a little book entitled 'A Narrative of the Loss of the Royal George at Spithead, August, 1782,' published by S. Horsey, sen., Portsea. My copy is the eighth edition, 1848, and is "bound in the wood of the wreck," as

printed on the title-page. The plate is signed "London: J. & F. Harwood, 26, Fenchurch St., Feb. 2, 1842," and represents the Royal George, thrown over on its side and sinking, surrounded by the other vessels of the fleet. Other plates show the figure-head of the Royal George, the diving operations, &c. F. A. EDWARDS.
5, Rivercourt Road, Hammersmith, W.

'JOHN GILPIN' (7th S. xii. 206).—

"He sent the poem ['John Gilpin'] to his friend Unwin, who replied that it made him 'laugh tears,' and requested permission to publish it. Cowper consented, with the single reservation of his name, and on the 14th November [not April], 1782, it made its appearance in the columns of the *Public Advertiser*. It was slowly but surely making its way to popularity when Henderson, the celebrated actor, began to amuse the public with recitations delivered at Freemasons' Hall. His attention was directed to 'John Gilpin' by Mr. Richard Sharp, better known by the title of 'Conversation Sharp.'—From John Bruce's Memoir of Cowper, prefixed to the Aldine edition of Cowper's 'Poetical Works,' 3 vols., 1865.

JONATHAN BOUCHIER.

In the Aldine edition of Cowper's 'Poems' there is the following note with reference to 'The Diverging History of John Gilpin':—

"'Poems,' 1785, ii. 343. Written in October, 1782, and first printed in the *Public Advertiser* of 14th November, in that year. See Cowper's letter to the Rev. W. Unwin, 4th November, 1782, and those to Mr. Hill, 13th and 20th February, 1783."

Which date is right,—April 14 or November 14?
F. C. BIRKBECK TERRY.

BAIN MARIE (7th S. xii. 228).—Surely this has nothing to do with the Virgin Mary! In plain English it means "Molly's Bath," the cook's bath. Similarly "Marie-Salope," a mud-barge, cannot possibly refer to the Virgin Mary, and *marionnette* is from *Marion* = *Polly* or *Molly*.

E. COBHAM BREWER.

Litré says this:—

"On a dit que *bain-marie* [*marie* spelt with a small letter] était une corruption pour *balneum marie*, bain de mer, mais c'est une erreur; *bain-marie* se trouve dans un texte du XIV^e siècle, et *balneum marie* dans Arnaut de Villeneuve qui est du même temps; il ne peut donc y avoir de corruption. *Bain-marie* aurait été ainsi dit, par allusion, à cause de la douceur de cette manière de chauffer."

DNAEGL.

UNDERSTANDABLE (7th S. xii. 189, 237).—This word is found in Chillingworth's 'Religion of Protestants' (1638), as also is *undertakable*, and the "understanded" (for *understood*) of the twenty-fourth Article belongs to the same stage of development of our language. It would not do to say that all these words are obsolete; but neither can it be said that they are usual, still less that they are elegant. De Quincey or Macaulay knows them not, neither does Burke nor Junius. It is in its bordering on the obsolete and in the

(1) See N. & Q. 7th S. IV. 241, s.v. 'William Tell and the Apple'

fact that its derivation is Saxon that *understandable* differs from *intelligible*, which comes from the Latin.

It can have been only by a slip of the pen that COL. PRIDEAUX refers to the difference between *legible* and *readable* as one of degree so slight as a nuance, since the difference between these words is one not of degree at all, but of kind. *Legible* refers to the clearness of the characters or words, *readable* to the matter and the style of handling it. An inscription or a MS. may or may not be legible. All our novels are, I suppose, perfectly legible; but some, at any rate, are as surely unreadable.

THOMAS J. EWING.

Leamington.

AUTHORS OF QUOTATIONS WANTED (7th S. xii. 229).—

"Behold the Tiber," the vain Roman cried,
Viewing the ample Tay from Baigle's side.

This occurs as the motto at the head of the first chapter of 'The Fair Maid of Perth.' It is there marked "Anonymous." Knowing the mystery that attaches to some of Scott's mottoes, is it too much to assume that he himself was the author? My father was severely attacked by a local critic for permitting Scott's charming description of the view of Perth from the "Wicks of Baigle" to pass unchallenged, in an article on Sir Walter which he contributed to a Perth newspaper, because, his critic asserted, "He must have known that Perth cannot be seen from the 'Wicks of Baigle.'" My father's answer, too long to quote here, will be found by the curious in chap. xi. of his book, 'Perthshire in Bygone Days.'

J. DRUMMOND.

The stanza is placed as a heading to the first chapter of the 'Fair Maid of Perth'; and although Sir Walter Scott wrote "Anonymous" after it, there can be no doubt that it is his own rendering of the "Ecce Tiber!" story.

HERBERT MAXWELL.

As late a rosy wreath, &c.

Obviously a translation, but I know not whose, of Anacreon's Sixth Ode. I thought it was Moore's; but it is not. It is very like him, at any rate.

C. F. S. WARREN, M.A.

Miscellaneous.

NOTES ON BOOKS, &c.

The Hall of Lawford Hall. By Francis Morgan Nichols, F.S.A. (Ellis & Elvey.)

To a work of this kind it is quite impossible for us to do justice in the narrow limits which we have at our command. A quarto of considerably more than five hundred pages, full from first to last of original matter, requires an amount of solid learning in the reviewer almost as great as that of the author. It is easy to say off-hand a few words of praise without even having turned over the leaves, and still easier to find fault; but justice is not a virtue which can be exercised without study and constant attention.

Lawford Hall is an Essex mansion, and Essex has not been so unfortunate with regard to its history as some other southern and eastern shires. In topographical literature it cannot compare with several of the northern counties; but when we think of the dearth there is of historical literature relating to some of its neighbours,

we are compelled to regard Essex as fortunate. The names of Norden, Morant, and Suckling, though unknown to the ordinary skimmer of light literature, are familiar to antiquaries, and there are many more, among the living as well as the dead, who have given much unrequited labour to the work of elucidating Essex antiquities. How very much remains yet to be done is made evident by the beautiful volume before us. If one place alone has called for a large volume to tell its history (and we can honestly affirm that there is not a page too much), what number of volumes would be required to give a detailed account of the villages, churches, and mansions with which Essex is studded? We may hope that the labour will be encountered some day. Mr. Nichols's volume is an excellent beginning.

In tracing the history of an old residence from pre-Norman times to the period of the Reformation many difficulties have to be encountered even now; but a few years ago, when our national records were scattered in some thirty repositories, without calendars or indexes, and in a state of disorder and dirt which it is not easy to exaggerate, such a book as this before us could not have been compiled; even now it must have been a work of great toil.

Mr. Nichols is a lover of the gentle art of heraldry. Whether blazonry be indeed, as the Elizabethan heralds insisted, the queen of the sciences we shall not pause to determine. Taken at its lowest, it is, when freed from the nonsense with which arms-painters and other traders in human vanity have encumbered it, one of the most useful of the adjuncts of history, and a mine of poetry for those who know how to use it aright. The shields which decorate Lawford Hall are a perfect chronicle of the history of the place and the families which have been connected therewith. Had Mr. Nichols done nothing except give engravings and descriptions of this interesting series of coats of arms, his time would have been very well spent. We all know the proud bearing of Plantagenet, the three lions passant guardant; but how very few could recognize the cognizances of Lacy, Bouchier, Le Breton, Martel, Hilton, and Sage. These are all here, and many more which we have not space to enumerate.

Mr. Nichols is only a herald incidentally. His work is history of the best kind—history as it gathers around a stately home, not as it presents itself in the janglings of politicians. If our people, small or great, rich or poor, are ever to know the annals of their native land, this is the way to teach it them. The reason why, as an intelligent lady once remarked to us, the various histories of England are so insufferably dull to the childish intellect is because the various incidents therein recorded have no connexion with their own lives.

Lawford Hall is happy in its associations, and still happier in having met with a chronicler who has been unwearied in tracing them. Not to mention the men of Saxon and early Norman days, whose forms are now thin and shadowy, we encounter many men of the Middle Ages on whom the imagination loves to dwell. There are Humphrey, Duke of Gloucester, the Lileles, and sundry members of the great house of Courtenay—a race which, legend apart, is one of the greatest in Christendom, and which, if we may believe the family chroniclers, has no peer but the house of Bourbon in the magnificence of its lineage. Here, too, we have the Poles, obscure in origin, but allied to the Plantagenets, and memorable for having given to England its last Roman Catholic Archbishop of Canterbury. Mr. Nichols has avoided a pitfall into which many slide by accident and some plunge deliberately. He has not flooded his pages, when dealing with latter days, with acrimonious theological disquisitions. For this we cannot be too thankful. We must add, too, that

there is a copious index, which, so far as we have tested it, we have found to be accurate.

The Development of Marriage and Kinship. By C. Staniland Wake. (Redway.)

THIS is an important work. Whether we accept Mr. Wake's conclusions or reject them, we cannot but be thankful to him for having gathered and arranged in a helpful manner so large a quantity of facts on this obscure subject. Dr. MacLennan's book on 'Primitive Marriage' opened out a new set of ideas to most Englishmen. Mr. Wake differs from the earlier author in many particulars, some of great moment, but they will always be classed together by students of this interesting but most obscure subject.

To enter upon this and kindred subjects effectively it is important to dismiss from our mind considerations as to the origin of the human family, and those kindred matters where theological considerations are involved. Whatever may be true as to our origin, on which the last word has certainly not yet been spoken, it is admitted on all sides that the remote ancestors of nearly every branch of the human family that at present exists were once savages. Whether savages have within themselves the power of rising to a higher state without contact with more refined peoples is still matter of debate. We think that they have, but it would not become us to speak dogmatically. One thing is quite certain, however, and that is, that until marriage is regarded as sacred there can be no such thing as the family, and that until the family exists man must be a mere savage, but little superior to the beasts around him.

We trust Mr. Wake's book will inspire those who come in contact with members of races which have not as yet emerged from barbarism or savagery to observe carefully and to put on permanent record the opinions and feelings of these people in relation to marriage, the family, and domestic life. They may be certain that, however trivial the details appear, they will be of permanent value to those who know how to use them.

The Genealogist. N.S., Vol. VII. (Bell & Sons.)

THE volume for 1891 of our old friend the *Genealogist* keeps up its reputation for interesting contents. In the way of visitations we have pedigrees from the Derbyshire Visitations of 1569 and 1611, edited by Mr. W. C. Metcalfe, whose careful editions of these valuable mines for family history are well known to genealogists. Parish registers are represented both by the continuation of the baptisms at Margaret Roding, Essex, 1583-1664, and of the weddings at St. Saviour's, Southwark, 1605-1625, covering the period 1610/11 to 1618, as well as by the separate publication, under the same cover but with independent pagination, of the registers of St. Mary Magdalen, Bermondsey, extending in the present volume from 1563/4 to 1588[9], though the double year is not noted in the latter case. A facsimile is given of the inseximus in 1380 of a feoffment by Roger de Widington of his manor of Widington [Widdrington], in Northumberland, in 1372, to certain trustees to uses, by way of evading the feudal law forbidding testamentary disposition of realty. Among the names in the weddings at St. Saviour's, Southwark, we notice particularly Cornwallis Blague, who was married to Alice Philipps February 17, 1617/18. Readers of the charming edition of Evelyn's 'Life of Mrs. Godolphin' brought out by the late "S. Oxon," in 1848 will remember that John Evelyn's friend, who recalled Paula and Eustochium in the evil days of Charles II., was herself a Blague, or Blague, of Broke Montague, co. Somerset, and Cleyndon, in Darent, Kent, afterwards of Horningsherth, Suffolk. We would be glad to trace the relationship of Cornwallis Blague.

BURNS'S PORTRAITS.—MR. E. BARRINGTON NASH, Chelsea Arts Club, writes:—"I am preparing for press the results of my researches into the portraiture of Robert Burns, particularly in relation to the life-size portrait of the poet by Sir Henry Raeburn, R.A., unearthed in London after (apparently) it had remained in oblivion for nearly a century. I am very desirous of discovering the whereabouts of a miniature portrait of Burns known to have been painted *ad vivum* by Alexander Reid, an artist of considerable ability resident at Dumfries. I have sought far and near for this lineamental legacy without obtaining any clue as to its present location, and shall feel greatly indebted for any information relating to it, or any supposed Burns portraits with a view to identification. A miniature with a decided Burns look about it is in the superb collection formed by Dr. Lumsden Propert. It has withal much of Reid's natural truth and expression in technique, but—alas for my quest!—the eyes are of the wrong colour, being china blue, an inaccuracy which neither fading of pigment nor artistic licence will account for. I, of course, know of the three portraits painted by Alexander Nasmyth (1. N. G., Edin.; 2. N. P. G., Lond.; 3. Auchinchrane), the two Peter Taylors, the Skirving drawing, the Miers profile, and the Hatley-Waddell presentments."

At the last meeting of the Council of the Ex-Libris Society of London seventy new members were elected, and one honorary member, M. Octave Uzanne, of Paris, editor of *Le Livre Moderne*. It was resolved that the secretary, Mr. W. H. K. Wright, of Plymouth, should communicate with the Earl Marshal of England, the Duke of Norfolk, requesting him to accept the office of President of the Society. Part IV. of the *Journal* contains a long article on 'Bookplates,' by M. Uzanne, with numerous illustrations.

Notices to Correspondents.

We must call special attention to the following notices:

On all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

We cannot undertake to answer queries privately.

To secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

GEORGE HATCHELL, Rifle Depot, Winchester ("The Birkenhead").—The steamship so called was wrecked off the Cape of Good Hope, February 25, 1852. It had on board 450 troops, who, after seeing the women, children, and sailors on to the boats, went down with their officers, giving three cheers. We know of no account of the act of supreme and touching heroism other than is supplied in the newspapers of the date. T. W. Robertson wrote a drama on the subject.

A. RAPHAEL, Stockholm ("The City of Dreadful Night").—This poem is by a second James Thomson, a poet who died a few years ago.

NOTICE

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 22, Took's Court, Currier Street, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

LONDON, SATURDAY, OCTOBER 10, 1891.

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Notes.

THE LORD OF BURLEIGH AND SARAH HOGGINS.

(Continued from p. 223.)

Before the licence could be obtained for the marriage that took place in Bolas Church between John Jones and Sarah Hoggins (mentioned in my previous paper) certain formalities had to be gone through. Accordingly on April 4, 1790, "Mr. Jones" attended before a surrogate at Wellington, the nearest town to Bolas, and made the following affidavit:—

"At Wellington, the 4th day of April, 1790, before the Rev. J. Roche, A.M., surrogate, on which day appeared personally John Jones, of the parish of Bolas Magna, in the county of Salop and diocese of Lichfield and Coventry, yeoman, and being sworn on the holy Evangelists, made oath as follows (to wit), that he is of the age of twenty-one years and upwards and a bachelor, and intends to marry Sarah Hoggins, of the parish of Bolas Magna, in the county of Salop and diocese aforesaid, spinster, aged seventeen years and upwards, not knowing or believing any lawful let or impediment by reason of any pre-contract, consanguinity, affinity, or any other lawful cause whatsoever to hinder the said marriage, whereof he prays a licence to be granted to him to solemnize the said marriage in the parish church of Bolas aforesaid, in which said parish of Bolas Magna the said John Jones also saith that he the said John Jones hath had his usual abode for the space of four weeks last past. At the same time appeared personally Thomas Hoggins, of Bolas Magna, in the county of Salop,

and made oath that he was the lawful father of the said Sarah Hoggins, the minor above mentioned, and that he was consenting to the marriage with the said John Jones."

Afterwards a bond was given by the intended husband and a surety to the vicar-general of the diocese, the condition of which, shortly stated, was that if thereafter there should not appear any lawful impediment to the marriage by reason of any pre-contract, consanguinity, affinity, or any other lawful cause whatsoever, and if neither of the parties should be of any better estate or degree than had been sworn to in the affidavit, then the bond should be void. It is not a very pleasing feature in the case that Thomas Hoggins was allowed to pledge himself to the truth of this affidavit in the sum of 500*l.*, probably more than he was worth.

It is impossible to reconcile the statements in this affidavit with the facts. The real name of the intended husband was not John Jones; he was not a yeoman; he was not a bachelor; and far from there not being any other impediment to the intended marriage, there was then existing the very substantial impediment of a living and undivorced wife. Some few years later on, when the whole country-side would be ringing with the news that Sally Hoggins, the farrier's daughter, had become a countess, and that Mr. Jones, her husband, suspected, with or without reason, of being a highwayman, was not a highwayman, but a peer of the realm, it would be interesting to know whether any reference was ever made to these papers to ascertain in what names and in what manner the licence had been obtained. If ever there was a case where a bond of this description ought not to be allowed to remain a dead letter, this was that case.

Previous to my discovery of these papers in the Lichfield registry it had not escaped me that if by any possible chance the officiating minister at Bolas had made a mistake in filling in the date of this marriage in his register by omitting the word "one" after "ninety," my conclusions would be upset. I had, however, made this point quite sure by ascertaining that the marriage immediately following that of John Jones and Sarah Hoggins was also dated in 1790 (June). These Lichfield papers now set the question of date at rest, though quite recently (since the publication of my first paper) I notice the Bolas marriage is still persistently set down as having taken place in October, 1791.

When Mr. Jones had obtained this licence and had gone back with it to Bolas to arrange for the marriage, which took place nine days afterwards, did he disclose to Sarah Hoggins and her parents that he was passing under a false name and had a wife living? If he did the offence of bigamy would be greatly lessened (and until my dates and conclusions are shown to be erroneous I shall con-

tend the Bolas marriage *was* bigamous), for the gravamen of that offence is the fraud and deception practised on the second wife. If the second wife knew of the existence of the first, and still consented to go through an empty form of marriage, which would make her a wife only in name (and in fact to become his mistress), she would show herself a very commonplace character indeed, utterly unworthy to be sung by any poet; but she would not be injured; and as the first wife, from her own misconduct, would not be considered to have any feelings of her own capable of being hurt, no one would be injured (except, perhaps, the parents). But in my opinion Mr. Jones did nothing of the sort, but kept the existence of the first wife a dead secret—in other words, that Sarah Hoggins and her parents were deceived. This certainly does not make us take a very romantic view of the character of the Lord of Burleigh. In extenuation I think it possible he might have believed (though as a member of Parliament he should have known better) that there was time between April and the end of the then running session to get his Bill of divorce through the House; and if he had, the Bolas marriage might *perhaps* have been covered by it. I do not know, however (and it is beside the question), how far a private Act for divorce could take the benefit of the fiction which attached to public Acts (though I have conceded it), for it certainly seems odd that a marriage distinctly illegal in April should be made legal by a Bill passing in June, simply because a fiction makes it revert back to the first day of the session, say January; but, as Lord Holt says, Acts of Parliament can do several things that look pretty queer, and this would be one of them. If Mr. Jones, however, did entertain the hope of running his Bill through that session, it would be shattered when, on June 10, 1790, Parliament rose, or rather was dissolved.* This threw all the divorce proceedings over to the next session, which did not commence until November 26, 1790. It is a pity, for Mr. Cecil's peace of mind and reputation, that he did not postpone his marriage until after that date.

When "Mr. Jones" found, from the dissolution of Parliament in 1790, that his chances for that session were gone he was in rather an unpleasant predicament, as he had committed bigamy, and bigamy was a felony which carried with it some very unpleasant penalties indeed, even in those days, when benefit of clergy was allowed. Between April, 1790, and October, 1791, he was in imminent danger, if the Bolas marriage got about and his retreat were discovered, of being prosecuted for felony. It was by no means an imaginary danger either, especially in one quarter—the House of Lords. In the next session he did, in point of

fact, obtain his divorce and power to marry again from Parliament, having, however, previous to the presentation of his petition to the House of Lords, taken the law into his own hands and married his second wife. Now this undoubtedly would have been considered by the House a very great contempt, and if known in time would certainly have prevented his divorce Bill passing (What would have become of Sarah Hoggins then?); for the conduct of a husband seeking divorce was always very carefully examined and criticized. If, therefore, the second marriage had been discovered when it was too late to throw out the Bill, I think it extremely probable a prosecution for the felony would have been ordered; and I believe Mr. Cecil feared this himself. When, therefore, we read, as we do, of his hiding himself about this time away from all his friends in his own station of life, and being quite lost to them for some two or three years, all on account of the misconduct of Emma Vernon, I think the fact can (for a large portion of the time at least) be otherwise accounted for. After the second marriage the danger would be lessened, as, no one having (as matters turned out) been injured, there would be less fear, if not of a prosecution, at least of a conviction, and—what is of much more importance—much greater chance of obtaining his pardon, as Beau Fielding did, who stood his trial for the same offence with his pardon in his pocket. On succeeding to the peerage he would practically be quite safe, for his privilege as a peer would save him. Has it really, then, after all, come to this—that the Lord of Burleigh, the hero of the romantic marriage sung by the Poet Laureate, was actually a criminal hiding from justice, fearing some morning to feel the clutch of the Bolas constable on his shoulder, and in danger of having to take his trial at the Shrewsbury Assizes for felony, and of being burnt in the hand?

Since I wrote my last paper the present owner of Burleigh Villa (which has swallowed up in one of its corners the little cottage which Mr. Jones built), Mr. Taylor, himself one of the oldest inhabitants, and successor to his father, who resided in the neighbourhood for many years, and who knew all the parties well, has kindly furnished me with the following particulars concerning it. At the time of the marriage, 1790, the greater part of the parish of Bolas was the property of a family of the name of Tayleur. Mr. Jones had made himself on friendly terms with Mr. Tayleur, sen., the then owner, who was also the rector and the clergyman that married him. The land, or a large portion of it, being wild and open waste, Mr. Jones, with Mr. Tayleur's assent, built on the remote portion of the common a snug little cottage (it could scarcely be called a house), and enclosed some land, his entire holding being about eight acres. There he took up his abode. The land being of very trifling value,

* In 1790 Parliament rose on June 10, and the dissolution was on the next day, by proclamation.

there does not appear that there ever was any conveyance or lease of it from Mr. Tayleur to Mr. Jones; the latter simply squatted on it. It was this residence, no doubt, in such a remote district, yet with a high road adjacent and convenient, that gave rise to the suspicion that Mr. Jones was a highwayman. His intimacy with the rector grew, and Mr. Jones stood godfather to one of his children. When Mr. Jones succeeded to the peerage and was leaving the village, he made the house and ground over to his godchild; and it was for this godchild, Mr. Tayleur, the son, that the additions to the house were made, with a view to his living in it himself; but he died before he came of age. There being no other son, the whole property, on the father's death, descended to his four daughters as co-heiresses, and was eventually sold, the father of the present owner purchasing one of the daughters' shares, which comprised (with other property) the cottage in question. This is the simple history of the property, and it will be seen that it exactly agrees with the parish rate-books, where the Rev. Mr. Tayleur succeeds the Earl of Exeter as occupier. There is no relationship between the two families of Taylor and Tayleur, but a distant connexion.

This account puts Mr. Jones, in his relations with his neighbours at least, in rather a more favourable light; and one is anxious, from love for the Lord of Burleigh, to make the best of him. I am inclined to think that, as a result of this intimacy with the rector, the latter was taken into confidence, and that it is in a good measure owing to his assistance and advice that the second marriage, of October 3, 1791, came about. Still, it is a feature in the case not altogether creditable to the husband, that, after the divorce was obtained and the way was clear for the second marriage, four months were allowed to pass before it took place—a period which, as the birth of the eldest child shows, it is a pity was not utilized. After this for a little over three years Mr. and Mrs. Jones continued to live in this little cottage. What Mr. Jones's movements and doings were at this time we have little or no knowledge. Probably (the distance not being great) he kept himself in touch with his uncle at Burleigh House, and his absences (after his law business was disposed of) might easily be accounted for in that way. I think it is not unlikely that this portion of time was the happiest in the life of the peasant countess.

In the above and in my previous paper I have put forth from original documents whatever I can find relating to the story forming the groundwork of 'The Lord of Burleigh,' one of the most pleasing and touching poems from the Poet Laureate's pen. I fear there will be found in the case, so far as the actual marriage is concerned, very little romance. But the real romance is not touched by what I have written; that is to be found in the life of the vil-

lage maiden after the news came to the little cottage at Bolas, somewhere about Christmas, 1794, that she had become the Countess of Exeter. According to my theory, she knew all about her future prospects at the time of the second marriage, October, 1791; and I think so still. But the actual fact, the realization of those expectations and prospects, would be a very different thing. The young girl, not yet twenty-one, who had probably never been further from her village home than the market town of Wellington, or seen any building bigger than its parish church, the farrier's daughter, the yeoman's wife (as she thought herself),

Born in a cottage, in a cottage bred,
In a cottage living, from a cottage wed,

would have to go to take up her abode at Burleigh House, one of the most noble and most stately of our country palaces. This is the romance, which no petty deception connected with her marriage can destroy. I think it improbable that she did this *at once*, for the reason I gave in my previous paper, that the Earl of Exeter continued rated for the Bolas cottage for some years afterwards. There, for some few months at least after her accession to her great estate, I think she still continued to live. The story of the Poet Laureate, that she went from the village after the marriage "straight away" to Burleigh (apparently on foot), visiting the houses of the great noblemen on her journey, all on the same day, is, of course, utterly and totally incorrect; there is not a particle of fact about it. Of the actual journey itself, the removal from the old home at Bolas, and the arrival at Burleigh House; how she was received in her new station of life; and how, to use a homely but expressive phrase, she "got on" with those of her new rank, unfortunately we know nothing. I am in hope that in the letters and diaries of those who were her contemporaries something may be found to throw light on this point. An aunt of her husband's married into a well-known Lincolnshire family, with which it is no stretch of imagination to say the Poet Laureate's father was most probably acquainted, and from this source information might have been obtained on which Lord Tennyson has based his statements as to the latter years of her life. It would be pleasing to be able to believe that in reality as well as in the poem the village maiden *did* become a noble lady, and that her people loved her much, and, above all (though we may have some misgivings on the point), that the Lord of Burleigh *was* to her that gentle and affectionate consort which the Poet Laureate makes him appear. But as to *facts*, I can find nothing. The register of the names of ladies presented at Court does not extend back beyond the commencement of the present reign. In all the volumes of the 'Annual Register' (generally a mine of information) comprising the years from her succession to the title to her death no mention is made

of her; neither the birth of her youngest child nor her own death in consequence of that birth is alluded to. And when the marquis himself, as he then was, the Lord of Burleigh of the poem, dies in 1804, and a column and a quarter of obituary notice is given to him, his romantic marriage with his second wife (he had had three wives altogether), though the mother of the heir who succeeded him, is passed over practically without any notice, all that is given to her being a couple of lines of small print, in which she is referred to as Miss Higgins.

W. O. WOODALL.

Scarborough.

P.S.—I wish to take the opportunity of correcting one or two slight errors in my previous paper, which passed owing to my not seeing the proof in time. The age of "John Jones" at his marriage in 1790 was thirty-six, not thirty. Instead of the first child, Sophia, being "born" Feb. 23, 1792, it should be *baptized*. I understand this child (unless it were another child of the same name) was baptized again at Burleigh House on June 25, 1795, which shows how untrustworthy registers of baptism are to prove age. Instead of the countess dying within "fourteen days" of the birth of her youngest child, it should be *within eighteen days*. I trust it is not necessary for me to say that at the time of writing my first paper I had not seen the documents in the Lichfield registry; if I had, I should not have "assumed" the father's consent to the marriage, but stated it as a fact. I think it right to remark, as I drew an inference from the absence of the father's signature to the register of the marriage, that to the formal consent filed at Lichfield he fixes his mark. It is not, however, the ordinary cross of an illiterate man, but looks very much like the initial "H" of the word Hoggins, written either with a disabled right hand or with the left. I happened to have a tracing of the signature of Thomas Hoggins with me when at Lichfield, and on comparing the two this seemed to me scarcely to admit of a doubt.

The place of their (second and) legal marriage, October 3, 1791 (inquired for by Mr. WOODALL in his most interesting article on the above) was the church of St. Mildred, Bread Street, London, as is stated in the 'Complete Peerage' (Bell & Sons) *sub* "Exeter." It may be observed that the birth of Sophia, on February 23, 1792, followed somewhat rapidly thereon. The bridegroom of 1790 and 1791 was, however, not so young as thirty, as he was born March 14, 1754, at Brussels. He married Miss Vernon as early as May 23, 1776, at St. George's, Hanover Square. May I ask if Mr. WOODALL knows the name of Sarah's mother, or has the date and place of her marriage with Thomas Hoggins?

G. E. C.

The marriage with Sarah Hoggins was solemnized in the parish church of St. Mildred, Bread Street,

in the City of London, October 3, 1791 (G. E. C., 'Complete Peerage,' 1890, vol. iii. p. 301). The annexed extracts from contemporary sources will form an interesting addition to the preceding account:—

"1776, May 23, Henry Cecil, Esq., B., and Emma Vernon, S."—Register of Marriages of St. George, Hanover Square, co. Middlesex, vol. i. p. 265, Harl. Soc., 1886.

"Oct. 4. Hon. Henry Cecil (nephew to the Earl of Exeter), to Miss Higgins."—*Gentleman's Magazine*, 1791, vol. lxi. part ii. p. 983.

"Oct. 13. Rev. Wm. Sneyd, to Miss Emma Vernon, dau. of the late Tho. V., Esq., of Hanbury."—*Gentleman's Magazine*, 1791, vol. lxi. part ii. p. 969.

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

SIR WILLIAM LOWER, ASTRONOMER.—It is not very generally known that some of the earliest telescopic observations of the moon and other celestial objects were made by Sir William Lower in Carmarthenshire. He was a friend and correspondent of Thomas Harriot, and is mentioned in the life of the latter in the 'Dictionary of National Biography,' which account, however, requires some correction. Harriot's astronomical observations remained unknown to the world until they were discovered in manuscript by the Baron von Zach at the seat of the Earl of Egmont in the year 1784. It is to be regretted that, chiefly owing to unfamiliarity with English manuscript, the Baron, when he published these observations in the *Berliner Jahrbuch*, made several mistakes, some of which passed into other works. The late Prof. Rigaud of Oxford re-examined them, gave a new version in an appendix to his 'Miscellaneous Works and Correspondence of Bradley' (1832), and some corrections and additional information in a "Supplement" issued the following year (1833).

The MSS. contain observations also of Sir William Lower sent by him to Harriot. Some of these were made in 1610 with telescopes which he calls "cylinders," and "perspective cylinders"; but they include also observations (not, of course, telescopic) made in 1607 of the famous comet which, after its return in 1682, acquired the name of Halley's Comet, from that astronomer's prediction of its subsequent return in 1759. Baron von Zach erroneously attributed these observations to Nathaniel Torporley, and the error is copied in Carl's valuable 'Repertorium der Cometen-Astronomie.' The baron also mistook the place where they were made, which he took to be in Devonshire—apparently because the comet was first seen by Lower at Ilfracombe, then called Ilfordcombe, or rather whilst in a boat in which he had just embarked from that place for South Wales—whereas they were really made at Mount Martin, near Kidwelly, on the coast of Car-

marthenshire, where he had acquired some property through his marriage. Another mistake fallen into by Von Zach was the place of residence of Harriot when Lower sent him these observations. He calls it Sion College, which was not built until some time after Harriot's death. It was really Sion House, near Isleworth, where his patron, the Duke of Northumberland, allowed him to reside. The name of the estate or farm at Kidwelly where Lower made his observations of the comet (with a cross-staff used for measuring land) was Traventi. In the 'Dictionary of National Biography' these observations are attributed to Harriot.

Sir William Lower belonged to a Cornish family of St. Winnow, in that county. He was returned M.P. for Bodmin in 1601, was knighted at Theobalds in 1603, and died in 1615. One of his nephews, also called Sir William Lower, Knt., supported the royal cause in the Civil War, afterwards escaped to Holland, and wrote several dramatic poems whilst there during the Commonwealth in England. He died in 1662.

Mr. Dunkin, F.R.S., printed copies of three of the eight letters from the first Sir William Lower to Harriot in a collection of old scientific letters, edited by J. O. Halliwell (afterwards Halliwell-Phillipps); and his son, Mr. E. H. W. Dunkin, gives several particulars respecting him in his book on the 'Monumental Brasses of Cornwall.' I was led to the inquiry by a letter from Mr. Arthur Mee, of Llanelly, Carmarthenshire.

W. T. LYNN.

Blackheath.

BOWYER OF LEIGHTHORNE BARONETCY.—The proceedings upon the composition of Sir Thomas Bowyer, of Leighton, Sussex, Bart. (see 'Calendar of Comm. for Compounding,' vol. ii. p. 833), contains some particulars of the family of this baronet which denote a succession to the baronetcy totally at variance with the usually received accounts.

Sir Thomas Bowyer was created a baronet in 1627, and was returned M.P. for Bramber in the seven successive Parliaments between 1621 and 1640. In 1642 he was "disabled" by the Long Parliament for Royalism, and his estate sequestered. The date of his death is not given in the baronetages, but from the Bowyer pedigree in Elwes and Robinson's 'Castles and Manors of Western Sussex' we learn that he was buried February 28, 1650. By the same authority it is stated that he was twice married, his second wife dying in 1640, and that he left two sons and a daughter, his eldest son, Thomas, predeceasing him in 1634, leaving a son, James, who is stated to have inherited as second baronet upon the death of his grandfather.

On February 27, 1644, Sir Thomas Bowyer petitions the Committee for Compounding. On

May 17, 1650, his executors—Thomas Bowyer, merchant, Thomas Payne, and Henry Bowyer—beg allowance of the title to certain of his estates, stating that "Sir Thomas died six weeks ago, leaving a wife and thirteen children." On July 12, 1650, "Sir T. Bowyer, Junr., the son," begs and is granted one-fifth of the sequestered estate. On November 6 following "Ame, widow of Sir T. Bowyer," begs for her dower, "she having been married before the war," and on February 19, 1651, "she complains that she and her son James were omitted in the order granting one-fifth to Sir T. Bowyer, her son-in-law [step-son?]."

From these extracts from the proceedings before the Committee it will be evident that Sir Thomas Bowyer, the first baronet, left a widow, who must have been his third wife, to whom he was married between 1640 and 1642, and that, so far from his eldest son Thomas predeceasing him in 1634, he survived his father, and inherited the baronetcy. The name of the wife of this younger Sir Thomas is nowhere given, and one is almost inclined to believe that he died unmarried, possibly not long after 1650, and that he was succeeded not by his son, but by his half-brother James, the only son of his father by his third wife. It is obvious that if Sir Thomas, first baronet, left thirteen children behind him, he must have had a very numerous family, most of whom, it is equally clear, must have died early, or the baronetcy would not so quickly have come to an end. The son who died in 1634 was possibly one of these younger children.

W. D. PINK.

Leigh, Lancashire.

NICHOLAS GRIMALDE, M.A.—Though the memoir of the Elizabethan poet and translator Nicholas Grimalde in the 'Dictionary of National Biography' (vol. xxiii.) is the fullest and most accurate that has yet appeared, the following additional notes may be worth preserving:—

1. In the Lansdowne MS. Collection, British Museum, No. 2, 31, ii. 73 d, is a report to Secretary Cecil at the Savoy from Nicholas Grimalde, dated Christ Church, May 12, 1549, in answer to Cecil's inquiry concerning the state of learning and progress of the Reformation in Oxford University. It gives but a poor account of either. It is in Latin, and does not appear to have been hitherto printed or referred to, but is full of interesting observations.

2. Among the MSS. in the Bodleian, Oxford, is an acquittance for money paid to Nicholas Grimalde by Henry Syddall, Sub-Dean of Christ Church, for the stipend of his lecture, &c., dated October 3, 1550 (Hackman, 'Cat. MSS. Bod.', 1860, p. 944).

3. The MS. copy of the 'Archipropheta,' by Nicholas Grimalde, is not a mere transcript of the printed copy (Cologne, 1548). It is dated from Exeter College, Oxford (instead of Christ Church).

On comparing the two copies lately I found many small variations—in scene headings, *dramatis personæ*, and in the dialogues—and was led to conclude that a closer examination would lead to the discovery of many more. The writing is that of the sixteenth century, and is similar to that of Nicholas Grimalde in his report to Cecil. Both papers contain the same watermark. Carefully repaired worm-borings also attest the age of the paper. It would seem, therefore, to be an original autograph copy of his play by Nicholas Grimalde himself. The MS. is eight inches by five inches, in perfect preservation, acquired by George II. in 1757, small 4to., 42 pp.; the pressmark is Bib. Reg. 12 A xlv. in the British Museum.

A. B. G.

ELEGY ON LORD BYRON.—Shortly after the death of Lord Byron there appeared in the *Literary Gazette* some elegies written in modern Greek, of which translations were given for the benefit of those who did not understand the originals. One of these I committed to memory, and shall endeavour to write it, although I have not seen it for some sixty-five years. I think it is worth preserving in the pages of 'N. & Q.'—

Silent are the songs of battle glory telling,

Throughout the hosts of Greece resounds the plaint of woe;

While to hear the groans from all our bosoms swelling,
Scornful from afar, exults our bitter foe.

Scarcely to our land had the friend of Hellas hasted,
Ere relentless fate had cut his vital thread;
Woeful do we mourn o'er brilliant prospects blasted;
Byron, who had raised them, is numbered with the dead.

He, against barbarians, in battle did array us,
Summoned, for Hellas, to combat all the brave,
Fate has bereft us of him, our new Tyrtæus,
Sternly consigning our poet to the grave.

Like a tree thou liest, which upon Parnassus
Once with all its beauty adorned the mountain brow,
But now, like its branches, which, when the tempest
passes,

Lie scattered o'er the earth—so stricken down art
thou!

Greece! if perhaps his glorious country chooses
With his own fathers his honoured bones to place,
Tell them—thou! tell them—Mother of the Muses!
"Helicon is Byron's truest resting-place."

Closing his ears to Love and Love's sweet stories,
Gloriously rejecting Pleasure's bondage bland;
Hither did he come for hero's toils and glories,
Raised then be his tomb in this the Hero's Land!

Y. S. M.

ALLHALLOWS, LONDON WALL.—Many of your readers are doubtless familiar with the sight of the ancient church "on the Wall" at the Old Broad Street end of London Wall, with its row of green trees, and I would strongly recommend those of them who can get the opportunity to visit it now that it has been thoroughly renovated and deco-

rated. The new rector is the Rev. S. J. Stone, who is well known for his successful labours in the poor and populous district of Haggerston for some years, and has also made for himself a worthy name in hymnology. He has taken care that the sacred edifice, so full of historical associations, shall be open daily for a few hours for private meditation and devotion. Visitors will not fail to admire the tasteful decoration of the chancel and ceiling, and the handsome painting above the holy table of Saul and Ananias; also the passages from Holy Writ on the front of the organ gallery and the unique organ itself, which is a thorough ornament. Round the chancel arch are the words "O love the Lord all ye his saints." Among the mural monuments are one to the memory of Joseph Patience, architect (with his bust), and his wife, and two specially worthy of notice, thus inscribed:

1. "Neere here lyeth y^e Body of Mr^s Ioan Bence daughter of M^r Sampson Cotton Mer^t Maryed first to M^r John Wood Merchant by whome she had severall Children all dead before her. She dyed y^e 18th of Jan^y 1684. Aged 65 years. The Wife of John Bence Esq^r."

2. "Neere to this place is buried the Body of that worthy gent: Edmond Hammond Esq^r. who departed this life the 24th of April 1642 then aged 67 years who gave by his will 150 large legacies to pious uses. In Christo mori est vivere."

D. HARRISON.

PARALLEL PASSAGE.—Lord Lytton, in 'King Arthur,' a poem the first edition of which appeared in 1849, has the following:—

The serpents hiss
On Asia's throne in Iorn Persepolis.
Book iii. st. lxxxiv.

Moore, in his 'Rhymes of the Road,' first published in 1823, has:—

Happy Palmyra in thy desert domes,
Where only date-trees sigh and serpents hiss;
And thou, whose pillars are but silent homes
For the stork's brood, superb Persepolis.

First ed., p. 113; ed. 1853, p. 451.

EDWARD PEACOCK.

THOMAS BRETT (1667-1744), NONJURING DIVINE.—This learned, pious, and indefatigable author married at Great Chart, Wye, co. Kent, September 22, 1696, Bridget (born September 25, 1677, died May 7, 1765), daughter of Sir Nicholas Toke, of Godington, in the same county, Knight, and by her had twelve children, of whom only three survived. He died March 5, 1743/4, aged seventy-seven, and was buried in the family vault in the middle aisle of Wye Church. His will, as of "Spring Grove in Wye in y^e County of Kent & Diocese of Canterbury Doctor of Laws and a Priest (though unworthy) of that sound part of y^e Catholic Church commonly called y^e Church of England established by Law," dated November 23, 1743, was proved at Canterbury, April 7, 1744, by the oaths of Nicholas Brett, the son, and Bridget Brett, widow, the relict, the executors. It may be added that a copy

of the will appears in W. H. Hart's 'Register of Lands held by Catholics and Nonjurors in the County of Kent,' Lond., 1870, p. 38, while other interesting particulars of Brett find a place in 'Dict. Nat. Biog.,' vol. vi. p. 285, and 'N. & Q.,' 2nd S. v. 513.

DANIEL HIPWELL.

FANCY SUBJECTS OF PAINTINGS.—I came the other day upon a whimsical list of these which was supplied me by an eminent *savant*. I venture to transcribe it for the amusement of readers of 'N. & Q.' It is obvious that the list may be indefinitely extended. I shall be glad to know if any collection of these absurdities is already in print, and only hope it is not too trifling for your columns:—

Siege of Troy. By Teniers.

Cats Fighting. By Claude.

The Champion of England. By Boxall, R.A.

Cleaning Fish. By Pickersgill, R.A.

Scene in a Hospital. By Ward, R.A.

The Arrest. By Constable, R.A.

URBAN.

Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

COL. CHURCHILL AND SARAH JENNINGS.—It is stated by Burke that Col. Churchill, the first Duke of Marlborough, was married to Sarah Jennings in 1678; but many persons suppose a previous marriage had taken place between these two. Can any one inform me whether such was the case; and, if so, when and where that ceremony took place?

VERULAM.

Gorhambury, St. Albans.

PROPOSED SALE OF ENGLISH CONVICTS INTO SLAVERY.—In the course of a debate in the House of Commons on the subject of female transportation, on April 7, 1819, Mr. H. G. Bennet, member for Shrewsbury, said:—

"He had no high opinion of the tender sympathies of Ministers on those subjects. He had in his recollection what passed on the subject of convicts in the year 1787, when they were first sent out; when (the House would scarcely believe it) it was proposed and discussed in the Privy Council, whether the convicts at that time should not be sold to the Bey of Tripoli as slaves. This proposition (the proposition of Lord Auckland) was considered, though, of course, rejected; but it showed how little disposed the Government were at that time to attend to the situation of the convicts."—*Hansard, First Series, vol. xxxix. f. 1441.*

Does any proof exist of foundation for this story?

ALFRED F. ROBBINS.

SIR ANTHONY BROWNE, OF COBS, GOVERNOR OF CALAIS.—This is the description given by Dugdale of the father of Anne Browne, wife of Charles Brandon, Duke of Suffolk. In the lists of

the Deputies and Lieutenants of Calais I find no such name. Was he the same person as Sir Anthony Browne of Cowdray? Dugdale makes no mention of Anne in his pedigree of Browne of Cowdray. If she were a daughter of Sir Anthony of Cowdray I presume it was that Anthony who was standard-bearer to Henry VII., and married Lucy de Montacute. But in this case Suffolk's first and second wives were aunt and niece; and this seems the more likely, since the Pope's Bull concerning his complicated matrimonial arrangements recounts that Anne and Margaret were "related in the second and third degree." Can any one settle the point of Sir Anthony's identity, and also be so good as to answer the following questions: 1. Where is Cobs? 2. What is meant by "related in the second and third degree"? 3. In what manner was Suffolk's grandmother "sister to the father of the former husband of Margaret"? Suffolk's grandmothers were Elizabeth Wingfield and — wife of Sir Henry Bruyn, and Margaret's former husbands were Sir John Mortimer and Robert Downes. I suppose Lady Bruyn is the grandmother thus indicated; but what was her maiden name?

HERMENTRUDE.

'THE NORMAN PEOPLE.'—Can any of your readers tell me the author of 'The Norman People, and their Existing Descendants in the British Dominions and the United States of America,' published by Henry S. King & Co. in 1874?

R. A. E.

'STANZAS WRITTEN AFTER A LONG ABSENCE.'—

Mary! ten chequered years have pass'd
Since we beheld each other last;
Yet Mary! I remember thee,
And thou, I think, rememberest me.

Six stanzas—then the eighth and last:—

Meantime thro' many a varied year,
Of thee no tidings did I hear;
And thou didst never hear my name,
Save from the vague reports of fame.

Can any one give me the author of the above lines?

J. D. C.

STRANGE TRADES.—Being about to publish a book on 'Queer Trades, Past and Present,' I shall be glad of early information as to the origin and meaning of any of the following curious ways to earn a living, which are copied from the recent census list: "Button-up camberel maker," "idle-back maker," "learnman-pirer," "ponty-sticker," "scratch-brusher," "spittle-maker," "bull dog burner." For any other information under this head I shall also be extremely grateful.

CHARLES ROBINSON.

[Is not a scratch-brusher one who uses a scratch-brush for putting a surface on gold ornaments?]

A PICTURE OF 'LAVINIA,' by Charles Robertson, artist in water colours, painted at Gains-

borough, circa 1812. Can any one inform me of the parentage and family of Robertson, or of that of his wife, a Miss Brierly, or of friends who patronized him in his early career as an artist in Lincolnshire?—with the object of tracing the picture, which is a missing family portrait.

M. F. ROLLESTON.

THE ARABIC CATENA.—Can any reader give me a description of this interesting series of Arabic traditions, especially with regard to a translation of any portion?

W. D. PARISH.

"LIKE STATION."—What is the origin of this phrase, which is common in the Midland counties? A Leicestershire woman, in a description of some village festivities the other day, told me that the church bells were "ringing like station."

C. C. B.

COINS.—In William Jerdan's 'Autobiography,' vol. ii. p. 26, occurs a poem entitled 'Everywhere Happy,' founded on the motto "Ubicumque Felix," which we are there informed was impressed on the imperial coins during the short rule of Napoleon I. in the Isle of Elba. Were any coins with this inscription really issued; and do specimens exist in the cabinets of collectors; or are they, like the pennies of Richard I. and the brass currency of the Emperor Otho, among coins that might have been but are not?

N. M. & A.

BELLS.—Can any of your readers learned in campanology tell me if the name of Marc le Ser is known as a bell-founder? My friend and neighbour Col. Trotter, of Dyrham Park, near Barnet, has in his possession a bell weighing 41 lbs., height 12 in., greatest width 11½ in., the inscription on which runs as follows: "Marc Le Ser heft mei ghegoten m^cLXXXIII."* There are three medallions on the sides of the bell; the largest a coin or medal of Philip II. of Spain, the legend on which is almost obliterated, but I think I can distinguish the words "Hispan Rex Archid. Austria." Another appears to be Abraham kneeling before the three angels. A third represents St. John writing his Gospel, one leg apparently resting on his eagle. The fourth is a pagan altar decked with a garland, a female figure standing on either side, and a small nude figure, of a god I suppose, standing on the altar, and holding in the right hand (and apparently in both like Fame in the Guards Memorial), a wreath over the head of the figure beneath.

HENRY H. GIBBS.

Aldenham.

STALLED: STALLED OX.—Can your readers supply me with an explanation of the term *stalled*, which is of every day use in the West Riding of Yorkshire?—*c. g.*, "I am stalled of walking, talk-

ing, or eating" is used as an equivalent for the expression "I am tired of walking, talking, or eating." Is this phrase connected with the phrase "a stalled ox," used in the Old Testament; and if so, does it, as originally used, refer to a surfeit?

F. W. M.

WHITE, FOUNDER OF THE CHOCOLATE HOUSE.—Can any reader give me information about, or a reference to White, the first proprietor of the famous chocolate house? Cunningham gives the date of the establishment as circa 1698, but no notice of the owner. The records quoted by him relate only to the club still existing.

W. B.

MEN WRITING UNDER WOMEN'S NAMES.—A few women have obtained distinction writing under men's names. Have any men, worth remembering, ever written under women's names?

W. C. B.

BELL INSCRIPTION.—The late Mr. Richard Jefferies tells his readers in 'Field and Hedgerow,' p. 24, that at Dandelion Castle, in Kent, there is a bell inscribed:—

John de Dandelion with his great dog
Brought over this bell in a mill cog.

Such a legend on a bell is passing strange. Is there not some mistake? If the bell exists, can any one tell its date?

ASTARTE.

DEGREES OF FALSEHOOD.—Who was it who said, "There are three degrees of falsehood: the first is a fib, the second is a lie, and then come statistics"?

ST. SWITHIN.

RAIN OF BLOOD.—In the *Dublin Review* for April it is stated, without any authority being given, that there has recently fallen at Missignadi, near Oppido Mamertina, in Italy, a shower of blood, which on "minute chemical analysis has proved.....to be *bonâ fide* blood, [or] at least to exhibit its characteristics" (p. 446). Can any of your readers throw light on this strange assertion?

ANON.

SUTTON.—How many places called Sutton are there in the vicinity of Liverpool?

J. H. F.

DE TOTENAI: DE TODENAI.—Was the town of Totness, in Devon, named after the Seigneur De Todenai or Toesney in Normandy, *alias* de Belvoir or Beauvoir, of the castle of that name in England? Judbâel de Mayenne, Earl of Brittany, was lord of Totness *temp.* William the Conqueror. He built Barnstaple Castle.

T. W. CAREY.

THORNTON FAMILY.—I am deeply interested in tracing the ancestry of the Thornton family, who came to the Virginia colony from Yorkshire about 1672-9. What I want specially to know is the lineage of one Lieut.-General Sir Charles Wade Thornton, who was Lieutenant-Governor of Hull

* Marc le Ser has cast me 1574.

in 1816, knighted in 1831, lieutenant-general in the British army 1846, and who died in Hull (or London) April 6, 1854. I would also like to know if the shipping records at London and Bristol for 1672-9 are preserved and can be examined.

WM. TOWLES THORNTON.

Shelbyville, Illinois, U.S.

'ZEBUNISA, AND OTHER POEMS,' 1873.—Who wrote this book; and where was it published?

T. B. M.

Portland, Maine.

"SOCIAL SILENCE" ('Marmion,' Introductory Epistle to Canto iv.).—Was Scott the originator of this phrase? I think it is usually quoted as "sociable silence."

JONATHAN BOUCHIER.

VERSES.—Can any reader of 'N. & Q.' kindly inform me if the following lines have ever been printed? They seem too good to be allowed to perish. They were addressed to a girl whose lover, a young officer of H.M. frigate *Ariadne*, then commanded by the author Capt. Marryat, had been sent home, I think, from the coast of Africa in charge of a prize schooner whose build possessed some special beauty. She was said to have been dispatched light in ballast, and was what sailors call crank. She was supposed to have perished in a hurricane with all on board. The little poem bears the signature of an officer of H.M. schooner *Pike*, then (early in the thirties) stationed on the coast of Ireland, W. H. Church. Has this name been heard of since in connexion with any literary work?

Fair ship, I saw thee bounding o'er the deep,
Thy white wings glancing with the morning ray,
And many a sparkling eye in vain did weep
For the bold hearts that steered thee on thy way;
Long days of grief have lingered into years,
Return, return, and charm away their tears.

I listen'd till the music and the song
Died on the waters as she swept along;
I watch'd her stately beauty till it grew,
A fading shadow on the distant blue,
Less and still less—the waters are alone,
Queen of the ocean, whither hast thou gone?

The wintry storm hath hush'd itself to sleep,
Yet still thou lingerest on the faithless deep.
Have calmer seas, or skies of deeper blue,
Charm'd thee to bid thine island home adieu?
Long has yon dark-eyed maiden wept in vain,
Return, return, and bid her smile again.

Long may'st thou weep, but never shalt thou see
Thy fair-bair'd mariner return to thee,
Clasp thy young beauty in a long embrace,
And read his pardon in thy happy face.
Thy gentle prayers, fair mourner, could not save,
Thy sailor sleeps within the stormy wave.

C. A. WHITE.

Preston on the Wild Moors, Salop.

OAK-APPLE DAY.—Can any one say how long ago the practice of adorning the statue of King

Charles I. at Charing Cross on May 29 with oak boughs was discontinued? My impression is that it was kept up well into this century.

J. L. FISH.

THE GREAT FROST OF 1684.—Will any of your readers kindly tell me where any contemporary account of this frost can be found, with reference to the Thames? I should also be glad of information as to printing carried on upon it in that year.

F. H. ARNOLD.

SIR ROBERT KERR PORTER, K.C.B.—Can you kindly inform me if there is any memoir or life of Sir R. Kerr Porter published? He was married to a Russian lady, and died in Russia in 1842. He was known in the early years of the century by his published travels in the East and in Sweden and Norway, as well as by being the painter of a panorama of the siege of Seringapatam and of Acre; but I cannot find any memoir of his life.

ROBERT J. LECKY.

"TO THE IMMORTAL MEMORY."—What is the meaning of this inscription, which I find engraved on some old wine-glasses? W. D. PARISH.

Selmeaton.

[Is this a contraction of the famous "Glorious, pious and immortal memory," familiar in Northern Ireland?]

Replies.

MOORE'S 'DEVONSHIRE.'

(7th S. xii. 249.)

I have this work in three volumes; but it was apparently intended to form two only. A bookseller's note on a fly-leaf calls this a "unique copy; two Maps and 89 plates and extra portraits, and 29 extra plates and original drawings by R. Brown." This gentleman has signed his drawings and contributed many marginalia, as well as considerable addenda to the list of provincialisms given by the author. The title-pages to the first and second volumes are engraved, and read as follows: "The History of Devonshire from the Earliest Period to the Present, by the Rev. Thomas Moore. Illustrated by a Series of Views drawn and engraved by and under the Direction of William Deeble. London, Published by Robert Jennings, 63, Cheapside. September 1, 1829." There is no mention of vol. i. or vol. ii. At the end of the first volume the words "End of the first volume" are printed at the end of the text on the last page. There is no such statement at the end of the second volume. But on a fly-leaf at the end of the first volume it is stated that "Title-pages, an Index, Appendix, &c., will be given at the conclusion of the work"; and, though no appendix appears, the title-pages and index are found in their proper places. It is to be presumed, therefore, that the work is complete.

The bookseller's statement respecting the "extra portraits" should rather have been that all the portraits have been added to this copy, for they have all been evidently inserted. The last of them is a rather good presentation of the famous vicar of Charles, Dr. Hawker.

The first volume (pp. 574) contains what it has pleased the author to call the 'History of Devonshire,' in four books. The second volume (pp. 908), which is, if not altogether satisfactory, much better done, is devoted to biography. The third volume, as it is called in my copy, has no title-page save a MS. one, and consists entirely of plates (views of buildings and places) of not much value. They are, I think, eighty-six in number.

T. ADOLPHUS TROLLOPE.

Budleigh Salterton.

Thomas Moore's 'History of Devonshire' was published in one volume by Robert Jennings, 62, Cheap-side, September 1, 1829. An engraved title-page describes the work as "The History of Devonshire from the Earliest Period to the Present, by the Rev. Thomas Moore. Illustrated by a Series of Views drawn and engraved by and under the Direction of William Deeble." It consists of an introduction and four books. Book i., "General Description," contains three chapters; book ii., "General History," contains two chapters; book iii., "Outlines of Geology, Physical Geography, and Natural History of Devonshire," by E. W. Brayley, jun., A.L.S., Lecturer and Tutor in the Physical Sciences in the Schools of Hazelwood and Bruce Castle, seven chapters; book iv., "Agriculture, Products, Manufactures, Trade, and Commerce," three chapters. F. JARRATT.

Among my notes I have the following:—

"The History of Devonshire. By Thomas Moore. 1829, first edition, L.P., 4to., boards, vol. i. (being all published). Title and plates on india paper, and woodcuts."

J. CUTHBERT WELCH, F.C.S.

The Brewery, Reading.

ANDRONICUS (7th S. xii. 187, 274).—I do not know what MR. LEATON-BLENKINSOPP means by saying "Greek is pronounced according to accent, not quantity." Prof. Blackie stands almost alone among English or Scotch teachers in so pronouncing it. I have no doubt that all modern Greeks agree with MR. LEATON-BLENKINSOPP; but no English people do, and we laugh at Greeks, for example, for saying *Epíros* for "*Epeirus*."

A. I. D.

BONAPARTE ON IRISHMEN (7th S. xii. 168, 211).—As an aid to those who may trouble themselves in endeavouring to reply to the above, I may state that the late David Pringle, of Wilton Lodge (not Milton Lodge), near Hawick, came home from India in 1858 or 1859. He about

that time married Miss Anderson, the then proprietress of that estate. The letter in which the curious anecdote occurs must have been written from India before 1858. It would be very interesting to know to whom the letter was written. The circumstance mentioned in the letter must have taken place before 1840, as Lucien Bonaparte died in that year, Mrs. Norton being at that time only thirty-two years of age, Daniel O'Connell sixty-five, and Sir Charles James Napier sixty-eight. It is exceedingly probable that the letter in which the anecdote occurs was written between 1843 and 1853, in which latter year General Napier died. The way in which Mr. Pringle alludes to Sir Charles leads to the belief that he (Sir Charles) was then living; had he then been dead doubtless Mr. Pringle would have mentioned him as "the late Sir Charles Napier."

I have just seen MR. J. CARRICK MOORE'S note at the second reference. The statement cannot be in any of Theobald Wolfe Tone's letters, because he died by suicide on November 19, 1798, and consequently never had any opportunity of having any such knowledge of Napoleon Bonaparte as the exigencies of the subject require. I am not acquainted with Gouverneur Morris's 'Memoirs,' so cannot say whether the statement referred to is in that book or not. Who was Gouverneur Morris? I do not find any notice of him in Vincent's 'Dict. of Biog.' (Lond., Ward & Lock). I have read scores of books treating on the life and times of Napoleon; but I do not recollect coming across any such statement.

J. C. GOODFELLOW.

Hawick, Scotland.

HERALDIC (7th S. xii. 167).—The arms and crest are those of Pigott, the impalement the well-known coat of Cope. The alliance between the two families was that of Jenny Cope with Charles Pigott, Esq., son of Robert Pigott, Esq., of Chetwynd Park, Salop. The marriage took place in 1775. She was the eldest daughter of Jonathan Cope, Esq., by his second wife Jane, daughter of Lieut.-General Francis Leighton, of Wattlesborough, Salop, widow of Capt. the Hon. Shaw Cathcart, and was granddaughter of Sir Jonathan Cope of Brewerne, created a baronet 1713.

G. L. G.

These are the arms of Pigott, co. Notts, impaling Cope, of Oxford and Northants.

E. FRY WADE.

Azbridge, Somerset.

The family of Pigott, a Nottinghamshire race, bore Sable, three pickaxes or. See Burke's 'Armory.'

EDWARD PEACOCK.

The arms referred to by SEBASTIAN are evidently of English origin, and may be assigned, I think, to the families of Pigott, of Beds, Berks,

and Bucks, and Cope, of Hanwell. In Burke's 'Extinct Baronets,' p. 131, it is stated that a Charles Pigott married Jenny, daughter of Jonathan Cope, of Brewerne, co. Oxon. The tincture of the pickaxes in the Pigott arms is usually argent; a Nottingham branch seems to have borne the pickaxes or. F. A. BLAYDES.

INFANTICIDE (7th S. xii. 206).—I think the use of the French word *infanticide* here, far from being "curiously extended," is strictly correct. It is only as a law term that *infanticide* means the murder, or the murderer, of a new-born babe (*infans-cadere*), a being that is not yet able to speak. But in common parlance *infanticide* means the murder or murderer of any boy or girl, and then it is used in lieu of *enfanticide*, the latter not being French.

DNARGEL.

WORK FOR DR. MURRAY (7th S. xii. 205).—The following extraordinary word is given in Miss M. A. Courtney's 'West Cornwall Dialect' (E.D.S.):—

"*Padnbokhrlostoithel*, spoken by fishermen in describing the peculiar model of a boat; is said to mean 'cod's head and conger's tail.'"

F. C. BIRKBECK TERRY.

THE STORK AND THE NEW-BORN CHILD (7th S. xii. 226).—Has not this belief some foundation in the old classic superstition mentioned by Ælianus, the sophist?—

"Alexander Myndius ait ciconias pariter viventes, cum ad senectum pervenit, ad oceanidas insulas profectas ex avibus in homines converti, idque pietatis erga parentes premium consequi."—'De Natura Animalium,' iii. 23.

I have no means of verifying the quotation, and give it just as I found it with all faults. According to old Schwenk, the superstition that the storks emigrated to foreign lands and turned into human beings there still survived amongst Slavonic people in his days ('Slavische Mythologie,' p. 129).

As the storks have nearly, if not altogether, disappeared from the British Islands, their duty of supplying new babies has devolved upon the doctors. But has the belief ever existed among British children?

L. L. K.

ROBERT BROWNING'S 'LOST LEADER' (7th S. xi. 208, 256).—In a letter of September 7, 1875, Mr. Browning himself answers the question:—

"I can only answer, with something of shame and contrition, that I undoubtedly had Wordsworth in my mind—but simply as a 'model'; you know an artist takes one or two striking traits in the features of his 'model,' and uses them to start his fancy on a flight which may end far enough from the good man or woman who happens to be 'sitting' for nose and eye. I thought of the great Poet's abandonment of Liberalism, at an unlucky juncture, and no repaying consequence that I could ever see. But—once call my fancy portrait Words-

worth—and how much more ought one to say,—how much more would not I have attempted to say!"—'Life,' by Mrs. Sutherland Orr, 1891, pp. 132, 133.

W. G. BLACK.

Glasgow.

AN ESTABLISHED TIDESMAN (7th S. xii. 229).—An officer attached to the Custom House who was appointed to attend upon ships till the duties on the freight were paid. They were so called because they boarded vessels on their arrival from foreign ports at the entrance of rivers, and came up with the tide. They are now known as landing-waiters.

EVERARD HOME COLEMAN.

71, Brecknock Road.

DENMARK (7th S. xii. 189).—I cannot say which is the best history of Denmark published in English, but perhaps F. P. may like to know that in 1875 Messrs. James Nisbet & Co. published

"Edda; or, the Tales of a Grandmother. History of Denmark, from the earliest ages to the accession of the Oldenburg Dynasty, A.D. 1448. Edited by Philojuvénia."

It is well printed, with a good margin to the pages and some woodcut illustrations, mostly imaginary renderings of striking scenes. In the introduction acknowledgment is made to the works of many authors, especially to Snedorff and Allen. The book is pleasantly written. It has no index.

H. G. GRIFFINHOOF.

34, St. Petersburg Place, W.

'Denmark: its History and Topography, Language, Literature, and Fine Arts, Social Life and Finance,' published a few months ago by Mr. Heinemann, may be useful to F. P.

JOHN RANDALL.

ORIGIN OF BUHL (7th S. xii. 108, 158, 255).—*Buhl* is not a modern spelling, but the old and only correct one. *Buhl* was not born a Frenchman, but was naturalized, and his letters of naturalization are still extant.

O. B.

The connexion of *Buhl* with the Boules of Blois, Tours, and Paris, is by no means proved. D.

HARCOURT OF PENDLEY, HERTS (7th S. xi. 489; xii. 73, 134).—I am happy to supply the omission pointed out at the last reference by SIGMA. Maria Jane Johnson's will was made in 1821.

JOHANNIDES.

It is worth noticing that, according to Lipscomb's 'History of Bucks,' the Harcourts at the end of the last century and at the beginning of this bore hereditary titles on both sides of the English Channel.

E. WALFORD, M.A.

Ventnor, Isle of Wight.

ETONIANA (7th S. xii. 227).—Allow me to inform ETONENSIS that I have a copy of the engraving he alludes to, and can confirm his statement that it appeared about 1850, was immediately suppressed

and attributed to Tarver. In Lyte's 'Eton College' a reduced copy is given, with Dr. Hawtrey in one position. It is there stated to be from a drawing by Herries, and this is doubtless the authority for the description in the catalogue, which I have no doubt is erroneous. The block in the collection I believe to be the old original block, which was returned anonymously either by the Marquis of Waterford or his representatives. I look forward, however, to further information on both subjects from some of your correspondents.

ETONENSIS ALTER.

BARONET (7th S. xii. 224).—This baronetcy of Earle was created, as MR. WARD says, July 2, 1629, in the person of Sir Richard Earle, and became extinct for want of heirs in his grandson, Sir Richard, fourth baronet (whose epitaph MR. WARD quotes), August 13, 1697. See Burke's 'Extinct Baronetage.'

C. F. S. WARREN, M.A.

Longford, Coventry.

Mr. Solly's 'Index,' p. 65, reports "Earle of Craglethorpe, Lincoln, Bart., 1629, s.p. 1697, ext." I do not trace Streglethorp. Does MR. C. A. WARD use Burke's 'Extinct Baronets'?

A. H.

There is no mystery about the abbreviated "Barn^{us}," as will be seen by a reference to Sir B. Burke's work on 'Extinct Baronetages.' According to that book, the title of "Earle, of Craglethorpe [sic], co. Lincoln," was created in 1629, and became extinct on the death of its fourth holder, Sir Richard, in 1697.

E. WALFORD, M.A.

Ventnor, Isle of Wight.

The entry in Walkley's 'List' (London, 1642) runs thus:—

"Richard Earle, of Craglethorpe, in the county of Lincoln, Esquire, created Baronet, the second day of July, an. præd. (5 Charles I., 1629)."

Consult Courthope's 'Extinct Baronetage.'

J. J. S.

PEACOCKS' EGGS (7th S. xii. 227).—

If the peacock lays eggs, then this is true:

The drake does the same—and the gander too!

H. G. GRIFFINHOPE.

34, St. Petersburg Place, W.

G. J. asks, "Does any poet except Browning make reference to peacocks' eggs?" I hope not. Peahens' eggs are well known, but not those of the male bird.

JAYDEE.

WILLIAM MARKHAM, ARCHBISHOP OF YORK (7th S. xii. 187, 237).—The 'History of the Markham Family,' a privately printed book, presented to me by Mr. Clements R. Markham, is silent as to the exact dates of the ordination of the archbishop as deacon and priest. It seems, however, that on

being appointed head master of Westminster School in 1753 he was ordained, being at that time D.O.L. In 1771 he was consecrated Bishop of Chester. In 1776 he was translated to the archbishopric of York.

Archbishop Markham seems to have been rather a good classical scholar than a great one. A long poem in Latin hexameters in 'Musa Anglicana,' vol. ii. pp. 277-282, *editio quinta*, 1741, entitled 'Judicium Paridis,*' and signed G. M. Ædis Chr. Alumnus, is attributed to him. In 'Carmina Quadragesimalia,' series secunda, 1748, are also many little poems assigned to his pen. A copy of this book, annotated by me and with the supposed authors' names appended in MS. (two volumes bound in one) was presented by me to the library of Queen's College, Oxford.

There are several fine portraits in oils of the archbishop as at Becca Hall, Yorkshire, Bishopthorpe Palace, and in Christ Church Hall at Oxford. Most probably most of the above information is already in the possession of your correspondent, but perhaps it may be worth observing that the archbishop is a prominent figure in the foreground of the fine historical painting by the American artist Copley, 'The Death of Lord Chatham' in 1778, now in the National Gallery. This was engraved by Bartolozzi on a plate of exceptionally large size, one of the largest ever known.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

It may be added that his third son, George Markham, Dean of York, obtained a private Act of Parliament (43 Geo. III., cap. 76) to dissolve his marriage with Elizabeth Evelyn Sutton, daughter of Sir Richard Sutton, Bart., of Norwood House, co. Nottingham.

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

According to Stubbs's 'Registrum Sacrum Anglicanum,' 1858, William Markham was consecrated Bishop of Chester in the Chapel Royal, Whitehall, on February 17, 1777, by the Archbishop of York, assisted by the Bishops of Durham, Worcester, and Carlisle.

C. W. HOLGATE.

THOMAS MOORE (7th S. xi. 177, 461; xii. 141).—Strangely enough, people (and particularly writers) often stumble into the gins their cleverness has framed for others. Much less than ten years ago MR. EWING was lamenting in the columns of 'N. & Q.' MR. WARD's loss in (apparently) not appreciating Wordsworth, and, *proh pudor!* a wailing jeremiad must now be sung over himself in respect of Moore. MR. EWING's un-

* The same poem is also in 'Selecta Poemata Anglorum,' editio secunda, emendatio, pp. 327-332, 1779, and is there subscribed "Guliel. Markham, Ædis Chr. Alumnus, 1740," showing it to have been written by the archbishop.

mistakable sneer at Ireland's greatest lyricist neither (as he assumes) understanding nor appreciating Byron's poetry comes, *mutatis mutandis*, home to roost. I am not just now concerned with Macaulay's essay; but I should like to record my repudiation of MR. EWING's innuendo of dishonesty on Macaulay's part in the matter of letting the poet down easily. Men with brains almost as clear and keen as those possessed by MR. EWING have hitherto acknowledged Moore's claim to a niche in the Temple of the Muses, and it will require cerebration of a higher type than either theirs or his to dislodge the "poet of all circles and the idol of his own" from it. J. B. S.

Manchester.

"COMMON OR GARDEN" (7th S. ix. 68, 132).—The phrase "common or garden" is used in Johnson's 'Dictionary.' In the first edition (1755) of that famous work, s. v. "Lettuce," a paragraph is quoted from Miller which ends as follows: "The species are, common or garden lettuce; cabbage lettuce; Silesia lettuce," and so on. This concluding portion of the paragraph is also printed in the sixth edition (1785). J. F. MANSERGH.

Liverpool.

STARCHED=PASTED (7th S. xii. 225).—Starch is one thing, paste is another. Laud I suppose used starch, as many men do now. Therefore this paper was quite correctly said to be "starched up."

C. F. S. WARREN, M.A.

Longford, Coventry.

Many, yea, I believe most, photographers paste their prints on the cards with starch.

HARRY HEMS.

Fair Park, Exeter.

DAME REBECCA BERRY (7th S. x. 289, 451; xi. 21, 189, 252, 298, 434; xii. 34, 250).—Will you permit me to correct an obvious clerical error, which may mislead some? On p. 251, third paragraph in first column, the words "former" and "latter" are transposed. The sentence should read, "the lines on the latter being vertical and on the former horizontal." JOHN ELTON.

WILL-O'-THE-WISP (7th S. xi. 103, 275, 377; xii. 74, 193, 238).—DR. BREWER's logic strikes me as being very funny. The Abbé Moigno gives an opinion on luminous meteors in general, and because he had some acquaintance with Arago, that great astronomer is made responsible for the Abbé's opinion.

The relation of the Abbé to Arago seems to have been that of the hodman to the builder. During many years Arago wrote the "Notices Scientifiques" for the *Annuaire du Bureau des Longitudes*. Some of these notices are of great length, such, for example, as the celebrated one 'Sur le Tonnerre,' which occupies nearly four

hundred pages, and deals with a multitude of facts which had to be hunted for in "plusieurs centaines de volumes" of scientific periodicals. Arago may have employed the Abbé in so laborious a search, and so far he may have acted as his "coadjutor."

I made the acquaintance of the Abbé at one of the meetings of the British Association, when he requested me to write for the popular science weekly that he edited some papers on a chemical subject that I had been investigating. I did so, and had some further correspondence with him. I found him to be a worthy and respectable gentleman; but I never supposed that any one would refer to him as a scientific authority. He was a laborious compiler of other men's works in every department of science; but he was certainly not entitled to give an independent opinion on any chemical subject.

Should DR. BREWER think it necessary to write again, will he be so kind as to name a bog or marsh in any part of the world that contains so large a quantity of animal matter as to furnish the meteor with phosphuretted hydrogen not only for days and weeks, but for years? Bogs and marshes have been examined by Sir Humphry Davy and other competent chemists, and the gas collected by them was invariably found to be light carburetted hydrogen, identical with the firedamp of the coal-mine. Indeed, before the method of forming the gas artificially was known there was no other source for it.

In conclusion, I would take the liberty of reminding DR. BREWER that the gas he prefers is never known in science as phosphoric hydrogen nor phosphoretted hydrogen. Several inflammable gaseous compounds include in their nomenclature the Latin word *uret*, "it will burn." Such are phosphuretted hydrogen, carburetted hydrogen, sulphuretted hydrogen, &c. C. TOMLINSON.

Highgate, N.

MR. E. L. GARBETT refers to an electric phenomenon as a halo surrounding the head. It is well known that the hair of some persons of excitable temperament is electric, for on combing the hair after dark a room may be momentarily illumined by the sparks thus emitted. This circumstance may account for the exhibitions referred to, especially in the case of "Howell going into a trance," for such emissions produce languor; thus the appearance of trance may be readily assumed.

A. HALL.

MR. TOMLINSON says the two so-called "spirit lights" are "of easy explanation," but does not explain either. The first kind, which I may call Bullock lights, I now hear to be, as I always suspected, conjuring. But that explains nothing. Ebenezer Bullock and his father, I am told, are in London, but no longer Spiritualists. They profess

all their phenomena were tricks. How, then, were these lights made? I can make nothing like them, nor can Mr. TOMLINSON, nor Stuart Cumberland, nor Prof. Huxley, nor any scientist, so far as I know. The other kind, which I only saw once, I suspect, from its resemblance to the Spanish saints' miracles, to be spiritual. The medium, named Walter Howell, I hear, is in America. To-day's boasted science stands totally baffled, right and left, by so-called "spirits" on one side, and conjurors on the other.

E. L. GARBETT.

COMMENCE TO (7th S. xii. 69, 124, 236).—Surely this was an English idiom from the outset! Thus in 'P. Plowman,' C. xv. 203, we are told that imaginative "cosmed to loure," i.e., commenced to frown. Many more examples might be given.

WALTER W. SKEAT.

GUESS AUTHORS (7th S. xii. 200).—For the origin of the expression see the 'New English Dictionary,' sub "Another-gates" and "Another-guess." I have recently met with the following illustration of the term in 'Roderick Random,' chap. xlvii. :—

"He scratched his chin, and protested his abhorrence of cards, the very name of which being mentioned, made him sweat with vexation, as it recalled the money-dropper to his remembrance. 'But, however,' said he, 'you have to do with other guess people now.'"

F. C. BIRKBECK TERRY.

EARTHQUAKE, 1580 (7th S. xii. 208).—Camden, in his 'History of Elizabeth,' says :—

"Let it not seem beside the purpose to mention the Earthquakes which happened in these days [A.D. 1580].The sixth day of April, at 6 of the clock in the evening, the Air being clear and calm, England on this side York, and the Netherlands almost as high as Cologne, in a moment as it were fell a trembling in such a manner, that in some places Stones fell down from Buildings, the Bels in Steeples struck against the Clappers, and the very Sea, which as then was very calm, was vehemently tost and moved to and fro. The Night following the Ground in Kent trembled two or three times; and the like again on the first of May, in the dead-time of the Night."—Ed. 1675, p. 244.

See also Turner's 'Remarkable Providences,' 1697, part ii. chap. lvi., where, however, there is no contemporary authority given.

J. F. MANSERGH.

Liverpool.

THE NINTH BEATITUDE (7th S. xii. 228).—A former Editor of 'N. & Q.' attributed this "now every-day saying" to Dean Swift. See 'N. & Q.,' 4th S. iii. 310, 415, 446; iv. 277; 6th S. v. 234.

EVERARD HOME COLEMAN.

71, Brecknock Road.

This I have always heard attributed to the witty and versatile Jonathan Swift, D.D., Dean of St. Patrick's, though unable to give the reference to his writings.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

WHAT IS AN EDITION? (7th S. xii. 225).—*Edid* means to utter, or put out, so every issue is "an edition"; but usage varies. The reproduction of books from stereotype is largely carried on without alteration, and in such case the public libraries do not claim presentation copies under the Copyright Act. But stereo wears out, and batters are frequently repaired in such a way as to cause an alteration in the text. Speaking, therefore, as an individual, I do maintain that "every issue is an edition," and should be recorded as such on the title-page.

A. HALL.

MR. MANSERGH's note brings to mind [the popular blunder made by novel-writers and others of saying *edition* when they mean "copy." The error is so common that it is no use taking up space with examples. It would be of some interest to know when and by whom the mistake was first made. Warburton is the oldest offender I know. (See Watson's 'Life of Warburton,' pp. 211, 356).

ASTARTE.

[See 7th S. ii. 406, 478.]

THE WASHINGTON ANCESTRY (7th S. xii. 23, 115, 210).—Is it possible that the tombstone at Tring is, after all, in the right, and we in the wrong who have assumed the identity of "Robert Spencer, Baro de Wormeley," with Robert Spencer, Baron of Wormley in Herts. If this be the explanation, I have not, I am sorry to say, any information to offer Mr. BURY about the Hertfordshire lord of the manor.

I should be very glad to see a little discussion in 'N. & Q.' on the position of landowner. I have only within the last few weeks seen the Washington papers that have appeared in *Northamptonshire Notes and Queries*, and I take very great exception indeed to the phrase "the family seems not to have risen here above the rank of middle-class gentry." I think it offensive as well as odd, for, without for a moment losing sight of the superiority, in matters of etiquette, given by a title, I do not see how a man already a gentleman by his birth, already of position by his lands, can be thought to be "raised" by having "Sir" before instead of "Esq." after his name. "Middle-class gentry" supposes one superior and one inferior class. Do the untitled landowners form by themselves the "middle class"? If so, what a mighty and mixed multitude the inferior class must consist of; and, if not, who share the "middle class" honours with the untitled landowners? To me gentry has its several degrees, just as nobility has.

VERNON.

The Rev. Laurence Washington, instituted to the rectory of Purleigh, in the county of Essex and Diocese of London, March 14, 1632, on the presentation of Jane Horemanden, widow (Reg., 'Laud,' 72), is thus noticed (p. 4) in John White's 'First Centvry of Scandalous, Malignant Priests

.....or, a Narration of the Causes for which the Parliament hath Ordered the Sequestration of the Benefices of severall Ministers complained of before them, for vitioussnesse of Life, errors in Doctrine, contrary to the Articles of our Religion, and for practising and pressing superstitious Innovations against Law, and for Malignancy against the Parliament. London, M.DC.XLIII."—

"The Benefice of Lawrence Washington, Rector of Parleigh in the County of Essex, is sequestered, for that he is a common frequenter of Ale-houses, not onely himselfe sitting dayly tipling there, but also encouraging others in that beastly vice, and hath been oft drunk; and hath said, That the Parliament have more Papists belonging to them in their Armies, than the King had about him or in his Army, and that the Parliaments Armie did more hurt than the Cavaliers, and that they did none at all; and hath published them to be Traitors, that lend to or assist the Parliament."

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

ENGLISH PRONUNCIATION OF LATIN AND GREEK (7th S. xi. 484; xii. 36, 149, 209).—PROF. BLACKIE'S account of the insular and anomalous Englishman, with his attenuated long *a*, is really most alarming; especially as few Englishmen can help being insular, and none, I fear, can escape the reproach of being anomalous, even if he consents to forsake his attenuated *a*. The professor's language is so vivid that we have the whole scene—or, at least, nearly all of it—before us. In the foreground of the picture we behold the demon hight Pedagogic Perversity, who is represented to us under the similitude of a tree, a gigantic upas-tree, overshadowing the southern half (but not the northern) of this insular and partially anomalous island. The tree, says PROF. BLACKIE, holds its ground firmly, by means of four potent roots, respectively known as Ignorance, Stupidity, Laziness, and Bad Habit; fearful objects all of them, and evidently visible above ground. It is at first surprising to find that these roots are not merely roots, but also are Champions of Error. We recollect, however, the Champion Turnip, and the Champion Strawberry, and are satisfied that the word is used in this sense only,—that the Roots, like the Strawberry and the Turnip, are enormous of their kind. Thus we are enabled to understand the other part of the picture. An Apostle of Truth, in whom we can hardly fail to recognize the genial and accomplished Professor himself, has alighted on a heaven-kissing hill; or, as the Professor more modestly puts it, has at a favourable moment occupied a commanding position on the edge of vacancy. From this vantage ground he naturally and at once attacks the tree of Pedagogic Perversity. He attacks it at the proper place, namely at its root. And he attacks it not with axe or saw or any such thing, but simply with the breath of his mouth; which implement, if the Apostle of Truth be really PROF. BLACKIE, I can quite believe to be sufficient.

What is the result? The four potent roots, and (we must suppose) the trunk also and the branches, are sent flying, with a single puff, into that vacuum on the edge of which the Apostle of Truth is standing. This picture, one may venture to say, is worthy of John Martin in his most inspired moments, or perhaps even of William Blake. And who can regret that our Professor should have drawn it? Not even they who cling, with unreasoning fondness, to the long attenuated *a* of their childhood; and certainly not those who have been privileged to sit with the Professor, not on the edge of vacancy, but in far pleasanter places, and to enjoy the youthful energy, the boyish ardour, with which he can discourse of things that he likes—and of things that he does not like.

A. J. M.

"THE CASTLE," PATERNOSTER ROW (7th S. xii. 228).—"The Castle" was a tavern kept by a family named Young; they removed there from "The Queen's Head" tavern, in the same locality. At both houses they made considerable profit by concert-giving. James Young, the head of the family, was celebrated as a maker and retailer of violins; his place of business was "The Dolphin and Crown," St. Paul's Churchyard. A catch in the 'Pleasant Musical Companion,' ii. 1726, runs as follows:—

You scrapers that want a fiddle well strung,
You must go to the man that is old while he's Young.
But if this same fiddle you would play bold,
You must go to his son, who's Young when he's old.
There's old Young and young Young, both men of
renown:
Old sells and young plays the best fiddle in town.
Young and old live together, and may they live long—
Young to play an old fiddle, old to sell a new song.

W. H. CUMMINGS.

At "the sign of the Castle," in Paternoster Row, Tarlton, Queen Elizabeth's favourite stage-clown, kept an ordinary, stated to have been on the site of "Dolly's Chop-house." "The Castle," of which a token exists, was destroyed in the Great Fire, but was rebuilt; and here "the Castle Society of Music" gave their performances. The premises were subsequently the Oxford Bible Warehouse, destroyed by fire in 1822, and rebuilt ('Curiosities of London,' by John Timbs).

EVERARD HOME COLEMAN.

71, Brecknock Road.

MALLET AND HOOD (7th S. xii. 188, 238).—I am obliged to those correspondents who have reminded me of 'Hamlet.' That the ideas referred to were used by Shakespeare, not to mention other authors, I was well aware; but the additional coincidence of Mallet and Hood using the same names (William and Mary) in their poems has apparently been overlooked by two of your correspondents, to whom I am sure the poems in question are well known. Not having easy access to the *Antiquary*, I would be glad if A. O. W. would

be good enough to send me direct the substance of the correspondence he mentions.

W. W. DAVIES.

Glenmore, Lisburn, Ireland.

ILLUSTRATION OF DEBATE IN THE HOUSE OF COMMONS (7th S. xii. 168).—If I required a print of the kind SIR GEORGE SITWELL is seeking, I should, besides the collection of satirical prints in the British Museum, look into the cognate and nearly as numerous collection of historical prints in the same department of that institution under the date in view.

F. G. S.

GLENHAM PEDIGREE (7th S. xii. 229).—I think I have heard privately of the desire of LAC for information concerning the Glemhams of Glemham, and I am rather inclined to believe that, on a search among his papers, he would find some notes which I know I made for him some time ago, from the 'Suffolk Visitations,' edited by Mr. W. C. Metcalfe, and which I cannot but think I sent to him, as they do not appear to be now in my possession. Very little is suggested in the way of sources of information for the Glemham family in the latest edition of Dr. G. W. Marshall's valuable 'Genealogist's Guide,' from which it may, I think, safely be argued that there is not much in print about it. But Davy's Suffolk Collections, in the British Museum, would seem to contain some pages devoted to the Glemhams, and I shall be happy to see whether they afford any special information not contained in the Visitation pedigree which I am under the impression I had already sent LAC. The coat appears in Burke's 'Gen. Armory,' s.v. "Glenham." Therefore I should set down such occurrences as I have found of Glenham as variants of Glemham. C. H. E. CARMICHAEL.

New University Club, S.W.

Respecting this query, will LAC communicate with me? J. OUTHBERT WELCH, F.C.S.
The Brewery, Reading.

[Much valuable information has reached us, and is at the disposition of LAC.]

CREYKE ABBEY (7th S. xi. 481; xii. 44, 194).—It may be, and in all probability is the case, that by this is meant the abbey at North Creak, in Norfolk, near Burnham Westgate, and not far from the sea, and not the Augustinian nunnery at Flixton, near Beccles, in Suffolk, founded by Lady Margery Creyke in 1258.

Lewis's 'Topographical Dictionary,' s.v. "North Creak," makes mention of the foundation of a priory of Augustinian canons at that place in 15 Henry III., afterwards elevated into an abbey. The abbey was dissolved, and its possessions granted by Henry VII. to his mother, Margaret, Countess of Richmond, by whom they were given to Christ's College, Cambridge. It is also stated that the remains of the choir and other

parts of the abbey still exist, and exhibit some fine arches. There is no mention of the place in Murray's 'Handbook of the Eastern Counties' (1870); but very likely information both of it and Lubbesthorpe Abbey (see 7th S. xi. 481) would be found in Dugdale's 'Monasticon Anglicanum,' and perhaps in the 'Beauties of England and Wales.' This latter, it may be observed, is a book increasing in value and interest, as many of the places depicted in it have been improved off the face of the earth.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

SOHO (7th S. xii. 144, 198, 253).—One of your correspondents tells us that this word is used to steady pointers in making a point. I dare not assert a negative; but in many years' experience of shooting over dogs I have never heard it so used. "To-ho," as all the books tell you, and my ears have often told me, as my voice has often told pointer and setter, is the word of art. I fear the other statement must be taken as a proof how much the fine sport of shooting over dogs has decayed—at least in the South of England.

HENRY H. GIBBS.

The general use of the French language by our huntsmen in the fifteenth century is noticed by Dibdin in his 'Bibliomania' (ed. 1876, pp. 4, 5). He gives specimens of this usage from Wynkyn de Worde's edition (1496) of Dame Juliana Berners's or Barnes's work on 'Hunting, Hawking, and Fishing.' For instance, when the hunter

Hath of caste his couples at wyll,
Thenne he shall speke, and saye his houndes tyll,
"Hors de couple avant, so avant!" twyse soo:
And then "So ho, so ho!" thryes, and no moo.

"And then say, 'Sacy avaunt, so how,'" &c.
Another specimen is "So how, so how, vemes acoupler."

J. F. MANSEER.

Liverpool.

From my earliest youth (I am now middle-aged) I have heard English and Scotch keepers say "To-ho," not only to steady dogs on the scent, but also to indicate a point. One keeper was a Yorkshireman, another a Lancashireman.

F. COVENTRY.

Duddington, Stamford.

ABRAHAM RUDHALL, BELLFOUNDER (7th S. xii. 207).—DUNHEVED should consult my 'Church Bells of Cornwall,' from which a list of Rudhall's castings in that county might easily be compiled. A few copies (price 5s. 3d. each) still remain on sale.

E. H. W. DUNKIN.

Kidbrooke Park, Blackheath.

Perhaps the following facts about the Rudhalls and Cornwall will prove of service to DUNHEVED. The foundry of the Rudhalls was at Gloucester. At first Abraham Rudhall was alone in the business, but he was afterwards joined by his sons,

Abraham and Abel. Abraham Rudhall the elder died in 1786. The work of bell-founding was carried on by the sons after his death, and they were succeeded by Thomas and Charles, and afterwards John Rudhall, all of the same family. This brings us up to 1828, when the business was transferred to Mears of Whitechapel.

There are fifty-eight peals in Cornwall cast by the firm of Rudhall. The earliest is that of St. Mary Magdalene at Launceston (which DUNHEVED writes about), cast in 1720, and the latest by any of the Rudhall family perhaps St. Breock. It would be almost impossible to tell which bells were cast by the elder Abraham except by a surmise from the dates on the bells. The trade-mark of the firm was A (a bell) R, which is, I believe, to be found on the bells cast by the father and his two sons, each of whom had the same initials as the others.

I give a list of some of the earliest peals in Cornwall cast by the Rudhalls up to the retirement of the elder Abraham. The number before the name of the parish denotes the bells, and the date following, the year of casting: six, Launceston, 1720; six, Probus, 1721; three, Paul, 1727; six, Crowan, 1729; three, Veryan, 1748; five, St. Tudy, 1751; six, Launcells, 1751; three, Phillack, 1751; three, Gwithian, 1753; four, Morwenstow, 1753; five, Eglosayle, 1756; six, Illogan, 1760. Has DUNHEVED noted that the treble and tenor bells of the Launceston peal were recast by Mears & Son, Whitechapel? Perhaps this will account for the difference in the legends. R. J. P.

Penzance.

THE STOCKS (7th S. viii. 432; ix. 167, 253, 478; xii. 158).—While I was at Rugby (1865-8) a man was put in the stocks for getting drunk and making a disturbance on a Sunday. The whole school turned out to see the unwonted sight. The punishment was a doubtful one, as the prisoner's brother carried round the hat for him, and many were foolish enough to contribute.

G. B. LONGSTAFF.

The following is from the *Birmingham Daily Post* of September 10:—

"*Theft of Parish Stocks*.—A Waltham Abbey telegram reports that the ancient parish stocks have mysteriously disappeared from the place in which they were fixed near the church. The correspondent adds: 'The stocks were much valued by the parishioners.'"

A. F. R.

I saw a man in the stocks at Tavistock in September, 1863, and have in evidence a small sketch of him made by me at the time. J. L. R.

LANCASTER (7th S. xii. 126).—On the Close Roll for 44 Edward III. is the record that "Roger, son of Gilbert de Lancaster, died on the Thursday before Michaelmas, anno 26," i. e., 1352. Is an illegitimate son ever mentioned in this manner?

The Patent Roll 32 Edward III., part ii., states that Roger de Lancaster was dead, leaving John his son and heir, and names William as Roger's brother. HERMENTRUDE.

WOMEN BARBERS (7th S. xi. 385, 438; xii. 111, 157, 237).—In Leigh Hunt's *London Journal* he quotes these four lines:—

Did you ever hear the like
Or ever hear the same,
Of five women Barbers,
That lived in Drury Lane?

W. POLLARD.

Hertford.

A coloured print of 'A Female Barber' was published c. 1770, and shows how such a person shaved a soldier. It is British Museum Satirical Print, No. 4507, No. 180 in Carington Bowles's well-known series, and will be found in Brit. Mus., Tab. 1292a, vol. i. p. 81. F. G. S.

ECLIPSES MENTIONED IN THE BIBLE (7th S. xii. 45, 255).—I am afraid Mr. H. OLIVER's "retrospective calculation" respecting the transit of Venus, spoken of by him at the last of these references, could not have been very accurately performed. No such phenomenon occurred near the time of our Lord's Crucifixion. Not to mention that the season of the year does not correspond, for these transits always occur either early in June or December (according to the old style of the calendar towards the end of May or November), none could have taken place between the winter of B.C. 63 and the summer of A.D. 60. But, in addition to this, has Mr. OLIVER considered that, owing to the small size of the apparent disc of Venus compared with that of the sun, not the slightest appreciable diminution of daylight is produced by these phenomena? There is no reason to suppose that one was ever noticed before they were predicted and looked for with the assistance of a telescope.

As regards the darkness at the Crucifixion, it appears to me that there has been much needless discussion as to whether it overspread the whole earth (nearly one-half of which must have been in night) or only (as some have suggested) the land of Judæa. The Authorized Translation renders $\gamma\eta$ by "land" in St. Matthew and St. Mark, and "earth" (with marginal alternative "land") in St. Luke. The Revised Version renders in each case "land," with marginal alternative "earth." What appears to me to be really meant is that a darkness (not necessarily meaning more than that of a heavily clouded sky) overspread the face of nature to any one present at Jerusalem, so that "earth" more nearly expresses it than "land," and "all the earth" (Luke xxiii. 44, A.V.) means what we should call the whole landscape—darkness in every direction. Gibbon's well-known sneer

about its non-mention by any heathen writer is too absurd to be deserving of notice; and the disingenuousness of his remark about Pliny's "chapter" has been long since pointed out by Milman.

W. T. LYNN.

Blackheath.

On reference to the Annotated Bible, by the Rev. J. H. Blunt, I find the following note to Amos viii. 9:—

"I will cause the sun to go down at noon." Attempts have been made to connect this with an eclipse of the sun; and one is recorded on the tablets of Assur-bani-pal which Mr. Hinds calculated to have occurred on June 15, B.C. 763 (G. Smith's 'Assyria,' 73). But no special calamities are recorded to have happened to the Kingdom of Israel at that date, or at the dates of the earlier eclipses which have been noticed, and the Captivity itself did not occur until B.C. 721. It seems more probable that the prophet is using figurative language, in which the Day of the Lord in His visitation of Samaria is compared with the Day of the Lord at the end of the world. Exactly similar language is used by Isaiah in predicting the fall of Babylon (Isa. xiii. 10; comp. Joel ii. 2; Jer. xv. 9)."

CELER ET AUDAX.

AUTHORS OF QUOTATIONS WANTED (7th S. xii. 169, 239).—

When I was a schoolboy aged ten
Mighty little Greek I knew.

These lines are from a poem entitled 'The Old Bachelor,' consisting of nine eight-lined stanzas, by Thomas Haynes Bayly. See Walter Thornbury's 'Two Centuries of Song,' 1867, p. 157. If T. M. D. cannot easily meet with the verses, and would like to have them, I shall be happy to copy them for him if he will write to me direct.

JONATHAN BOUCHIER.

Ropley, Hampshire.

Miscellaneous.

NOTES ON BOOKS, &c.

Dictionary of National Biography. Edited by Sidney Lee. Vol. XXVIII. (Smith, Elder & Co.)

It is, perhaps, too trivial to note that the signature of the present editor of the 'Dictionary of National Biography' in its new form is just that of his predecessor reversed. Both signatures appear in consecutive volumes to many articles of highest worth and importance. One such bears in the latest volume the impress of Mr. Leslie Stephen—the life of David Hume. This was, of course, a life of all others certain to be assigned to him. Mr. Stephen holds that "Hume's scepticism, like that of many contemporaries, was purely esoteric," and says that his frankness half redeems the cynicism of some of his avowals concerning his attitude to the Church. Other contributions of the ex-editor are on John Hutchinson, the author of 'Moses's Principia,' and on Frances Hutcheson. Mr. Lee has no biography so long as that of Hume, but deals with some characters of highest interest. Conspicuous among these is the life of Henry Howard, the first Earl of Surrey, whose romantic career is told in very spirited fashion. Mr. Lee speaks of Surrey as having much in common with Sir Philip Sidney, and asserts that, though the disciple of Wyatt, he is in all respects his master's superior. A second Howard with whom Mr. Lee deals is Henry Howard, Earl of Northampton, the son of the preceding. He is also responsible

for various Hungerfords, and has a specially agreeable and useful life of Howell of the 'Epistles.' The most important biography in the volume is that of Edward Hyde, Earl of Clarendon. This is brilliantly written by Mr. C. H. Firth, who also treats of Col. Hutchinson, the regicide, and his wife Lucy. Mr. G. F. Russell Barker contributes many biographies of singular value, and has worked his way into a foremost place in the 'Dictionary.' Among his contributions are Howard, the philanthropist, various Howards, Earls of Carlisle, and John Hughes, the poet. John Howard, first Duke of Norfolk of the Howard family, the famous Jockey of Norfolk, is dealt with by the Rev. W. Hunt, who also takes charge of Hugh of Grantmesnil, Hugh of Montgomery, and Hugh of Lincoln. Another Hugh (of Wells), Bishop of Lincoln, is in the hands of Canon Venables, an exact authority on Lincoln antiquities. Richard Howland, Bishop of Peterborough, and John Saul Howson, Dean of Chester, are also in the hands of the Canon. Walter Hubert, Archbishop of Canterbury, is the subject of a very erudite and attractive article by Miss Kate Norgate. In Howes and Howards Prof. Laughton has, of course, scope for displaying his unrivalled knowledge of our naval heroes. Mr. Thomas Bayne treats of Howie and Humes and other Scottish poets or writers. Mr. A. H. Bullen's work is confined to a few minor poets. Hoyle, of whilst celebrity, is in the hands of Mr. Tedder, Huddleston in those of Mr. J. M. Rigg, and Leigh Hunt of Mr. Ireland. Messrs. Courtney and Boase are among constant contributors.

Register of the Abbey of St. Thomas, Dublin. Edited by John T. Gilbert, F.S.A., M.R.I.A. Rolls Series. (Eyre & Spottiswoode.)

THE abbey church of St. Thomas, Dublin, was founded in 1177, but four years after the canonization of the martyr of Canterbury. It is probably the first church founded in his memory in Ireland. The register here printed exists but in a single copy, which, after undergoing various vicissitudes, is now preserved in the Bodleian Library. The founder of the abbey was William Fitz Aldelm, the representative of Henry II. in Ireland, and we have here what seems to be a collection of many of the more important documents relating to the church down to the latter part of the thirteenth century. Another register of this church exists, Mr. Gilbert tells us, which extends down to the sixteenth century. We trust that it may be shortly committed to the printing press as a companion volume to the one before us. The monasteries of Ireland have undergone a worse fate than those of England, and record evidence relating to them is far more scanty. We cannot afford to lose a single fragment which time and the violence of man has spared. Not only are documents such as the one before us valuable monuments of Church history, but they tell us much about the Norman invaders and their families, and somewhat concerning the native inhabitants whose homes they harried. Sir Walter Scott drew the attention of his readers to the uncouth names borne by many of the children of Erin; could he have run his eyes down the index of the present register he would have found some interesting examples. We must remember, however, as the editor points out, that we have here not the genuine native names as the Celts knew them, but their reproduction in the orthography of the Norman scribes, who spelt by ear only, and had, no doubt, a bitter contempt for the tongue of the race they had dispossessed.

Kenilworth is the latest addition to Messrs. Black's cheap edition of Scott's novels.

THE *British Bookmaker* gives some good specimens of the binding of Fazakerley, of Liverpool.

THE improvement in the *Ex-Libris Journal* is steadily maintained, and the present number is all that can be desired.

MESSRS. ORMISTON & GLASS have sent us their *XXX Barrel Pens*, ball pointed. With a simple view to the benefit of our readers, we own our obligation to them. No pen that we know is more pleasant in use.

MISS AGNES LAMBERT contributes to the *Nineteenth Century* an able paper on 'Sir Thomas More,' between whom and Cardinal Wiseman she finds a resemblance in the matter of writing. Prof. Rhys writes on 'Welsh Fairies.' "Defend me from that Welsh fairy," says Sir John Falstaff, but those fairies with whom the professor deals are attractive creatures. Mr. Wakefield's 'The Wisdom of Gombo' opens out new ground for most readers. 'The Wisdom of Gombo' may be taken to indicate the Franco-negro proverbs of all countries where Franco-negros exist. 'Stray Thoughts of an Indian Girl,' by Miss Cornelia Sorabji, deserve to be closely studied by all who seek to legislate for India. Mrs. Lynn Linton writes in her usual trenchant style on 'The Wild Women as Social Insurgents.'—'Impressions of England,' which begins in the *Fortnightly*, contains some eminently fair and impartial strictures upon London and Londoners. 'Under the Yoke of the Butterflies' is the fantastic title bestowed by the Hon. Auberon Herbert upon an essay dealing with the proceedings of the non-workers. *Propos* to this it seems worth while to quote again the Chinese proverb which says "When one man is idle one man starves." 'La Bête Humaine' of M. Zola is the subject of a long analysis by Mr. J. A. Symonds, who, quite justly, denies the French author the right to be called a realist, and describes him as an idealist and, in a sense, a Philistine. Lady Dilke communicates a short paper on 'Women and the Royal Commission,' which many will peruse in connexion with the emancipation of women. Herr Wilhelm Bode describes the growth of the 'Berlin Renaissance Museum,' Mr. F. Adams writes on 'Social Life in Australia,' and Mr. Alfred R. Wallace begins a contribution on 'English and American Flowers.'—In the *New Review* the first part is given of an 'Excursion to Paris: Autumn, 1851,' from the pen of Carlyle. It is amusing to see how closely the impressions of the "Sage of Chelsea" conform to those of average travellers. Sir Morell Mackenzie continues his 'Training: its Bearing on Health.' What is said with regard to the army is of much importance. Prof. Vambery writes on the 'Magyar Literature of the Last Fifty Years,' and Mr. J. Theodore Bent on 'Village Life in Persia.' Mr. W. S. Lilly gives a full exposition of the 'Buddhist Gospel.'—The *Century* opens with a portrait of Mr. Rudyard Kipling, to which is appended a life and an analysis of work by Mr. E. Gosse. 'My Last Days in Siberia' brings, it is to be supposed, to a conclusion Mr. George Kennan's excellent articles on Russian life. 'Aerial Navigation,' by Mr. Hiram S. Maxim, has attracted much attention. Col. Sumner gives a spirited account of 'Besieged by the Utes.' 'A Water Tournament' is delightfully illustrated.—In *Macmillan* 'Scott's Heroines' is very pleasantly continued. The well-known three soldiers reappear in a story by Mr. Rudyard Kipling; 'In the Year of the Terror' is very sad and striking, and 'A Summer Holiday in Japan' is pleasantly readable.—In the *Gentleman's* the 'English Sparrow' is the subject of a regular trial, counsel being heard for prosecution and defence. The 'Customs of Australian Aborigines' is a curious and readable paper. 'William Shakespeare, Naturalist,' may be commended.—Dr. Hayman sends to *Murray's* 'Glimpses of Byron,' with some reflections on them. In this Byron is called "the greatest master of emotional poetry for three cen-

turies." Mr. Graham Sandberg depicts the 'Grand Lama of Tibet.'—William Cobbett is discussed in *Temple Bar*, in which 'The Cult of Cant' deserves attention. 'The Compleat Angler' is also discussed.—Catherine II., Empress of Russia, is the subject of an essay in *Belgravia*.—Mr. Froude's 'The Spanish Story of the Armada' attracts attention to *Longman's*, and is indeed a very spirited account. Mr. Lang is very severe upon what is called "the new humour."—'The Plague of Locusts' is depicted in the *Cornhill*, in which is also an account of 'The Manufacture of Champagne.'—'Boston, the Capital of the Fens,' is well described and amply illustrated in the *English Illustrated*; many views are afforded of the famous "Stump." 'Rugby School' and 'The Birds of London' are worthy of all praise.

THE publications of Messrs. Cassell lead off with *Old and New London*, Part XLIX., which is wholly occupied with the old court suburb of Kensington. Very numerous illustrations of spots in old and modern days are afforded, the best including a view of Campden House in 1729, and two views in 1750.—Part IX. of the *Life and Times of Queen Victoria* reproduces the equestrian portrait of Count d'Orsay. An interesting chapter is that on "Drifting to War."—*Picturesque Australasia*, Part XXXVI., and *The Holy Land and the Bible*, Part XXV., are approaching completion. At the outset of the former the aborigines are depicted, some inland towns of Victoria follow, and the last chapter deals with Auckland. Excellent in the latter, both as regards letterpress and illustrations, is the account of Siberia. A striking picture of Acre is also furnished.—*Cassell's Storehouse of Information*, Part IX., has a coloured map of Europe, showing the relative density of population. A very important article on Bombay stands prominently forward.

MESSRS. SWAN SONNENSCHN & Co. have in the press, and will publish next month, an important work by Dr. Edward Berdoe entitled 'The Browning Cyclopædia.' This volume, which will deal with the whole of the poet's works, and will contain a commentary on every poem, with explanations of all obscurities and difficulties, should apparently enable the public to dispense with a Browning Society.

Notices to Correspondents.

We must call special attention to the following notices:

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

To secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

ALPHA ("Ferrateen").—We have no such heading, and you supply neither references, name, nor address.

ERRATUM.—P. 278, col. 2, l. 14 from bottom, for "pur" read *par*.

NOTICE

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 22, Took's Court, Cursitor Street, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

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LONDON, SATURDAY, OCTOBER 17, 1891.

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Notes.

"CHALKING UP 'NO POPERY.'"

Probably the most famous of all the many great *Punch* cartoons by John Leech was that in which he satirized the action of Lord John Russell in 1851 in regard to the agitation which begot the Ecclesiastical Titles Act. But the germ idea of that cartoon had been developed before Leech brought it to perfection, and by two personages of no less importance in English politics and literature than Disraeli and Thackeray.

Addressing the House of Commons on Aug. 9, 1843, on the Arms (Ireland) Bill, and in a speech which deserves remembrance as his first open attack on the Peel Ministry, Disraeli used the following illustration:—

"The leader of the Government in another House [the Duke of Wellington] was chalking no Popery on the walls, whilst the leader of the Government in that House [Sir Robert Peel] told them that he, for himself, cared nothing about Protestant or Papist."—*Hansard, Third Series, vol. lxxi. fo. 437.*

The next instance of the idea is to be found in *Punch* itself, in the opening number for 1851 (vol. xx., No. 495, p. 8). The agitation over "Papal aggression" was then at its height, and a picture appeared which the letterpress sufficiently explains:—

THE EXCITEMENT IN BELGRAVIA.

MR. BUTCHER AND MASTER BUTCHER-BOY.

"Now, Bill, have you took the leg of Mutton to 29, and the Sweetbread to 241?"

"Yes, Master."

"Well, now your work is done—you'll take this bit of chalk and chalk up 'No Popery.' Do you ear?"

"Why, Master?"

"Why? Because 'Popes is enemies to butcher's meat on Fridays,' and Britons will have none of 'em."

[Exit BILL.]

What renders this picture doubly interesting is that the tray upon which the boy is leaning bears a pair of spectacles, which was the device of "Our Fat Contributor," Thackeray, and the drawing is unmistakably his.

Eleven weeks later (No. 506, p. 119) appeared in *Punch* the famous cartoon depicting Lord John Russell as a mischievous urchin, fleeing with a lump of chalk in his hand, after inscribing "No Popery" on the door of Dr. Wiseman, who is gazing indignantly through the window; and it has the legend: "This is the boy who chalked up 'No Popery!'—and then ran away!!" When one compares Thackeray's instruction to an imaginary butcher-boy with Leech's realization in regard to a real politician, there can scarcely be a doubt of the connexion between the germ and the fruit.

ALFRED F. ROBBINS.

BOYNE'S 'TRADE TOKENS.'

Having had occasion to go through a somewhat extensive collection of London tradesmen's tokens of the seventeenth century, I have noted several differences between the readings on the tokens and those given in Williamson's edition of Boyne's 'Trade Tokens.' They may be varieties of the specimens described in Boyne, or they may be corrections. In either case they will possibly be of use to those readers of 'N. & Q.' who possess a copy of that work. To these I have added the readings of two or three tokens of which I can find no mention in Boyne. In the following list the word or words on the left-hand side of the dash are those given in Boyne; on the right-hand side is the different reading referred to above. The numbers all relate to the London section of the book, with one exception, viz., a Southwark token.

38. Alder-gate—in two words, Alders gate.

87. Allgate—in two words, All gate.

209. B illiter—Billeter.

264. 16...—1666.

350. Tvdr—Tvder.

351. 69—66.

376. I. A. D.—I. A. P.

422. Steps—Sters.

432. Word in should be inserted before "Cattexen."

488. Street—Street.

534. Shandos—Shando.

536. George—Gorge.

598. The wording on this token is "Trvmp Aleey Cheapside." As there is a heading for that locality, a cross-reference from there to "Cheapside" (under which heading this token is placed) would be advisable; or, better still, enter the token under "Trump Alley." Cf. a token of "New Street, St. Martins," entered under "New Street."

636. W. R. M.—W. K. M.
 703. Elies—Elleis.
 785. Over the three pigeons are the initials T. M. G., not mentioned by Boyne.
 791. Cripplegate—Criplegate.
 936. East Smithfield—Eastsmithfield (in one word).
 943. Ditto. Ditto.
 957. Smithfeild—Smith feilde (in two words).
 962. Penny—Penny.
 1007. Dog couchant—Sejant.
 1013. Black—Blak. The figure on the obverse is not an Indian, but a man in armour holding a pike or lance, and wearing a sword, and is evidently intended to represent the Black Prince, the sign of the house which issued the token.
 1211. The monogram forms the word "Tavern."
 1221. The cross-reference should be to No. 2344, not to 2342.
 1835. Harney—Haruey.
 1782. Word *Millinar* omitted in Boyne on rev.
 1809. Greenhill—Greenhill.
 1900. Millforde—Mill forde (in two words).
 1942. The—Y* (on reverse).
 1944. Minneris—Minneres.
 1977. This is a "Mutton Lane" token, and appears under "Moor Lane."
 2024. Swann—Swan.
 2101. There is a token identical with the description in Boyne except the initials, which read T. E. P.
 2122. Baley—Baily; and the initials T. W. are above the candles, not *vice versa*.
 2124. Ob., Gynn at the—Gvn neare; rev., Ho...—Hovse.
 2159. Brewhovs—Brew hovs (in two words).
 2188. Pater noster—Paternoster (in one word).
 2189. Roe—Row.
 2237. Initials should be E. H. G.
 2346. At Rat clife—In Ratcliffe.
 2384. Redcrosse—Redcrose.
 2409. The initials are H. M. L.
 2481. Ob., Distiller—Distiller; rev., N. S. A.—N. R. A.
 2509. Middell—Midell.
 2636. This is a St. Martin's-le-Grand token, entered under "St. Martin's-in-the-Fields."
 2642. Black mores—Blackmores (in one word).
 2652. On the obverse, New rents—Nevrents. The device, a dagger erect, is omitted in Boyne's description. On reverse, Aldersgate—Alldersgate.
 2657. Le Grn^d—Legrn^d (in one word).
 2721. Powles—Povles.
 2726. Chvrch—Chvch.
 2737. Backside—Backsid^d.
 2742. Aganst—A ganst (in two words).
 2873. Smithfield—Smithfeild.
 2937. Man—Ma^s; Spittlefields—Spittlefeild^d.
 3036. Bvtler Frviterer—Bvtler Frvterer.
 3045. Bar—Barr.
 3047. Hast—Hatt.
 3062. Pallsgrave—Pavlsgrave.
 3063. Chandler—Cabndler.
 3139. T. N. O.—T. M. O.
 3159. 1666—1668.
 3162. The coat of arms is that of the Clothworkers' Company.
 3167. The initials are T. G. H.
 3204. Salvatation—Salvt ation (in two words).
 3236. Tvrnagen Lane Bridge—Tvrnagen Lane.
 3366. Nere—Ner^t.
 3376. Sygar—Shvger.
 3388. On the obv., John Bell in 1656—John Bell 1656; on rev., Whitechappell—White Chappell (in two words).

3393. Whitechappel—White Chappel (in two words).
 3394. S. E. C.—I. E. F.
 3410. At y^e Spred—At Spred.
 3447. Formerly—Former^l.
 3451. Penny—Peny.
 3473. Cross—Cros.
 3476. Baker—Baker.
 3477. On obverse, Gordener—Gvrden; reverse, Whitefryers—Whitfryer^s.
 3478. R. I. H.—G. A. G.
 334 (Southwark). Grignell—Brignell.

The following are those which I do not find mentioned:—

1. Obv., John Waller his half penny—an angel; rev., In S^t Martins LeGrand 64—I. I. W.
2. Ob., John Noble—I. N.; rev., At the Iron Gate—I. N.
3. Ob., Joseph Lee at y^e Black—a double-headed eagle; rev., In S^t Martins—his half penny.
4. Ob., John Gollop at 1667—a crooked billet; rev., Horslydowne Southwark—his half penny.

Cross-references would be useful in many cases; e.g., from Tokenhouse Yard to Lothbury, and from Brown's Alley to Billiter St.

CORRIE LEONARD THOMPSON.

SIR JOHN PORT'S CHARITY AT ETWALL AND REPTON, CO. DERBY.—By his will dated March 9, 1556, Sir John Port, Knt., of Etwall, co. Derby, devised certain lands in Lancashire and Derbyshire for the establishment and maintenance of an hospital for six aged men at Etwall, and a school at Etwall or Repton.

On his death, A.D. 1557, the hospital was established at Etwall, and the school at Repton, and both institutions continued under the sole direction of Richard Harpur (cousin and executor of the founder) and his heirs until about the year 1621, when on the petition of the three descendants and representatives of Sir John Port's daughters, viz., the Earl of Huntingdon, Lord Stanhope, and Sir Thomas Gerard, Bart., the hospital and school were made a body corporate, by a charter dated 19 James I.

By this charter the government of the charity was assigned (after the death of Sir J. Harpur, sole governor for his life) to the three coheirs of the founder, and the heir of Sir J. Harpur, and their heirs for ever. The corporation was declared to consist of the master of the hospital, twelve poor men, and four poor scholars. By a private Act of Parliament (5 Geo. IV., cap. 38), the number of old men was increased from twelve to sixteen, and the management of the property was conferred, under the hereditary governors, upon "A Court of Managers," consisting of the master of the hospital, the master of Repton School, the two ushers of the school, and three of the oldest (antientist) almsmen of Etwall Hospital. This court met for many years at Repton, and was only abolished when a body of trustees was appointed by the Charity Commissioners Act, 1867. The

almsmen are appointed to the hospital by each hereditary governor in turn, only from the parish of Etwall. They have twelve shillings per week, paid monthly, a small house and garden, and on entering receive a blue cloth cloak or gown, ornamented with a silver badge bearing the crest of the founder. The wives of married men are allowed to reside with their husbands in the hospital, but no other members of the family are admitted to residence. The men are obliged to attend prayers once a day in the chapel, unless excused by the master.

The present hospital building, which was erected in the year 1681, was unenclosed until about the year 1849, when, by order of the then governors, an iron palisading was placed round it with gates, which were ordered to be locked at a certain hour at night, by a porter who was then appointed for the first time.

The property of the charity at present consists of houses and lands in the county of Derby, annual rental 2,340*l.*, of which more than 1,000*l.* per annum is expended on Repton School, and less than 1,000*l.* on Etwall Hospital and the elementary school at Etwall, built in 1870, and supported by the charity. Besides this annual income there is a sum of money (about 1,200*l.*) divided from the sale of the lands in Lancashire, and invested in Government securities in the name of the Accountant-General of the Court of Chancery.

By an Act of 1874 the income of Etwall Hospital was fixed at 900*l.* per annum, payable by the governing body of Sir John Port's Charity, then appointed. This may be increased to 1,000*l.* under certain contingencies.

The following is a list of the masters since the first appointment, so far as can be gathered from the records of the charity:—

- 1622-57. Rev. John Jennings, M.A.
- 1657-91. Rev. John Jackson, M.A.
- 1692-1712. Rev. Ellis Cunliffe, M.A., Fellow of Jesus Coll., Camb.
- 1713-40. Rev. James Chetham, M.A., Balliol Coll., Oxon. (B. and D.D., 1722).
- 1740-46. Rev. Henry Mainwaring, M.A., St. John's Coll., Camb.
- 1746-85. Rev. Samuel Burslem, M.A., Brasenose Coll., Oxon.
- 1785-1809. Rev. Joseph Turner, M.A., Fellow of Pemb. Hall, Camb.
- 1809-21. Rev. William Thomas Beer, M.A., Worcester Coll., Oxon.
- 1821-32. Rev. John Chamberlayne, M.A., Jesus Coll., Camb.
- 1832-42. Rev. William Boulton Sleath, D.D., Emmanuel Coll., Camb.
- 1842-63. Rev. William Eaton Mousley, M.A., Queens' Coll., Camb.
- 1863-66. Rev. John Morewood Gresley, M.A., St. Mary Hall, Oxon.
- 1866. Rev. David Crawford Cochrane, M.A., Trin. Coll., Dub., adm. "comitatus causa," Oxford, 1861 (the present master).

DANIEL HIPWELL.

SMACKFUL.—'N. & Q.' should register the appearance of this new word. Mr. D. B. Brightwell, the maker of the 'Concordance to Tennyson,' in his pleasant 'Roundabout Notes' in the *Birmingham Weekly Post* of Sept. 26, p. 4, col. 6, says:

"A very young lady the other day was characterizing her new governess, whom this juvenile critic considered capable of improvement. Indeed, she had a rather serious objection to make to her, on the ground that she was 'so spiteful and *smackful*.' 'Smackful' is a capital word; and the talent shown by this young lady in inventing it is really stupendous, as compared with that exhibited by the doubly-distilled dunderheaded donkeys who malignantly and maliciously set afloat such idiotic coinages as 'masher,' 'dude,' and other insane combinations. The word is full of meaning; it is a legitimate combination of two good old Teutonic roots; it is expressive, and it really supplies a want. We have no single word which gives exactly that very definite idea. Bravo, little lady!"

F. J. F.

WALPOLE'S 'LETTERS.'—In the *Athenæum* for August 8 there is a review of Mr. Austin Dobson's recently published 'Mémoir' of Horace Walpole and Messrs. Bentley & Son's new issue of Peter Cunningham's edition of Walpole's 'Letters.' Of Mr. Dobson's work in general the epitaph on Goldsmith's monument is a sufficient review, and the 'Mémoir' does not fall short of the high standard which he has reached in his other publications, but, with the reviewer, I experienced a feeling of disappointment with the illustrations. A few good etchings or mezzotints of Walpole's chief friends and correspondents would have been far preferable to the coarse woodcuts and fancy prints which are interspersed among the pages of the book.

The new issue of the 'Letters' is still more disappointing. A year or so ago I showed in the pages of 'N. & Q.' that a diligent editor could, by the exercise of a very little trouble, add largely to the correspondence stored in Cunningham's nine volumes. The *Athenæum* reviewer points out that a letter from Walpole to Chute, of Feb. 6, 1759, which was published in 'The History of the Wyne,' might have been included. There are also several letters which were written by Walpole to Beloe, and which may be found in so common a book as 'The Sexagenarian.' Of these only one is reprinted in Cunningham's edition. Numerous letters crop up from time to time in autograph sales, many of which might, as I showed in my former note upon the subject, illustrate the collection under review. But a more serious drawback has still to be noted. The index is left in the same faulty and imperfect condition as at first, the same person appearing under several headings, and occasionally more than one person of the same name being included under one heading. This loose method of indexing adds greatly to the labour of referencing a passage. The only points in which the new issue materially differs from the old one are the transfer of Cunning-

ham's introductions from the last volume to the first, and a few additions to the portraits. All the new portraits did service in Jesse's 'George Selwyn' nearly fifty years ago, and the whole are blurred from frequent printing. The *ne varietur* edition of Walpole's 'Letters' should be a nearer approach to faultlessness than that which travelled all the way from London to a bill-top in the Inner Himalayas to disappoint me on arrival.

W. F. PRIDEAUX.

Kashmir Residency.

'THE KNIGHT OF THE BURNING PESTLE' AND SHAKESPEARE. (See 'Shakspeariana,' 7th S. xi. 403).—MR. J. E. SMITH asks, Did Beaumont and Fletcher grasp the fact that in 'Henry IV.' Shakespeare had forestalled the famous satire of Cervantes by exhibiting in the characters of Hotspur and Glendower the absurdities of knight-errantry, when they made the apprentice Ralph out-burlesque the super-fervour of Hotspur in his,—

By Heaven, methinks it were an easy leap,
To pluck bright honour from the pale-faced moon;
Or dive into the bottom of the sea
Where never fathom-line touched any ground,
And pluck up drown'd honour from the lake of hell.

The out-burlesqued words being those of Hotspur '1 King Henry IV.,' I. iii. 201-5, except that the last two lines are made more "huffing" than Shakespeare's:—

Where fathom-line could never touch the ground
And pluck up drowned honour by the locks.

Now I am not disinclined to find burlesques of Shakespeare in the writings of that day. Playwrights and play managers were men, and were therefore not disinclined to hit at a rival, especially at a prosperous one. But I see not the slightest reason for supposing that the writers were here burlesquing Shakespeare. Hotspur was a quick-tempered, hot-headed man, at this moment in a towering rage against the king. Even the calm Johnson says:—

"This sally may be, I think, soberly and rationally vindicated as the violent eruption of a mind inflated with ambition, and fired with resentment; as the boasted clamour of a man able to do much, and eager to do more."

It was not to burlesque Shakespeare that this speech was put into Ralph's mouth, but because it was just the speech that a vain apprentice, fond of "a huffing part," and who "will fetch you up a couraging part so in the garret.....that we quake again"—just the speech that such a one would remember and declaim with more exaggeration than the player who spoke it. This is plain from his variation at the end. Apprentices of those days, as they are depicted to us, were fond of tragedies, huffing parts, and rows. Quicksilver, in 'Eastward Hoe,' was of the same temperament as Ralph; but surely no one will say that his quotations of hackneyed play bits in II. i. were put into his mouth as burlesques. They merely showed his

character and disposition, just as this speech of Ralph's shows his.

Nor can I see that Shakespeare forestalled Cervantes. Hotspur and Glendower are not Quixotes, but English noblemen, brought up to rule at their will, both of them successful in war and in carrying out their will, and now most irate at finding that the once smiling Bolingbroke would now rule them, and carry out his will.

BR. NICHOLSON.

BITTER AS SOOT.—The bitterness of soot is noted in the 'New English Dictionary,' but no example of bitter in connexion with soot is given. One is to be found in Dr. Böddiker's collection of 'Altenglische Dichtungen' (p. 121):—

Hit falleth the kyng of fraunce bittrore then the soot;
but the editor remarks that if soot is meant here we must without doubt read *blakkere* instead of "bittrore." I can say, with as little doubt, that the MS. reading is correct; for I find the following in Rutebeuf's 'Vie Sainte Marie l'Egiptienne' (280, ed. Jubinal):—

Le tien [nom] est de si douz renon
Que nus ne l'ot ne s'i déduie;
Li miens est plus amer que suie.

A gentleman of my acquaintance tells me that the phrase "more bitter than soot" is quite familiar to him, he having heard it in Buckinghamshire.

Instances of its use in modern times, either in writing or in provincial speech, would be worth preservation.

F. ADAMS.

Albany Road, S.E.

VOICES IN BELLS AND CLOCKS.—Surely the words attached to the sounds of bells may have suggested themselves to people in different places with quite independent origin. It is possible also that in some cases, the story which originated in one place being told to the people of another, they then actually heard the same words in the tongue of their own bells. I say this with reference to MR. HEMS's note under the heading of 'Huish,' ante, p. 17. Some interesting additions to the discussion have likewise been buried (? hushed up) under the same heading.

Just as it is very amusing to work out with Leonardo da Vinci gorgeous or grotesque designs in clouds and stains and patches, so it is often amusing to listen to the articulate sounds that seem to speak to us out of mechanical ones. It would perhaps seem tedious if I asked for space to record a hundredth part of such voices that I have heard, but I may be excused for speaking of one that I had something like a hand-to-hand conflict with. I had undertaken one night to hush to sleep a sick boy, who was in a state of what French people call *fièvre de cheval*, which it seemed nothing would calm—talking incessantly "sixteen to the dozen." As I sat all alone with him in the dark,

having sent the fussy professional nurse to bed, there was a dreadful little American loud-ticker in the next room, which ever, with the most jaunty persistence, kept saying to me, "You can't—do that. You can't—do that." I said in reply that I could; and in a couple of hours I got the boy to sleep, and then lay down myself. At the end of another hour he woke me up, restless again; and the brutal thing on the mantelpiece then said, in the most fiendish voice, "I told—you so. I told—you so." However, I beat it in the end, as one generally does those who say "I told you so." When Sir W. Gull came in the morning he was astonished at the change in the boy's condition, and he is now a fine young officer.

When I was an infant I remember my mother telling me that the three bells of St. Mary's, Bryanston Square, said, "Come to church. Come to church"; and I hear those words so plainly still whenever they ring that I fancy they must say the same to any one who listens!

A friend of mine tells me that as he was walking the other day in the country, or at least in a suburban lane, a cuckoo gave out his cry very plainly, with the usual irregularity of interval. "How funny that 'ere clock strikes!" he thereupon heard one little London boy say to another, plainly showing that the Swiss imitation with which he was familiar in his back parlour was a faithful one, and that the child knew of no other cuckoo.

R. H. BUSK.

THE 'MINIATURE' AND THE 'MICROCOSM.'—Dr. Smiles, in his recently-published 'Life of John Murray' (vol. i. p. 67), alludes to "the *Miniature*, a volume of comparatively small importance, consisting of essays written by boys at Eton, and originally published at Windsor by Charles Knight"; and mentions among the writers of these essays Stratford Canning, John and Robert Smith, and other young Etonians. Is the *Miniature* a mistake for the *Microcosm*, or did the former succeed the latter? The *Microcosm* numbered the two Smiths and George Canning among its contributors, and was originally published at Windsor by Charles Knight. The name of the *Miniature* is quite new to me.

GEO. L. APPERSON.

Wimbledon.

THE FATE OF LOUIS XVII.—Dr. Cabanès, writing in the *Journal de Médecine de Paris*, September 27, implies that the body said to be that of the unhappy Dauphin was not properly identified at the post mortem examination made on June 9, 1795. The report, drawn up by four doctors, speaks of the body of a child about ten, "que les commissaires leur ont dit être celui du fils du défunt Louis Capet." They make no mention of any hernia, yet on June 11, 1793, the Commune agreed that the Dauphin should be supplied with a

truss, by "Citoyen Piplé, bandagiste des Prisons." The Dauphin's sister, Madame Royale, was not called upon to identify the body, although she was still a prisoner in the Temple. The mysterious deaths of Dessault, Choppart, and Doublet shortly after they visited the deceased on Barras's order after Thermidor, suggest that they could not identify their patient as the Dauphin, so that they were secretly poisoned. Dr. Cabanès does not attempt to solve the mystery. The absence of any notice of a hernia is certainly suspicious. If the child who died in June, 1795, was not the Dauphin, what became of the real prince? Perhaps he was secretly sold for a large sum to some Royalist agent and died directly after his ransom, his liberators objecting to make the bargain known. This is very improbable. Perhaps Simon or his wife may be justly "whitewashed," as they got the Dauphin out of the prison, an imaginary child being locked up till Thermidor. This is not very likely. More probably the Dauphin was really murdered, and Collot d'Herbois, Billaud de Varenne and other ex-terrorists who kept in power for a short time after Thermidor feared retribution. Under all three suppositions it would have been convenient for the gaolers at the Temple to have some neglected child from the slums at hand when the Thermidorians inspected the prisons for fresh evidence on the iniquity of Robespierre, Danton, and Hébert's rule. Personally, I hold the case to be suspicious, yet think that the Dauphin's infirmity might have been overlooked, the body examined in June, 1795, being really that of poor young Louis XVII.

ALBAN DORAN.

EELS IN OLD WALLS.—

"Colonell D'Albier hath this last weeke tried to smoake him [Winchester] out [of Basing House] with Straw, just as they used to serve Eeles in old walles."—*Mercurius Britannicus*, No. 99, Sept. 22-9, 1645.

H. H. S.

SHAKESPEARE AND THE PRODIGAL SON.—At 6th S. xii. 325 I called attention to some pictures of the Prodigal Son engraved by Droeshout, who engraved Shakspeare's portrait. Sir John Falstaff's room in the "Garter Inn" was "painted about with the story of the prodigal, fresh and new" ('Merry Wives of Windsor,' Act IV. sc. v.).

In a room on the ground floor of an old house at Lenchwick, near Evesham, and not far from "drunken Bidford," are the remains of some wall-paintings representing the same parable. On the left is the prodigal on horseback gaily setting out; in the middle he is feasting with harlots; on the right feeding with swine. Probably the original series included more. The costumes suggest an early seventeenth century date, and the treatment is wonderfully like that of Droeshout's engravings.

In 'The Transposer Rehears'd,' 1673, a book written in reply to And. Marvell by Richard

Leigh, the actor, and containing many Shakspearian references (including one to Sir John and the buck-basket), we are told that many people of private condition and breeding have never seen anything more artistic than "Dives and Lazarus or the picture of the Prodigal in their own Halls" (p. 84).

W. C. B.

JOHN MACKEN, THE POET.—A good many years ago 'N. & Q.' had various communications, among others from DR. GATTY and SIR J. E. TENNENT, praising this Irish writer, and quoting with special approval as a poem of his a piece called 'Napoleon Moribundus,' which appeared anonymously in A. A. Watts's 'Poetical Album' for 1828. As a matter of fact, Macken never wrote it, and it is not in his works. The *Athenæum*, reviewing Watts's collection, mentioned this poem with praise, and said it was by "a young poet named McCarthy," and appeared first in the *Belfast Northern Whig*. This is doubtless the truth; and a short time ago, looking over Thomas McCarthy's 'Montalto, and other Poems' (London, 1819, 8vo.), I came across the poem. The version quoted in 'N. & Q.' is defective in several instances. I may remark that C. D. Sillery, in one of his volumes, refers to a poem by John Malcolm which begins somewhat like McCarthy's

Yes! bury me deep in the infinite sea
of above poem. D. J. O'DONOGHUE.
Belgravia.

COCKTAIL.—Our latest American dictionary (the 'Century') says of the name of our famous beverage, "The origin.....is not clear." The enclosed clipping from the *New York World* gives an ingenious if somewhat dubious derivation for the word:—

"The title of our most popular drink comes from Mexico. The Aztec word for pulque is pronounced much like octail, and General Scott's troops called the liquor cocktail, and carried the word back to the United States. It is said that the liquor was discovered by a Toltec noble, and that he sent it to the king by the hand of his daughter, Miss Cocktail (Xochitl). The king drank the liquor and then looked at the maiden. The first tickled his palate and the second enamoured his heart. It was a case of love at first sight in both instances, and he married the girl and started a pulque plantation."

W. H. BURK.

Philadelphia, U.S.

KING JOHN CROSSING THE WASH.—In 'Bygone Lincolnshire,' a book recently published by Mr. W. Andrews, of Hull, is a paper entitled 'The Story of King John's Death,' in which is the following:—

"When, A.D. 1216, John was in the field against his revolted barons, he marched from Lynne with his ferocious mercenaries to ford the Wash from Cross Keys to Foss Dyke at low water."

This requires correction. When King John left Lynn in October, 1216, he marched ten miles, and then came to Cross Keys Wash, an estuary of the

German Ocean, then and there about a mile and a half wide, and fordable when the tide was out. He had to go across from Norfolk into Lincolnshire, but was overtaken with the tide, and lost his baggage, treasure, some men, many horses, and just escaped with life, landing about a mile below where Sutton Bridge is now, and stopped at a farmhouse still known as, and marked on old maps as, "King John's House." On starting thence to renew his journey he had to march eleven miles before he came to Fossdyke Wash, and the country between is no Wash at all, but good farm land, as it was in the Romans' time. Then he went on to Swineshead Abbey, where he stopped all night, and next day went to Sleaford, and then to Newark Castle, where he died. The Cross Keys Wash is the outfall for the waters of the river Nene; the Fossdyke is the outfall of the river Welland.

W. POLLARD.

Hertford.

"JACKS O' TH' CLOCK."—The *Athenæum* of September 12, in a notice of Dr. Raven's 'Church Bells of Suffolk,' observes:—

"Two instances, at Southwold and Blythburgh, still exist of 'Jacks o' th' Clock,' or bell-ringing effigies, once so common that Shakespeare put into the mouth of Richard II. the bitter phrase:—

My time

Runs posting on to Bolingbroke's proud joy.
While I stand fooling here, his Jack o' th' Clock."

An old pair of "Quarter Jacks," as they are popularly called, can still be seen over the clock on the Corn Market at Launceston, and may be considered of the more interest as having come from the now destroyed house at Hexworthy, Lawhitton, near that town, which was the seat of Col. Robert Bennett, of the Parliamentary army, one of Cromwell's earliest Council of State ('Dictionary of National Biography,' vol. iv. p. 236). Probably several other ancient "Jacks o' th' Clock" can be traced.

DUNNEVED.

THE LARGEST PARISH CHURCH IN ENGLAND. (See 7th S. xii. 50.)—I presume MISS BUSK meant to allude to the fact that Christchurch, Hants, was the longest parish church in England. There is no need for it to dispute with St. Nicholas', Yarmouth, the distinction of being the largest, as the following statement of their dimensions will show:—Yarmouth, area, 23,265 sq. ft.; width, 112 ft.; length, 236 ft. Christchurch, area, 18,300 sq. ft.; width, 60 ft.; length, 303 ft.

I think there is no reason to doubt that St. Michael's, Coventry, is the largest church in England. I understand the dimensions are as follows: area, 24,015 sq. ft.; width, 120 ft.; length, 252 ft.

JOHN T. PAGE.

Holmby House, Forest Gate.

FOLK-LORE OF BLACKBERRIES.—In Warwickshire there is a belief that blackberries ought not

to be gathered after Michaelmas Day, because on that day Satan has set the mark of his cloven hoof upon them. The Lancashire people consider them not fit to eat after the spiders have spread their webs over them, inasmuch as then "the devil has thrown his club over them."

F. C. BIRKBECK TERRY.

Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

PICTURE BY HANS HOLBEIN.—In the chancel of Wendron Church, Cornwall, there is a well preserved brass inscribed to the memory of Warin Penhalloryk, who died in 1535. His portrait is said to have been painted by Hans Holbein. Its whereabouts has long been a mystery; indeed, beyond a mention of the circumstance in 'Bibliotheca Cornubiensis,' the invaluable work of Messrs. G. C. Boase and W. P. Courtney, I have observed no reference to such a picture. Can any of your readers assist me in the attempt to find, for historical purposes, in whose possession this reputed painting now is? S. J. WILLS.

Wendron, Helston, Cornwall.

FIFTH EARL OF DENBIGH.—Is there a portrait of him now in existence (painted or engraved); and, if so, where? C. MASON.

29, Emperor's Gate, S.W.

FANNY MURRAY.—Will any reader having any portrait of this lady, a Bath beauty about 1735, who was the daughter of a musician, and whose married name was Ross, kindly correspond with me, and by so doing very greatly oblige?

ROBERT H. FRYAR.

8, Northumberland Place, Bath.

CADEE.—What does the word "Cades" mean in margin of Bible (Ecclesiasticus xxiv. 14) as the equivalent of Engaddi, which, according to Jerome, is "fons lædi," kid fountain? C. A. WARD.

Wat'hamstow.

BOTOLPHMAS.—In the Louth Corporation accounts there are several references made in the seventeenth and eighteenth centuries to rents being made payable half-yearly, at the feast of St. Botolph the Abbot, on Botolphmas and St. Michael the Archangel. When was Botolphmas? According to Butler St. Botolph's Day is June 17.

B. C.

Louth.

DR. WATSON.—Can any of the readers of 'N. & Q.' inform me where I can find any information about Dr. Watson, who was tried for treason with Thistlewood, the Cato Street conspirator, about the begin-

ning of the century; also information concerning Dr. Watson's son, who shot a man on Snow Hill, and was concealed for some time by Holl in Bayham Street?

THOMAS SATCHELL.

BRITISH MINISTER AT BAVARIAN COURT.—Who was British Minister at Munich before, during, and after the Crimean War? K. J. J.

BARKER'S BIBLE, FOLIO, 1616.—I have a Bible printed in roman letter by Robert Barker, London, 1616. The pagination is by sheets, on the right-hand leaves, the left-hand leaves not being numbered. The signatures are A, A 2, A 3, on sheets pagged 1, 2, 3; B, B 2, B 3, on 7, 8, 9, &c. I suppose it to be a folio from the style of pagination, and from the wire-mark in the paper being vertical and the paper-mark in the centre of the page. Could you give me the collation of this edition, as the title-pages are wanting in my copy? The dimensions of the printed matter on each page are 11½ in. by 7½ in.

C.

Toronto.

'THE DISAPPEARANCE OF BENJAMIN BATHURST.'

—At what date and in what magazine, about three years ago, came out the curious and perfectly true memoir entitled 'The Disappearance of Benjamin Bathurst'? Mr. Bathurst was Secretary or *Chargé d'Affaires* at Dresden or Stuttgart. A large reward was offered by the English and German Governments, but has had no results. He was supposed to be murdered by Napoleon between the years 1805 and 1809. I have particular reasons for wishing to find the article. M. L.

TYKO.—Why is a three-handled earthenware drinking mug called a *tyko* or a *tygo*? I saw one a few years ago at an old china-shop at Dover or Folkestone—I forget which. It was introduced to me as a *tyko*. The spelling is phonetic. Mr. G. A. Sala says he has recently bought a similar utensil at Brighton, where it is called a *tygo*. Whence *tygo* or *tyko*? W. F. W.

POWELL FAMILY.—I shall be glad of any information (or reference to such) concerning the Powells of Pengethly, co. Hereford. Sir Edw. Powell (created January 18, 1621/2) was one of the Masters of Requests. He died at Munster House, Fulham, 1653, when the title became extinct. Please reply direct.

CHAS. JAS. FERET.

49, Edith Road, West Kensington.

A TOKEN.—A friend of mine possesses a copper token bearing the words "This was the King's Armes 1656 in Fvllham S F S." The "King's Arms," now rebuilt, was one of the most ancient inns in Fulham. It was here that the Fire of London was annually celebrated. As there is no doubt

that the house was in existence in 1656, can any one explain the use of the "was" in the above-named inscription instead of *is*? Can it be explained by an elision: "This was [issued at] the Kinges Armes, 1656," &c.?

CHAS. JAS. FERET.

49, Edith Road, West Kensington.

KENSINGTON GARDENS.—Will one of your readers kindly say whether the following persons were excluded from Kensington Gardens in the "forties"; and when the exclusion was modified and finally abolished? Private soldiers in uniform, servants in livery, artisans and labourers in their working dress, all persons carrying anything in the nature of a parcel.

RAVEN BROOKE.

'JOHN WHITE, THE NEW POLICEMAN.'—Can any of your readers tell me where I could find a copy of this song, in vogue presumably about the time Sir Robert Peel, when Chief Secretary for Ireland, introduced the Peace Preservation Act of 1814 (Query, Was that called a "Coercion Act"?), when the Irish constabulary were first called "Peelers," the name being afterwards applied to the London police force, established by the Metropolitan Police Act, 10 George IV., cap. 44, 1829, when Peel was Home Secretary? A Coercion Act for Englishmen, and "still they're not unhappy"!

J. B. FLEMING.

Beaconsfield, Glasgow.

SIRE DE COUCY.—Mr. Browning

"knew himself to be, in every possible case, the most important fact in his family history.

Roi ne suis, ni Prince aussi,
Suis le seigneur de Conti,

he wrote, a few years back, to a friend who had incidentally questioned him about it.—'Life of Browning,' by Mrs. Sutherland Orr, 1891, p. 3.

I have always understood that the above saying referred to the Sire de Coucy. Is there any authority for the "Conti"?

WILLIAM GEORGE BLACK.

Glasgow.

ROSE OF KILRAVOCK.—I should be glad if any English genealogist would kindly assist me to discover paternity of Hugh de Rose, Lord of Geddes, and first of Kilravock, Nairnshire. He married Mary, daughter of Sir Andrew de Bosco, who in right of his wife, Elizabeth de Bisset, was possessed of a third part of the manor of Alvington, Yorks, temp. 7 Edward I. This Elizabeth de Bisset disposed to Hugh de Rose, her son-in-law, the lands of Kilravock about 1290. Among the witnesses to this charter are David de Graham (her brother-in-law) and Robert Lovel.

Now William, Baron de Ros, of Hamlake, 1285, was grandson of Albreda de Bisset, and his sister Joan married first Ernald de Bosco, and afterwards John de Lovel. The connexion of the

families of Hamlake and Kilravock with those of De Bisset, De Bosco, and De Lovel is too significant to be overlooked; but as yet I have been unable to establish Kilravock's descent from De Ros of Hamlake.

D. MURRAY ROSE.

5, Harpur Street, Theobalds Road, W.C.

NORTHAMPTON BOOKSELLERS AND PUBLISHERS.

—I shall be glad if any reader of 'N. & Q.' can give me information concerning J. & T. Taylor, of Northampton. They were the principals of a publishing firm which flourished somewhere between the years 1810 and 1850. Their publications appear to have consisted chiefly of religious works, such as 'The Believer's Pocket Companion,' by J. Evans. On the back cover of this book, which lies before me, is given a list of works by the Rev. J. Abbott and the Rev. J. G. Pike, with prices attached, as sold by J. & T. Taylor. In the 'Memoirs of the Rev. J. G. Pike,' pp. 220, 221, are references to "Mr. Taylor, a bookseller of that town" (Northampton), who, amongst other things, tells Mr. Pike of the conversion of four persons through reading his 'Persuasives to Early Piety.' JOHN T. PAGE.

Holmby House, Forest Gate.

RICHARD BULL.—At the general election of 1761 "Richard Bull, Esq., of Chipping Ongar, Essex," was returned for Newport (Cornwall), and he was re-elected in 1768 and 1774, being also placed, though unsuccessfully, in nomination for Launceston at the last-given date. Was he the "Richard Bull, Esq., a famous collector of portraits," who is mentioned in a note to Peter Cunningham's edition of Horace Walpole's 'Letters' (vol. viii. p. 54), and of whom Walpole wrote on June 16, 1781:—

"Mr. Bull is honouring me, at least my 'Anecdotes of Painting,' exceedingly. He has let every page into a pompous sheet, and is adding every print of portrait, building, &c., that I mention, and that he can get, and specimens of all our engravings. It will make eight magnificent folios, and be a most valuable body of our arts" (*Ibid.*)!

I think it must be the same, because of this further mention in a letter of Walpole to Lady Ossory on November 3, 1782: "Mr. Bull, whom I saw in town, tells me poor Morice is not at all better, and thinks of Naples" (*Ibid.*, p. 297). "Poor Morice" was Humphrey Morice, a connexion by marriage and colleague of the Richard Bull to whom I first referred in the representation of Newport, of which, indeed, the former was the "patron."

A. F. R.

LEGGE AND BUSHBY.—To what family did Mr. Legge belong, mentioned in the following extract from *Scots Magazine*, vol. lxxi. p. 958: "Married at Tinwald Downs, co. Dumfries, 27 Nov., 1809, Lever Legge, Esq., Scots Greys, to daughter of late John Bushby, Esq.?" And who was the

husband of his sister, mentioned by Charles Kirkpatrick Sharpe ('Letters,' &c., i. 102-109) as "Mr. R. an Honorable, and Gentleman-Commoner of Christ Church" ?

SIGMA.

HORSEBACK.—Has any colourable reason been found why the priest of Jupiter was forbidden to ride on horseback? Balaam took to the ass, and popes and bishops of Rome to the mule. What may be supposed to be the idea underlying all this?

C. A. WARD.

SONNET ON THE SONNET.—Will any one send a copy of Marini's sonnet on the sonnet to the undersigned?

E. B. BROWNLOW.

12, Hutchison Street, Montreal.

JARSEY OR JERSEY WHEEL.—In conversation with several old ladies here (Sheffield) on former time spinning, they mention a wheel for spinning wool (not flax). It was larger than the ordinary spinning-wheel. They call it "Jarsey" or "Jersey" wheel, "whool wheel," and one has forgotten some other name she once knew it called. Can any of your readers explain this?

F. W. DENTON.

DEFECTIVE COPIES OF BULKELEY'S 'GOSPEL COVENANT,' 1646.—I have two copies of this work, being "Sermons preached in Concord in New England by Peter Bulkeley, sometimes Fellow of St. Johns Colledge in Cambridge," small 4to., London, 1646. The two books were acquired from different sources at different times. The work consists of three parts. Is it of accident or design that the second part (comprising pp. 185 to 224) is missing from both of my copies? The books seem to be in their original binding, and there is no gap to betray any subsequent excision. If the removal was intentional, I am curious to learn the motive which dictated it, and whether the cancelled pages contained any exceptionable matter, heretical doctrine, or allusions, political or religious, obnoxious to any whom it was inexpedient to offend. Perhaps some reader who owns a complete copy can inform me.

C. K.

RYHMING CHARADE BY MACAULAY.—Where can I see Macaulay's charade upon manslaughter?

EXILE.

[This query was vainly asked 6th S. i. 245.]

AUTHORS OF QUOTATIONS WANTED.—

The shadows of the beauty of all time
Carven and sung are only shapes of thee.

ANON.

Alas! how soon our sin
Sore doth begin
His infancy to seize.

M.

["Affliction sore," &c., is, we believe, anonymous.]

"The fewest words are best where all words are vain."

"Poor inch of nature" (applied to a new-born babe).

EXILE.

Replies.

THE LORD OF BURLEIGH AND SARAH HOGGINS.

(7th S. xii. 223, 281.)

It is a real pleasure, and a rare one, to be made acquainted, in clear, straightforward English, with the results of skilful and accurate research and acumen applied to a very interesting subject. This pleasure Mr. W. O. WOODALL has given to me and to many others; and I regret that in acknowledgment of it I can only present him with one anecdote bearing on the question how Sally Hoggins "got on" with the ladies of her husband's rank, and how her husband himself behaved to her. It is at least certain, I apprehend, that her character throughout life was as gentle, and her conduct as pure, as Lord Tennyson has stated it to have been.

The anecdote I speak of has not, I think, been printed. At any rate, it has come down to me from private sources—from people who were present at the party to which it refers.

A certain duke—I think it was the last Duke of Ancaster—had married much beneath him. His wife was a French governess. The duchess, however, was quite aware that her original position was higher than that of Sally Hoggins, and her education far superior; and, with the insolence of a *parvenue*, she made the most of this consciousness whenever she met the Countess of Exeter. She met her at a certain rout; and, seating herself by the countess, with that sweet friendliness that women display towards each other when it is worth while to do so, she began to talk in French. Lady Exeter, who knew no French, blushed and suffered, but bore the insult quietly. Not so her husband the earl, who happened to be within hearing. He came forward, with a charming bow, and attacked the duchess. "Your grace will pardon me," said he; "Lady Exeter has not been accustomed to teach French." I think this fact, for one, may be set down to the credit of "Mr. Jones."

A. J. M.

PLURAL OF TABLESPOONFUL (7th S. xii. 260).—Our Editor generously allows us to challenge his decisions—a liberty I would not willingly abuse. I am constrained, however, to ask whether the plural of this word ought not to be *tablespoonfuls*. It is not a case analogous to that of such compounds as *knights-errant*, or *lookers-on*. In these it is the first half of the word that is multiplied in the plural; the compounds are, in fact, imperfect, the original word being but slightly qualified by the addition of another word; but *tablespoonful*, although compounded of two distinct words (or three), is in reality a new word, with an altogether different meaning from that of any of its component parts. It is a measure of capacity, and

when pluralized it signifies a multiplication not of the instrument of measurement, but of the measure itself. *Three tablespoonsful* is a compound of *three tablespoons full*, which implies the use of three actual spoons; *three tablespoonsfuls*, more accurately, signifies the measure of one (that is, of any) tablespoon, multiplied by three.

C. C. B.

Is not the proper plural of spoonful *spoonfuls*? Spoonful is a certain quantity. Two or three spoonfuls would mean two or three spoons of any size, all full; but two or three spoonfuls would mean the same spoon filled two or three times. Similarly we say two or three cartloads, not *cartload*; two or three barrowloads or barrowfuls, &c.; Latin *cochleara, vclies*, &c., certain quantities. "I have two handfuls of marbles," "Put in the pot four spoonfuls of tea," surely must be correct. Compare *hairbreadth* (the plural is not *hairbreadths*). I allow we have some words not compounded, as *yard wide*; but all compounded words, as *spoonful*, take the plural after the last syllable, as *spoonfuls*, *cartloads*, *hairbreadths*, &c.

E. COBHAM BREWER.

CONTENT: CONTENTS (7th S. xii. 267).—Pursuit of the investigation requested by DR. MURRAY discloses so unexpected a discrepancy in accentuation as to render manifest the need of extending that investigation as widely as possible. A satisfactory way of conducting it is to write the five questions on separate cards, and to exhibit them one only at a time, the examinee being requested to read the question once to himself, and then to read it aloud slowly, the examiner noting on a separate paper the position of the stress in each case. If the questions are shown all together the examinee is apt to become confused or to wander into a discussion, either of which is to be avoided, the object being to ascertain the genuine and unbiassed accentuation of the individual examinee.

ALEX. BEAZELEY.

TALPACK: INDAMIRA: JERE: SEYES: FERRATEEN (7th S. xii. 89, 110, 214, 252).—I am much obliged to your correspondent for her attempted explanation of *ferrateen*; but the question is, Are *ferrateen* and *ferandine* identical? The latter word is cited in several dictionaries, but I cannot discover any instance of its use earlier than the time of Charles I., whereas *ferrateen* is apparently an Elizabethan word, inasmuch as Sir Walter employs it in 'Kenilworth' (p. 288, Black's "Centenary Edition"), where, of course, it may be a slip of the author's or a printer's error.

ALPHA.

SHOOTING BIRDS FLYING (7th S. xii. 267).—In 1717 Abraham Markland, Prebendary of Westminster, published a poem entitled 'Pteryplegia; or, the Art of Shooting-Flying,' Lond., 8vo., pp. v, 32. In the dedication a reference is made

to the expertness of the French in the use of firearms, the author affirming "that it's as rare for a profess'd Marksman of that nation to miss a bird as for one of ours to kill." According to Greener, 'The Gun, and its Development' (p. 481), on the authority of some Italian work not stated, shooting at birds on the wing was first practised about 1580; but the author is of opinion that the practice dates only from the end of the eighteenth century. Markland's poem, however, establishes the fact that the French were adepts in the art in 1717, and that his own countrymen were behind "that volatile nation in their peculiar accomplishment."

E. WYNDHAM HULME.

12, Blenheim Villas, N.W.

Hone's 'Year Book' has the following as to this:—

"Shooting Flying.—Pegge ('Anonymiana,' cent. v. 91) relates that William Tunstall was the first person who shot flying in Derbyshire. He was Paymaster-General and Quartermaster-General of the rebel army, and made prisoner at Preston in 1715. He was taken flying, and narrowly escaped being shot flying. He died in 1723 at Mansfield Woodhouse, and was there buried. Shooting flying is mentioned in the 'British Apollo,' printed in 1708, i. 534. Gent ('History of Rippon,' 1733) has some good lines on shooting flying, to which he annexes a print of a Fowler or gunner (or, as the Anglo-Americans say, a shooter) shooting birds on the wing."

M.

That shooting flying was only introduced subsequently to the Revocation of the Edict of Nantes, in 1685, is rendered probable from the fact that Gilbert White ('Natural History of Selborne,' Letter vi., to Thomas Pennant, Esq.), writing in 1767, or thereabout (Letter x. is dated Aug. 4, 1767), suggests that "shooting flying became so common" within the memory of persons then living.

THOMAS J. JEAKES.

Tower House, New Hampton, S.W.

LOYALTY ISLANDS (7th S. xii. 248).—The Loyalty Islands are politically dependent upon New Caledonia, and the information wanted here may be found in some of the recent French works written about 'La Nouvelle Calédonie,' by Lemire, 1878 and 1884, Rivière in 1880, Chartier in 1884, Cordeil in 1885, and Moncelon in 1886.

DNARGEL.

D'ISRAELI: DISRAELI (7th S. xi. 346, 436; xii. 70, 134, 258).—It is not at all necessary to assume, as MR. WALFORD does, that "Disraeli" in December, 1832, must have been a printer's mistake. It so appears twice in the *Times* of Nov. 13, 1832, and once in that of the following Dec. 14; and even earlier than that, as I now find, the two forms of spelling the name commenced to be indiscriminately used. Mr. T. P. O'Connor, M.P., in the original first volume of his biography (a much fuller work than that ultimately issued complete), notes, for instance (p. 66), that in a letter

of June 3, 1832, Edward Lytton Bulwer (afterwards first Lord Lytton) commenced with "My dear Disraeli," and ended with "My dear D'Israeli."

ALFRED F. ROBBINS.

CLAUSE IN OLD LEASE (7th S. xii. 149).—The meaning of "plumbum in fornace" is "a boiler on a furnace." Chaucer would have called it a "leede" on a "forneys." It was a common fixture in old leases, and I have no doubt is often a fixture still, for the furnaces of modern boilers for agricultural purposes, as I have seen them in all parts of Scotland, are built round the boiler, and can scarcely be said to exist independently of it. In the twelfth century the leases granted by the Chapter of St. Paul's make frequent mention of these things amongst the "instauramenta" which the lessee was liable to maintain and restore. Examples may be quoted: "plumbi super fornaces duo," "et ii plumbi super fornaces," "unum plumbum super fornacem" ('Domesday of St. Paul's,' Camden Society, pp. xcvi, 131, 132, 136). In an old Scots statute "plumbum cum maskfat" is translated "a leynd with a maskfat" in a list of the articles of household furniture which the heir of a burgess is to have along with the house to which he succeeds. These things, says the enactment, "aw nocht to be left in legacy fra the house." They cannot be willed away and "sall byde wyth the grunde" ('Scots Acts,' ed. Thomson, i. 356, "Leges Burgorum," cap. cxvi.).

It is not in the least unlikely that the present type of boiler is little different from its ancient predecessor. Built so as to create a forced draught along the flue, it has a narrow grate, and the fire glows within with a briskness which soon makes the little iron door red hot—a twinkling gleam by no means ill-liked to the sparkle of a quick eye in a fat man's head. This explanation I believe brings out more clearly than any previous commentator's note the full sense of Chaucer's description of his jovial monk:—

He was a lord ful fat and in good poynt
His eyen steepe* and rolling in his heede
That stemed† as a forneys of a leede.‡

* "Canterbury Tales," Prol., l. 200-202.

The earliest mention of this thing which I have seen is in a charter of immunities granted in the year 836 by Wiglaf, King of the Mercians, to the monastery of Hanbury in Worcestershire. Amongst the perquisites of the lands a clause includes what I take to be the salt-pits and salt-pans—"et cum omnibus utensilibus et cum putheis salis et fornacibus plumbis" (Earle's 'Land Charters,' p. 112). I am open to correction, but am personally satisfied that the "putheis salis" is what on Solway side

used to be called a "kinch," a hole in the merse land used in the process of salt-making, whilst the "fornaces plumbi" were the equally indispensable pans in which the highly charged brine was boiled till the moisture went off in steam and only the strong, coarse salt remained. I saw a large pan at Saltcoats, Ayrshire, three years ago, an old wrecked affair on the harbour side; but now even its ruins are no more.

Probably "in Domo pistrin" is "in Domo pistrin'" (for *pistrinari*), meaning, as W. C. W. proposes, the bakehouse. "Deyar" must surely be "deyariam," the dairy (see "daeria" in Ducange, and 'Fleta,' folio 172). GEO. NEILSON.

The extract in monastic Latin from the old conventuary lease is very peculiar; but perhaps the context would help. Truly an "olla" called by name is strange; but it should not be more absurd when there are "varie ollæ" to use a name for the purpose of distinction than for a farmer to call his fields by name. "Unum plumbum in fornace," &c., seems at first sight a little bit of "hendiadys" indulged in by an over-classical monkish clerk; but as the word "plumb" is repeated again, this cannot be so. Apparently "plumbum" is a case of the epithet of the material transferred to the thing itself. Pipes were (and are) generally made of lead, and so we find Latin authors using "plumbum" to denote a pipe. Compare Horace, Ep. I., 10, 20:—

Purior in vicis aqua tendit rumpere plumbum.

And so we may fancy the conveyancing monk using "plumbum" similarly to represent a leaden receptacle of some kind—perhaps a wine-case.

"In fornace," of course, means "in the furnace." "In Domo pistrin" is explained by "in fornace" and = "in domo pistorum" (in the bakehouse). Presumably the bakehouse was not used for baking, or how could the "plumbum" be "in fornace"? "Pistor," "pistrinum" originally had reference to the miller ("pinso") rather than the baker. Apparently there was another case or receptacle ("al" plumbu" = "alind plumbum") "below le Deyar containing 60 bottles." What "le Deyar" was seems impossible to conjecture. "Le Colman" is an "olla," may not "le Deyar" be another? "Dairy" seems improbable—a guess from the form of the word—besides the scribe would denote such a place somehow in Latin as "Lactarium." I have treated "lagen" all through in its old sense of flasks, bottles (Latin "lagena," Greek λάγνος). In some law-Latin books it is also used as a measure, as in 'Fleta,' l. 2, c. viii., where it is equal to six "sextarii." In that case in the above excerpt the reference will be to the capacity of the "plumba." R. J. P.

Penzance.

"Plumbeum" is lexical: "Mustum in aheneum aut plumbeum infundito," Colum., xii. 19; "Plum-

* Bright.

† Shone.

‡ Dr. Morris explains "like the fire under a cauldron." I suggest that my version strengthens the metaphor.

beum agitabis," xii. 20; "Oportebit oleo bono plumbea ipsa intrinsecus imbui," xii. 19.

ED. MARSHALL.

BRAVO (7th S. xii. 184).—I think that the "intelligent foreigner" would be very much surprised if he found English audiences acquainted with the Italian declension of *bravo*. The fact is that *bravo*, as used by us, is never an adjective, but either a noun or an interjection. This usage seems to date from the middle of last century. The 'New English Dictionary' quotes: "1761, Colman, *Jealous W.* i. (L.) That's right—I'm steel—Bravo!—Adamant—Bravissimo!" In Foote's 'The Liar,' at the beginning of Act I. Papillon says to young Wilding, "Ah, bravo, bravo!"

F. C. BIRKBECK TERRY.

The intelligent foreigner has not in this matter justified his title. Indeed, he has been mare's-nesting. His declension of the adjective *bravo* is quite right, but quite beside the point in question. The *bravo* used in applauding in this country is not an Italian adjective, but an English interjection of well-established repute derived from the Italian. See the Italian-English dictionaries and Latham's Johnson and the elaborate and invaluable 'N.E.D.' English audiences therefore rightly use the word as they do. The foreigner may be excused, with a hint to him that it would be as well to make sure of the real ground of his "amusement" the next time. But for contributors to 'N. & Q.,' methinks the natural order of things, when the meaning of a word is in question, is not 'N. & Q.' first and the dictionaries nowhere; but the dictionaries first, and, in default of aid from them, then 'N. & Q.' as the court of appeal.

THOMAS J. EWING.

Leamington.

JETHRO TULL (7th S. xii. 108, 212).—Mr. Walter Money, F.S.A., of Newbury, in a pamphlet entitled 'Stray Notes on the Parish of Basildon, in the County of Berks' (which was printed in 1889, but without date or name of publisher), has shown that Jethro Tull was buried at the village of Basildon, Berks, and gives the following extract from the parish register:—

"Jethro Tull, Gentleman of the Parish of Shalbourne in the County of Berks, was buried March y^e 9th, 1740/1.

"Mem. this Jethro Tull, Esq., was the author of a valuable Book on Agriculture entitled 'Horse Husbandry.'"

This entry is signed by the Rev. Geo. Bellas, who was then rector of the neighbouring parish of Yattendon and subsequently vicar of Basildon. In the copy of the pamphlet which he sent me, Mr. Money has added on p. 12 the following MS. note:—

"Since the above was written it has been discovered that Jethro Tull was not only buried at Basildon, but

that this village was his native place. The entry in the register is as follows:—

"1674. Jethro sonne of Jethro Tull and Dorothy his wife was Baptized ye 30th day of March."

Some correspondence on the subject took place in the *Times* in 1889, in the issues of August 31, September 4, 6, and 11, with special reference to Tull's admission as a bencher of Gray's Inn.

F. A. EDWARDS.

5, Rivercourt Road, Hammersmith, W.

MRS. ISABELLA MILLS (7th S. xii. 184).—If your correspondent's date of this lady's death is correct, the following note, given at p. 36 of the Aldine edition of the 'Poems of Churchill,' is wrong:—

"She had in early life been, during several seasons, a favourite singer at Marybone Gardens, and died Sept., 1811."

The 'Thespian Dictionary,' 1802, states that:—

"she belonged to Covent Garden in 1758, and made her first appearance at Drury Lane in 1761, in the character of Polly ('Beggars' Opera')."

F. C. BIRKBECK TERRY.

FROG LANE (7th S. xii. 107, 172).—I am obliged to MR. MANSEGH and MR. E. WALFORD for their courtesy in replying to my query touching the whereabouts of Frog Lane leading to Hampstead. Unfortunately their suggestions do not answer the question. MR. MANSEGH'S Frog Lane leads in quite another direction, and Frogual is much older than Frog Lane or the narrow road MR. WALFORD mentions. According to Parks, Frogual, which gives its name to several good houses in the vicinity, is the diminutive of the title of the ancient manor house Froggen Hall, the appellation hall being very early given to the mansion of a manorial district. How it came by this name we are not told. In Kent it was a surname, and, curiously enough, spelt both ways by the same family. I find in Ireland's 'History of Kent' that the reversion of the Manor of Buckland in the forty-seventh year of the reign of Edward III. was vested

"in Sybill wife of Richard de Froguale, when John her son succeeded to this manor with the advowson of the Church. In his descendants it continued down to Thomas Froggenhall, Esq., who died possessed of this property in 1505."

May not some member of this family have resided at Hampstead and have given his name to the mansion? But all this is very wide of Frog Lane.

C. A. WHITE.

Preston on the Wild Moors, Salop.

There is Frog Lane in Lichfield, leading from St. John's Street to Tamworth Street. It is marked and named in the rare "Plan of the City and Close of Lichfield, from Actual Survey, by John Snape, 1781."

ESTE.

[There is a Frogual near St. Albans.]

SIR WALTER SCOTT'S FIRST LOVE (7th S. xii. 248).—Lockhart informs us that Scott's first love was Miss Margaret Stuart Belches (the "lady of the green mantle" in 'Redgauntlet'), their acquaintance having begun in the Greyfriars churchyard, Edinburgh, during a fall of rain, when young Scott mastered his shyness enough to offer the lady his umbrella. Miss Stuart Belches married Sir William Forbes, of Pitsligo, in 1797, and died in 1810.

For references to this interesting acquaintance-ship see Lockhart's 'Life of Scott,' crown 8vo. ed. 1874, pp. 63, 64, 619, 694, and 'Redgauntlet,' Centenary Edition, p. 450, note.

A portrait of Lady Forbes was exhibited in the Scott Exhibition held in Edinburgh in 1871. It was numbered 101 in the Catalogue. A. W. B.

[Other replies to the same effect are received.]

TO KEMB (7th S. xii. 188).—Halliwell, in his 'Dictionary of Archaic and Provincial Words,' also John Trotter Brockett, in his 'Glossary of North Country Words,' explain that it is a north-country expression for a stronghold. Annandale, in the 'Imperial Dictionary,' 1882, gives the meaning "to comb," which is confirmed by Nares in his 'Glossary of the Works of English Authors,' who furnishes examples of the use of the word in that sense by Ben Jonson, in his 'Catiline's Conspiracy,' Act I. Chorus; Beaumont and Fletcher's 'Beggars Bush,' II. i.; Holland's 'Ammianus Marcellinus,' 1609; 'Witt's Recreations,' 1654; and Randolph's 'Jealous Lovers,' 1646.

EVERARD HOME COLEMAN.

71, Brecknock Road.

Is it not probable that *kemb* is given for the Scottish word *kemp*? As both words end in a labial consonant, the difference in the pronunciation is often not easily observable. *Kemp* is quite a common word among country people in the Scottish Border counties. It means to strive or outdo, but is only used with reference to farming work. For instance, when cutting corn used to be done by shearers with the hand sickle or shearing hook, it sometimes came to pass that shearers on one rig would try to make away from those on the next rig; this was called *kemping*.

J. C. GOODFELLOW.

Hawick, Scotland.

To *kemb* is to comb. I do not think the word is peculiar to the Border counties. It is in Chaucer:—

To kembe his lokkes brode and made him gay.
'The Miller's Tale,' 138.

C. C. B.

Is this not simply a variant of *comb*? See Halliwell, s.v. In the 'Scottish Dictionary' Jamieson gives the three spellings *kaim*, *kame*, *keme*, all of which are represented in the speech of

the Scottish peasantry at the present day. Gavin Douglas, writing of Silvia and the hart, 'Æneid,' vii. 30, says:—

The deyr also full oftyme kem waldsche,
and in book x. he describes the looks of Lausus as having been "*kemmyt* and addressit rycht."

THOMAS BAYNE.

Helensburgh, N.B.

[Many further replies are acknowledged.]

A LITERARY CURIOSITY (7th S. xii. 144).—The extract from the *Bath Argus* is correct. But the book to which there is reference is mentioned by Wood in his notice of John Selden ('Ath. Oxon,' fol. 1692, vol. ii. col. 110). After Selden's death there came out 'A Tract proving the Nativity of our Saviour to be on the 25th of December,' 8vo. Lond., 1661, as to which there is this information:

"This posthumous book was answered in the first postscript after a book, intitled 'A brief (but true) account of the certain year, month, day, and minute of the Birth of Jesus Christ,' Lon. 1671, 8vo., written by John Butler, Bach. of Div. Chaplain to James Duke of Ormond, and Rector of Liechborow in the diocese of Peterborough. The second postscript is against Mich. Seneschal, D.D., his tract on the same subject. This Author, whom I take to be a Cambridge man, is a great pretender to astrology, and hath lately some sharp debates in print, in reference thereto, with Dr. Hen. More of the same university."

ED. MARSHALL.

DAVID ABERCROMBY (7th S. xii. 229).—It would appear that Dr. David Abercromby was not the person referred to in Lockhart of Carnwarth's 'Memoirs.' The work referred to was doubtless

"The martial achievements of the Scots nation: being an account of the lives, characters and memorable actions of such Scotsmen as have signalled themselves by the sword at home and abroad, and a survey of the military transactions wherein Scotland or Scotchmen have been remarkably concerned, from the first establishment of the Scots monarchy."

This work was printed in folio at Edinburgh, 1711-15, in 2 vols., and was by Patrick Abercromby, the translator of Jean de Beaupré's 'Histoire de la Guerre d'Escosse' ('The History of the Campaigns 1548 and 1549'). In the latter work he is called Abercrombie. There is a good account of Patrick Abercromby in the 'Dictionary of National Biography' (vol. i. p. 42), where a trifling error occurs in the title of M. de Beaupré's work. I may say that the title of the 'Martial Achievements' as given in 'Dict. Nat. Biog.' differs remarkably from that in the 'Brit. Mus. Cat. Printed Books,' and I much fear that the errors are in the latter.

JAMES DALLAS.

Exeter.

This should be Patrick, not David, Abercromby. He published the first volume of his 'Martial Achievements of the Scottish Nation' in 1711, printed at Edinburgh, in folio, by Fairbairn. The

second volume was published in 1715, partly printed by Fairbairn and partly by the celebrated Thomas Ruddiman, who not only corrected the MS., but superintended its progress through the press. The volume is said to have been the first typographical work of Ruddiman. The book is well known. Dr. Abercromby died in poor circumstances in 1716.

A. G. REID.

Auchterarder.

Abercromby's 'Martial Atchievements of the Scots Nation' may occasionally be found advertised in catalogues of second-hand books. The last I noticed was in a catalogue of Kerr & Richardson, Glasgow.

JOHN MACKAY.

Marburg-a-Lahn, Germany.

THE LONGFORD HOLBEIN (7th S. xii. 225).—In Mr. Eastlake's letter to the *Times*, which MISS BUSK quotes, I think the German has been sufficiently spelt out to make it certain that it is not a translation of either of the hymns mentioned. It is not the beginning of 'Veni Creator' or 'Veni Sancte Spiritus,' but it is the rendering of the whole of an anthem, which runs as follows:—"Veni sancte spiritus reple tuorum corda fidelium et tui amoris in eis ignem accende." This formula is very common in private books of devotion; it is often followed by versicles, "Emitte spiritum," &c., and the Whitsuntide collect. It is also liturgical, for it is found as a versicle in the modern Roman service books, in the mass for Whitsunday, immediately before the celebrated sequence 'Veni Sancte Spiritus.'

It would add something to the general understanding of matters if, instead of speaking of "the missal" and "the breviary," writers would give distinctly the particular missal and breviary to which they refer. Surely it is well enough known that up to 1568 every diocese in Western Christendom had the right to a particular missal and breviary of its own, which the bishop, always with the consent of the chapter, could amend and correct. This is the "ius liturgicum" of the bishop, taken away in England by Act of Parliament, and abroad by the Bull "Quod a nobis." There is thus an indefinite number of missals and breviaries in existence, of all dates and dioceses; and to speak simply of "the missal" and "the breviary" really gives no information as to the book which the writer wishes to point out.

J. WICKHAM LEGG.

Ellanfern, Braemar, N.B.

SILVER MEDAL (7th S. xii. 207).—The medal referred to by the Rev. C. W. PENNY is one of a series of medals struck in commemoration of the celebrated murder of Sir Edmund Berry Godfrey, whose body was found some days afterwards in a field near Primrose Hill, on Thursday, Oct. 17, 1678. The details of this historical murder, and of the subsequent discovery of the body, taken

from a contemporary account, entitled 'A True and Perfect Narrative of the late terrible and bloody Murther of Sir Edmundberry Godfrey,' are given in E. W. Brayley's 'Londiniana, or Reminiscences of the British Metropolis,' vol. iii. pp. 207-211. The account is accompanied by an illustration of the obverse of a medal, bearing the same legend as that on MR. PENNY's, "Moriendo restitvit rem E. Godfrey"; on the reverse there is a representation of Sir Edmund on horseback, with a man behind holding the reins, and another man on foot holding a sword in his left hand, and pointing upwards with his right. The legend is "Eqvo credite teveri." The obverse and reverse of two other medals are described by Mr. Brayley in the following extract:—

"The murder of Sir Edmund Berry Godfrey became the subject of several medals, as may be seen in Evelyn's 'Treatise.' On one, a bust of Sir Edmund is represented, with two hands in the act of strangling him; the reverse exhibits the Pope giving his benediction to a man who is strangling another man upon the ground. On a second, with a similar bust, is a representation of the carrying the deceased, on horseback, to Primrose Hill. On a third medal, evidently designed in ridicule of the others, Sir Edmund appears walking, with a broken neck, and a sword buried in his body; on the reverse is St. Denis, bearing his head in his hand, with this inscription:—

Godfrey walks up hill after he was dead (Obverse),
Denis walks down hill carrying his head" (Reverse).

E. DUNKIN, F.R.S.

Kenwyn, Kidbrooke Park, Blackheath, S.E.

[Very numerous replies to the same effect have been received.]

NIGHT-WALKER (7th S. xii. 187).—When Maitland mentions "two Egyptian Night-walkers," does he not mean *jackals*, whose habits are particularly nocturnal? F. C. BIRKBECK TERRY.

May I venture on the suggestion that the "Egyptian Night-walkers" were ichneumons, which are nocturnal in their habits? They used to have ichneumons in the Tower menagerie.

J. F. MANSERGH.

Liverpool.

Guessing is poor work; but it seems possible that the "night-walker" may have been a *doucouli*, an animal belonging to the *Nocthora* species of the monkey tribe. It is described as being "nocturnal in its habits, and sleeps during the day. Greatly annoyed by the light, it seeks the hollow trunks of trees and similar dark places for concealment."

EDWARD H. MARSHALL, M.A.

Hastings.

BROWNING'S 'LYRIC TO SPRING' (7th S. xii. 168).—This lovely little lyric first appeared in 'The New Amphion: being the Book of the Edinburgh University Union Fancy Fair, &c.,' Edinburgh, 1886, where it appears on p. 1, under the title of 'Spring Song,' and has for frontispiece a curious illustration by Elizabeth Gulland.

Browning introduced the lyric into his 'Parleying with Gerard de Lairese,' to which it forms the conclusion, and is to be found on p. 189 of the original edition of the 'Parleyings,' and on pp. 219-220, vol. xvi., of the sixteen-volume edition of the poet's works.

BENJAMIN SAGAR.

Heaton Moor, Manchester.

MR. BOUCHIER will find this beautiful lyric as the closing lines of the 'Parleying with Gerard de Lairese,' p. 189 of the first edition of 'Parleyings with Certain People of Importance in their Day.'

C. C. F.

[MR. WM. NIXON, writing from Warrington, gives similar information.]

GALILEE (7th S. xii. 227).—Is not the Sea of Galilee mistaken here for the Dead Sea? 'Chambers's Encyclopædia,' s.v. "Galilee," says: "Its waters are cool, clear, and sweet.....Now even its fisheries are almost entirely neglected." And Dom Augustin Calmet, in his 'Dictionnaire Historique de la Bible' (1722), says, s.v. "Cénérèth," which is another name for the same sea, "L'eau de ce lac est fort bonne à boire et elle nourrit quantité de poissons." But the same author says, s.v. "Mer Morte": "On assure que le sel et le bitume dont ses eaux sont remplies, les rendent si âcres et si salées que nul poisson n'y peut vivre."

DNARGEL.

"The wealth of fish is still what it was of old; they may be caught without much trouble, are tender and pleasant to the taste, in part of the same species that are met with in the Nile" (Keim's 'Jesus of Nazara,' vol. ii. p. 361). Dr. Keim refers in a foot-note to Robinson's 'Biblical Researches in Palestine,' p. 510, where Mr. WARD is likely to find fuller details on the subject of his inquiry.

R. M. SPENCE.

NAME OF PLANT WANTED (7th S. xii. 208).—By a singular, but very unusual oversight, this query is almost identical with that which appeared in p. 47 of the current volume, for the reply to which see p. 117. EVERARD HOME COLEMAN.

71, Brecknock Road.

A. J. F. will find every particular about "the plant that sprang from Helen's tears" in 'N. & Q.' ante, p. 117.

DNARGEL.

[Further replies have been received.]

SPANISH JEWS AND THE DEATH OF CHRIST (7th S. xii. 228).—The objection is that *circa* A.D. 30 the difficulties of communication would not have allowed of the double journey from Judæa to Spain and back, for the purpose of ascertaining and recording the views of the Toletii on the Crucifixion. The real point of interest is that this legend presupposes the existence of an established Jewish community in Toletum at the time, which

may well be questioned. It would appear that the subsequent introduction of the Moorish dynasty to Spain has been utilized to confuse the Semitic analogies. Both races are ethnically indistinguishable; and Jews of the early Middle Ages used the Arabic language very largely, especially in Spain and North Africa.

A. HALL.

Persecution drove the Jews of Worms to set up exactly the same claim. See Huldreich's 'Toledoth Jesu,' in the British Museum.

E. L. GARBETT.

FALLIBILITY OF INSCRIPTIONS ON TOMBSTONES (7th S. xii. 205).—During the present year an addition was made to a mural inscription in one of our Norwich churches, describing a lady recently deceased as the sister, instead of the daughter, of her father. Her solicitors, more careful than her relatives, are having the error corrected.

THOMAS R. TALLACK.

TITUS OATES (7th S. xii. 209).—It may interest some of your readers to know that when my father, Edward Shaw Peacock, was at Mr. Brettell's school at Gainsburgh, somewhere about the years 1805-1810, there was a man who kept a public-house in that town named Titus Oates. Whether he was of the family of the noted perjurer I know not.

EDWARD PEACOCK.

KING RICHARD III. AT LEICESTER (7th S. xii. 68, 161, 238).—The story of the bed can be seen in 'N. & Q.' 2nd S. iv. 102. As it is given from Thoresby's 'Leicestershire' in the local histories, it is as follows, to the same intent:—

"When King Richard III. marched into Leicestershire against Henry, Earl of Richmond, afterwards Henry VII., he lay at the Blue Boar Inn, in the town of Leicester, where was left a large wooden bedstead, gilt in some places, which after his defeat and death at the battle of Bosworth, was left, either through haste or as a thing of little value (the bedding being all taken from it), to the people of the house; thenceforward this old bedstead, which was boarded at the bottom (as the manner was in those days), became a piece of standing furniture, and passed from tenant to tenant with the inn. In the reign of Queen Elizabeth, this house was kept by one Mr. Clarke, who put a bed on this bedstead, which his wife was going to make, hastily, and jumbling the bedstead, a piece of gold dropped out. This excited the woman's curiosity, and she narrowly examined this antiquated piece of furniture, and finding it had a double bottom, took off the uppermost with a chisel, upon which she discovered the space between them filled with gold, part of it coined by Richard III., and the rest of it in earlier times."

Clarke kept this secret. He rose by means of this new source of wealth from a low position till he became mayor, after which, from the rumours of the servants, it became known.

At a later time Mrs. Clarke was strangled by her female servant on her attempting to cry out as she was robbing her, "for which she was burnt, and the seven men, who were her accomplices."

were hanged at Leicester, some time in the year 1613" (Spencer's 'Guide to Leicester,' pp. 33, 34).

ED. MARSHALL.

The inscription on the house is :—

"Near | this spot | lie | the Remains | of | Richard
III. | the Last | of the | Plantagenets | 1485."

Upon the bridge itself is this inscription :—

"Upon this Bridge (as Tradition hath delivered) stood a stone of some height against which King Richard as he passed towards Bosworth struck his spur, and against the same stone as he was brought back hanging by the horse-side his head was dashed and broken, as a Wise Woman (Forsooth !) had foretold who before Richard's going to battle being asked of his success, said that where his spur struck his head should be broken."—Speed's 'History of Great Britain.'

C. J. BILLSON.

Leicester.

CHURCH AT GREENSTEAD (7th S. x. 208, 297, 371, 476; xi. 15, 78).—Some readers of 'N. & Q.' may be interested to learn that this famous old church is now roofless, a portion of the edifice being in the hands of the restorers. The present is, therefore, an unusually good opportunity for an examination of the venerable timber walls by antiquaries. I should be glad to ascertain if recent photographs or other illustrations of this quaint structure can be obtained, and of whom. Mr. J. Bird, in his otherwise admirable contribution, failed to state the name of the publisher of the "description of the church printed by the present rector." Can he now supply this information?

J. W. ODLING.

Woodford.

THE GAUCHOS (7th S. xii. 248).—I have always heard the word pronounced, and seen it spelt, *gauchos* (not *guachos*). It is not in my Spanish dictionary (by D. Vicente Salvá) either. Webster says it is Spanish, but does not give its etymology. According to the same author, the *Gauchos* are "the native inhabitants of the pampas of La Plata, of Spanish-American descent." "They are mostly of mixed Spanish and Indian descent," says Chambers's 'Encyclopædia,' vol. v., s.v. Bouillet ('Diction. Universel d'Histoire et de Géographie') says that *Gauchos* "est le nom que portent dans l'Amérique méridionale, surtout au Brésil, dans l'Uruguay et La Plata, les habitants de la campagne, issus pour la plupart du mélange des Espagnols avec les indigènes." DNARGEL.

The *Guachos* or *Gauchos* dwell on the banks of the Rio de la Plata, the native name of which is *Parana-guacu*, "the great water," from *parana*, water or river, and *guacu*, great.

ISAAC TAYLOR.

Webster-Mahn's 'Dictionary' has *Gaucha*, Spanish, "one of the native inhabitants of the pampas of La Plata, of Spanish-American descent, celebrated for their independence, horsemanship,

cattle-rearing, and rude, uncivilized mode of life." Annandale gives: "*Gaucha*, a native of the Pampas of La Plata of Spanish descent."

J. F. MANSEGH.

Liverpool.

SVASTIKA (7th S. x. 409, 457; xi. 234, 278, 436).—The great numismatist the late O. L. Müller, Keeper of the Royal Collection of Coins and Medals at Copenhagen, contributed a paper to the *Transactions* of the Danish Academy of Sciences, 'On the Use and Signification in Ancient Times of the so-called Hagekors (Svastika).' Has it been translated into English; and where can it be found?

H.-W.

'SHAN VAN VOGHT' (7th S. xii. 247).—In 'Realities of Irish Life,' by W. Steuart Trench, the words of this "Song of '98" are given in full at p. 194. And in the appendix to the same book will be found the air to which the words are usually sung in Ireland.

St. Andrews, N.B.

This term means "little old woman," a sort of Mother Shipton, a fairy, and is apparently equal to *banshee*, a good spirit or guardian angel, who stands for Ireland, just as "Mrs. Stuart" sits for Britannia on the coinages. *Sean*, old, ancient; *bean*, woman or crone; *beag*, little; so *Shan Van Voght*. For "*Banshee*," see 7th S. x. 268.

A. HALL.

13, Paternoster Row, E.C.

This is one of the many names for Ireland—*An t-sean bean bocht*—"the poor old woman." The song, of which there are many versions, was composed in 1797, the period when the French fleet arrived in Bantry Bay. JAMES HOOPER.
105, Lewisham High Road, S.E.

'THE GRAND MAGAZINE OF MAGAZINES' (7th S. xii. 227).—While looking through the *London Chronicle* for 1759 a short time ago, the following advertisement attracted my notice :—

"This Day [September 1] was published, Price only 6d., No. XIV., being the Second of Vol. III. of *The Grand Magazine of Magazines* for August, 1759. Consisting of Nine Half Sheets of Letter Press, and comprising all that is Curious, Useful, or Entertaining in the Magazines, Reviews, Chronicles, and Literary Journals at Home and abroad. In which, among a greater Variety of Entertaining Articles than ever appeared in one Magazine before, are the Life of the Earl of Clarendon, &c."

This shows pretty clearly that the chief features of the *Magazine of Magazines* were identical with those of the *Review of Reviews*, or rather *vice versa*. Did Mr. Stead get the idea of his "new enterprise" from the *Magazine of Magazines*, or was the conception of the plan of the *Review of Reviews* merely a coincidence? Is a question which will suggest itself to any one reading the above advertisement. In the British Museum Catalogue

are mentioned three volumes only of the *Magazine of Magazines*, 1758-9, and it is therefore reasonable to suppose that it was not published after that date.

CORRIE LEONARD THOMPSON.

Presumably by this title is meant the *Grand Magazine*, a periodical which seems to have been short-lived, and was in existence about 1758-61. In 'N. & Q.' 4th S. ii. 515, may be found a letter printed by me, and written by Bishop Percy, of Dromore, then Vicar of Easton Maudit, Northamptonshire, under date May 4, 1761, addressed to the editor, and offering to contribute to its pages.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

No. 1 of the *Grand Magazine* was published by Thomas Kinnerly on August 1, 1758. This immediately succeeded the *Literary Magazine*, which ended July, 1758, and which was avowedly supported by the pen of Dr. Johnson ('Dictionary of Printers and Printing,' by C. H. Timperley).

EVERARD HOME COLEMAN.

71, Brecknock Road.

This neglected magazine occasionally appears for sale, and the issue for 1751 (I think the January issue) is memorable as giving the first publication of Gray's 'Elgy,' which was formally printed in a quarto edition immediately after its appearance in the magazine.

ESTE.

PROVERBIAL PHRASES IN BEAUMONT AND FLETCHER (7th S. x. 361, 431; xi. 53, 274; xii. 14).—In the REV. E. MARSHALL'S note at the last reference, "Catullus, lxviii. 4," is an error for *lxx. 4*.

PERTINAX.

THE CHRISTIAN NAME ESMÉ (7th S. xii. 65, 196).—I derived this name not from "Egmund, for Osmund," but from Esmund, for Osmund. It probably came through the French name Esmonde. Again, the name Edmé was probably corrupted from a French Edmonde, from Edmund. Conf. the French female name Edmée.

R. S. CHARNOCK.

PARAGON (7th S. xii. 228).—For derivation see Prof. Skeat's 'Etymol. Dict.' 1882. The term, signifying a model of excellence, appears to have been applied to a row of houses in Bath forming an architectural composition, designed by Wood the younger about 1770. Other existing notable examples of a similar character of rather later date are the Paragon in the New Kent Road and the Paragon at Blackheath.

ALEX. GRAHAM, F.S.A.

Unless etymologists have changed their minds we may believe that *paragon* is more nearly allied to Spanish than to Greek, *para con* being in the former language a compound preposition, meaning in comparison with. Prof. Skeat tracks it back to the three Latin prepositions *pro*, *ad*, and *cum*. I

have never heard *paragon* in ordinary English or in any other. York has its Paradigm Place, or Terrace, I forget which, and that, no doubt, is Greek alike to learned and unlearned.

ST. SWITHIN.

EWE (7th S. xii. 106).—Old-fashioned Suffolk people still use this word, as also *mew* for "mowed," *snew* for "snowed," *shew* for "shewed," *sew* for "sewed," &c. The rising generation, however, do not learn these forms at the Board schools, although they are analogous to *knew*, *grew*, *blew*, &c., in general use. Major Moor, in his delightful 'Suffolk Words,' has much to say on the subject. Spurdens's 'Supplement' to Forby gives *ewt*; but this I conceive to be a misprint.

C. D.

Miscellaneous.

NOTES ON BOOKS, &c.

The Roxburgh Ballads. Part XXI. (Vol. VII. Part 2) II.

Edited by Joseph Woodfall Ebsworth, M.A., F.S.A. (Printed for the Ballad Society.)

IN defiance of all difficulties and discouragements, Mr. Ebsworth holds on to his task, now rapidly approaching completion. Thanks to his indomitable energy, the penultimate part of the 'Roxburgh Ballads' is reached, and the drawings and annotations for the final part are executed. More than once we have drawn attention to the unparalleled services rendered by Mr. Ebsworth, who, besides supplying all annotations and comments, executes with his own hands the drawings from the original illustrations, which are a pleasant and characteristic feature of the book. More than once, also, we have mentioned how the slackness of subscriptions delays progress, and threatens to prevent an all but accomplished victory. Up to and beyond the average in interest is the present instalment, both as regards the merits of the ballads and the freshness of editorial comments. As regards the former, we have in the group of "Merry Adventures" the frolicsome ballad of 'The Knight and the Beggar-Maid,' and the eminently diverting ballad of 'Arthur of Bradley,' with many others of no less happiness. From the pastoral ballads, meanwhile, the best obtainable account of life in rustic England may be derived. In archaeological interest, accordingly, as in other respects, these delightful and often supremely naïve productions claim attention. Mr. Ebsworth meanwhile supplies with customary erudition a series of parallels, and shows how succeeding poets—notably Burns—have been inspired by these verses. His own prefaces and the accompanying poems are, meanwhile, delightful as ever. For modern meddlers, for those "to whom Rabelais is too obscene and Butler too polemical," for prying County Councillors, and *hoc genus omne*, he has a hearty and undisguised contempt. He is full, however, of admiration for the good fellows from whom riches and public honours are withheld, and whose contented disposition enables them to dispense with such gew-gaws. Our indefatigable editor is indeed a new Herrick, alike in his healthy, breezy enjoyment of life and its pleasures and in the tricksiness of his own muse. The Ballad Society cannot afford to lose him, for neither in competency nor in devotion to his task is another editor like him to be found.

Lyrics from the Song-Books of the Elizabethan Age. Edited by A. H. Bullen. (Lawrence & Bullen.)

THE appearance of Mr. Bullen's successive series of song-books from Elizabethan writers has been chronicled

in 'N. & Q.' and a full measure of praise has been given to collections that have already become rarities, and are among the most prized possessions of readers of poetical tastes. In the present volume Mr. Bullen issues a selection from the two series of 'Lyrics from the Song-Books of the Elizabethan Age.' A few technical corrections have been introduced, and the authorship of some songs not previously identified is now supplied. Not at all calculated to interfere with the original edition is this delightful volume. It has, however, claims on attention as the first book given to the world by the youngest of our publishing firms, and it is a lovely little volume in all respects. Its special recommendation is that it is just the size to be slipped into the pocket. A more delightful companion on a journey is not easily to be imagined. It is as full of song and music as the speckled bosom of the thrush.

Faithful Servants: being Epitaphs and Obituaries recording their Names and Services. Edited by Arthur J. Munby, M.A., F.S.A. (Reeves & Turner.)

As pleasant as turning out of a noisy thoroughfare into some green and sequestered nook is it to dip into Mr. Munby's exquisite volume. "Dip into" we say, since it is a volume that especially challenges that treatment. For ourselves, however, we read it through at a sitting from cover to cover, and are likely enough to read it through again. It is a garden of perfumed flowers, through which one passes with

Even step and musing gait,

and with a fine pensive feeling which obtains relief at times in tears. To some such solace must appear foolish or maudlin. Let the words stand, however, for they record an effect upon one individuality, and no individuality stands quite alone. We rise from the volume thinking better of ourselves, our brethren, the world. Six hundred and ninety-two tributes are paid, often by those who are richest and proudest in the world, to those who are often poorest and humblest. Royalty stands prominently forward in acknowledgment of service, and among writers who have commemorated their attendants are Southey, Hayley, Pope, Somerville, and even Swift. What is most touching is the affectionate nature of most of the records. Now and then an attempt is made to preach a moral lesson, and the poor are counselled to imitate the virtues of the defunct. More frequently the tribute is strictly and simply honouring to all concerned. In two cases memorial windows in churches have been erected to servants. Here is one: "To the beloved memory of Elizabeth Painter, who was for fifty years a friend and servant in the family of the Hon^d and Rev^d Gerard Noel," &c. In the collegiate church of St. Mary's, Stratford-on-Avon, is a stone dated 1626, which records how Joyce, Lady Carew, Countess of Totness, brought the body of Mrs. Amy Smith, who after forty years' service desired to be buried near her mistress, to this church, where she herself intended to be buried, and as "an evident token of her affection" caused the monument and inscription "to be erected." The whole inscription is too long to quote, but is beautiful. Here, by the family tomb of the Cloptons, the aristocratic and humble dust have mingled for near three centuries. Negro and Indian servants are sharers in the homage. No fewer than nine servants of the Lowther family are thus commemorated.

We draw cheerful auguries from these things. Some of the most touching records are up to date, and in spite of school boards and steam ploughs and electricity the race of good servants and that of good masters who help to form them are not extinct. Shakespeare, in a line Mr. Munby quotes at the outset, speaks of the "constant service of the antique world." It was always "the

antique world," and it will ever be so. Reciprocities such as once existed are more difficult nowadays. There are some, however, who can say with the present writer, whose experience has been large, that services for which no adequate pecuniary payment is possible have been constantly and cheerfully accorded, and that many servants, upon their enforced retirement, have carried away with them the friendship and sincere affection it is the function of Mr. Munby's enchanting book to record.

Montesquieu.—Persian Letters. Newly translated into English, with Notes and Memoir, by John Davidson. 2 vols. (Privately printed.)

MONTESQUIEU has fallen in this country into undeserved neglect. In France edition after edition of his lighter works has been given to the world, and the 'Temple de Gnide' is one of the most popular illustrated works of the eighteenth century. Mr. Davidson's new translation of the 'Lettres Persanes' is likely to bring back to Montesquieu some measure of popularity. It is a spirited and eminently readable rendering, wholly free from Gallicisms, and conveying satisfactorily the epigrammatic terseness which is a chief attraction in Montesquieu, as, when speaking of the Spaniards and their literature, he says, referring to 'Don Quixote,' that their only good book was "written to expose the absurdity of the others." The language, indeed, is bright and telling all through, and the satire against French institutions, which, thanks to his scheme, Montesquieu is able to utter, is agreeable. Portions of the 'Persian Letters' have a considerable measure of the amorosness of the last century. Other portions are thoroughly philosophical, and fully worthy of the author of the 'Grandeur et Décadence des Romains,' which Gibbon praised, and of the 'Esprit des Loix.' Mr. Davidson's notes are few, brief, and to the point, and his introduction gives a satisfactory account of his subject.

What, however, will constitute the great attraction of the book are the illustrations, consisting of a portrait and eight etchings by M. Ed. de Beaumont, engraved by M. E. Boilvin. These are in the best style of modern French art, and have a delicate beauty, inherited, one might hold, from Eisen and Marillier. The title-pages, with a coloured Persian design, are exquisite, and the etchings, while characteristically French, are delicate and free from the excesses of much French art of the epoch. The two dainty volumes are announced as privately printed. Those who wish to possess them may, we hold, with perfect confidence address themselves to Mr. Nimmo. In beauty of type and execution of all kinds they recall his productions, and like them they are published in a strictly limited edition, and the type is already broken up and dispersed.

Familiar Quotations. By John Bartlett. Ninth Edition. (Macmillan & Co.)

IT is difficult in this portly volume of twelve hundred pages to recognize the slim volume which first appeared under this title. Very important additions have been made, and the volume is now immeasurably more useful than before. Tentative processes are now, we are told, at an end, from which we gather that further additions are not contemplated. There is no such thing as perfection in a work of this class, and the wants of one reader and the estimate of what is familiarity will be totally different from those of another. Going no further than the very first page of the index, we should hold as a familiar quotation, and look for under "Absolute," Dryden's

Reigns without dispute

Through all the realms of nonsense absolute.

The work is, however, of confessed and obvious

utility, and is the best work in its class in existence. It is sold in large numbers wherever the English language is spoken. Ten thousand lines are in the ninth edition added to the index, and selections from the French and from the wit and wisdom of the ancients are now first added.

Hindu Koh. By Major-General D. Macintyre, V.O. (Blackwood & Sons.)

THE success of a book is, to a certain extent, its own criticism. This manly, simple, and truthful record of sport in the Himalaya mountains has reached a second edition. To every lover of sport, old or young, it can be safely recommended as a faithful and most interesting journal, penned by one well known in India and elsewhere not only as a genuine and plucky sportsman, but as a brave and distinguished officer. An index has been advantageously added in this edition.

SIR DANIEL WILSON'S *Memorials of Edinburgh in the Olden Time* (Black), Part II., has fine views of St. Giles's Church, the Signal Tower in the Tolbooth, Wynd, Leith, an ancient house in Canonmills, and other spots of antiquarian interest. The letterpress contains a good chapter on "Ecclesiastical Antiquities."

WE are sorry to have to chronicle the death of Sir Charles Henry John Anderson, Bart., of Lea Hall, Lincolnshire, which took place on the 7th inst. He was the author of a guide-book to Lincolnshire, which in its last edition holds a high place in the antiquarian literature of the county. He was also the author of a volume of travels in Scandinavia, the exact title of which we cannot call to mind, and contributed many papers to local antiquarian journals. Sir Charles Anderson was well known as an active public man, and was for many years Chairman of the Lindsey Petty Sessions.

THE First Register of the Parish Church of Fillongley, near Coventry, commencing in 1538 (29 Henry VIII.), is being printed, down to more than a hundred years, by the Rev. A. B. Stevenson, the Vicar, for fifty subscribers only, whose names will be printed. The volume will be issued at the subscription of one guinea.

Notices to Correspondents.

We must call special attention to the following notices:

On all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

We cannot undertake to answer queries privately.

To secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

J. D. ("Collar of SS.")—See 6th S. ii. 225; iii. 86, 231. JAYDE.—"Catch your Hare" not received.

CORRIGENDUM.—P. 227, col. 2, l. 19 from bottom, for "Lockbridge" read *Sockbridge*.

NOTICE

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 22, Took's Court, Cursitor Street, Chancery Lane, E.C.

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LONDON, SATURDAY, OCTOBER 24, 1891.

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Notes.

THE LAWS OF HERALDS.

It is curious that, notwithstanding the innumerable handbooks on heraldry which have been written, there are but few heraldic "laws" which can lay claim to an indisputable authority, and no book and no author can be appealed to in support of any given question but some other book or author of equal repute can be appealed to on the other side. From the Heralds' College we might have expected that an authoritative guide would at some time have emanated, but such is not the case, and the officers of the College are now as much as in the time of the Plantagenets guided by their own caprice, though probably they are frequently led into evil courses by the example of their predecessors of a century ago. I am led to these remarks by the marshalling of a shield of arms which I saw on an *ex-libris* plate some time ago, in which the husband's arms were placed in pale, with the arms of his first and second wives to the dexter and sinister respectively. The two ladies were, heraldically at least, heiresses, but the first wife died without issue, while the second left several children. I am informed that the late Mr. Stephen Tucker, Somerset Herald, was the authority for thus marshalling these arms. I can, however, find no authority for it in the few heraldic works at my command, though it is a case

which must frequently arise. Dugdale ('Ancient Usage of Arms,' p. 40, plate) gives an example somewhat to the point, where the *baron* had two wives, the one an heiress, the other not. In this case the arms of the non-heiress are impaled, while those of the heiress are borne on an escutcheon of pretence, in the centre of the arms of the *baron*, not in the centre of the whole shield.

From Gwillim (section v. chap. i. p. 252) it would appear that only after "the *baron* having received issue by his *femme*" is it competent for him to bear her arms upon an escutcheon of pretence, so that in the case in point it is clear that the arms of the first wife should be impaled, if borne at all; but there does not appear to be any authority, save Mr. Stephen Tucker, for marshalling them on the dexter side of the shield. Again, Gwillim (*ibid.* p. 253) quotes Gerard Leigh as follows:—

"If a man do marry two wives, they shall be both placed on the left side in the same Escutcheon with him, as parted per pale. The first wives Coat shall stand on the Chiefe part, and the second on the Base. Or, he may set them both in pale with his owne, the first wives Coat next to himselfe, and his second vttermost."

Planché's little book, which is delightful because it ignores all the idiotic balderdash of the modern herald, only tells us that the 'Rules for the Dewe Quartering of Arms,' printed by Dallaway, "afford, as Mr. Dallaway observes, precedents in almost every contingency," yet, if I mistake not, do not do so in the present instance. I am inclined to think that there is but little warrant for many of the practices of the herald "as by law established," and still less for those of the charlatans and pretenders who set themselves up as law-givers by the compilation of handbooks "conveyed" from the writings of predecessors little more competent than themselves. "But howsoever time and usurpation concurring with prescription hath so much prevailed, as that it will be a matter of great difficultie to seduce men" to the abandonment of those puerilities which have caused heraldry to become "the science of fools with long memories." It would, however, be interesting to learn upon what authority the late Somerset Herald grounded the marshalling of the shield to which I have alluded above.

JAMES DALLAS.

ENGLISH GLASS INDUSTRY IN THE SEVENTEENTH CENTURY.

Sir Robert Mansell, the patentee of glass for the time, presented the under-printed petition *circa* 1640/1. A copy is preserved in the British Museum—press-mark, 669, f. 4(7)—and from the varied information it contains is worth wider knowledge:

"The True State of the businesse of Glasse of all kinds, as it now standeth both in the price of Glasse and Materials, how sold these fifteen years last past, and

how formerly, The price of Materialls as they are now bought, and what hath been formerly paid, with a report of the condition of all kinds of Glasses.

"Ordinary Drinking-Glasses—For Beer, sold formerly for 7^s 4^d and never under 6^s per dozen are now, and have been for 15 yeers past sold by me, for 4^s per dozen.

"Ordinary Drinking-Glasses—For Wine, formerly sold for 4^s per dozen, have been, and are now constantly sold by me for 2^s 6^d per dozen.

"Mortar-Glasses—Formerly sold for 2^s per dozen, and are now sold by me, for 1^s 4^d per dozen.

"The Materialls for the making of these severall kinds of Glasses formerly bought by me for 20^s per Tun, and many times under, do now, and have for divers yeers past cost, 25. 26. 27, and 30^s per Tun.

"Cristall Beer-Glasses—Formerly brought from Venice have anciently been sold for 20, and 24^s per dozen without Covers, and are now sold by my Merchant for 10^s per dozen, and 11^s of extraordinary fashions.

"Cristall Wine-Glasses—Formerly made and imported from Venice, were sold for 18^s per dozen, and are now sold by my Merchant for 7^s and 8^s per dozen.

"Cristall Beer-Glasses—Made by me (which never were before in this Kingdome) and of all fashions that are desired and bespoken, were heretofore sold for 18^s the dozen, and are now sold for 9^s the dearest.

"Cristall Wine-Glasses—Made by me, were formerly sold for 16^s per dozen, and are now sold for 5^s 6^d per dozen, and the dearest being of extraordinary fashions for 7^s per dozen.

"Looking - Glasses and Spectacle - Glasse Plates are likewise made by me here in England, being undertaken and perfected by me with great charge and hazzard, and the expence of twenty yeers time, which work I did the rather undergo in that I understood, the State of Venice had restrained the transportation of that Commoditie rough and unpolished upon pain of confiscation, and other heavy punishments, in respect the grinding, grav-ing, polishing, and foyling thereof doth employ great numbers of poor people, and afford them maintenance, which benefit doth hereby redound to the Natives of this Kingdome.

"Window - Glasse — Is made of English Materialls, as Ashes, &c. And though the price of Ashes, is of late yeers raised from 6. 7, and 8^d the Bushell to 9. 10, and 11^d the Bushell: And although the measure of this sort of Glasse heretofore was ever uncertain, And that the number of feet formerly contained in each Case of Glasse, did greatly differ, As sometimes the Case contained 120 feet, sometimes 140 feet, and never above 160 feet; Now each Case in the measure is reduced to a certainty, always containing 180 feet, And the price also certain at 22^s 6^d per Case, at the Furnace doore, which containing as before, amounteth but to threehalfpence the foot at the most. All Window Glasse in this Kingdome is sold for the price aforesaid except a small quantity made by me at Wool-wich, which work I erected to prevent any scarcity of Glasse that might happen in the Winter time, And notwithstanding I ever sold the Glasse made there to my great losse and hinderance.

"Green-Glasses—Of all sorts are made likewise of English Materialls, which works after I had sustained great losse, and undergone great vexation (in the disposing of them) I let to a Gentleman of known honesty, and of experience in Glasse, and a man every way responsible for any error that can be laid to his Charge, And though I know his Materialls, and Fewell are dearer then in former times, yet I did never hear of any complaint of his carriage, nor of any price raised by him of his Glasse either in the Citie or Country, But that he sold his Glasse at the rates which were many yeers since

set down by the agreement of all the Glasse-sellers, and Glasse-makers.

"The whole Manufacture of Glasse with Sea-coale, and Pit-coale hath been perfected and preserved in this Kingdome by me, with the expence of above 30000^l of my Fortune, whereby the great consumption of Tymber and Wood is prevented, Many thousands of the Natives of this Res'm are employed and maintained, who (if liberty of importation of forraign Glasse should be permitted) must of necessity be deprived of their means of livelihood, and many others of the Natives are brought up and instructed in the Mystery of Glasse-making, besides the great summes of money paid for wages in the severall branches of the Manufacture, are retained in the Kingdome. There are also many other great benefits that accrue to the Common-Wealth from these branches of His Majesties grants to me, All which particulars, received a full and deliberate hearing, and examination in the Parliament held in Anno 21^o. Jacobi Regis. And His Majesties said grant was then privileged by a speciall Priviso in the Act of Parliament then made, with the generall approbation of both Houses, As by the said Act may appear.

"From the consideration of all which reasons I have taken humbly boldnesse to tender my suite by way of Petition for a speedy hearing and examination of the Premises which I beseech you, to further, when it shall be presented."

H. HALLIDAY SPARLING.

THE TREATMENT OF TRIPLE CONSONANTS.—The occurrence of three consonants together in the middle of a word necessarily gives rise, in many instances, to a difficulty of pronunciation. The simplest way of getting over this is to drop one of them; and the one usually dropped is the middle one. If the middle one be *s*, it remains; as in *burst* for *burst*, *gorse* for *A.-S. gorst*.

We have several examples in English in which, though all three consonants are retained in spelling, the middle one is either not pronounced at all or else is very lightly touched.

Examples are: *castle*, *nestle*, *wrestle*, *thistle*, *whistle*, *epistle*, *bristle*, *gristle*, *apostle*, *jostle*, *bustle*, *rustle*, and, generally, words ending in *-stle*. Even for *ghastly* speakers of dialect are apt to say *gashly*; see Tregellas on the Cornish dialect.

Again, it is quite common to hear people (even those who protest that they certainly do not) drop the *p* in *redemption*, *exemption*, *assumption*, *consumption*, *presumption*; so also in *Campbell*, *Hampden*, *Hampton*. Most people confuse *handsome* and *Hansom*, and it is probable that, etymologically, the words are identical. The *t* is dropped in *waistcoat*.

In place-names the same principle is still more strongly at work. Hence the common pronunciation of *Windsor*, *Guildford*, *Hertford*, *Lindsey*, *Landguard*, and many more.

The most interesting cases to the etymologist are those in which the middle consonant has disappeared from the spelling. I have noted the following: *garment* for *garnment*, allied to *garnish*; *woership* for *worthship*; *woorsted* for *Worthstead*;

wilderness for wild-deer-ness; blossom from A.-S. *blōstma*, with loss of *t*; Norman for Northman.

In place-names this result is common, as in Norfolk for Northfolk, Norton for Northton, Weston for West-ton, Easton for East-ton, Kirby for Kirkby, Kirton for Kirkton, Sanford for Sandford, Burford for Burghford, Burley for Burghley, Burstead for Burghstead, Burton for Burghton.

In some cases special care must be taken in order to prevent mistakes. Still, when we find that *Preston* is for *Prest-ton* (priest-town), we shall hardly be wrong in assuming that *Prescott* is for *Prest-cott* (priest-cot). But, in order to be sure, we must always rely, as has been usual, upon the older spellings found in the charters.

WALTER W. SKEAT.

WATERLOO.—The following cutting from the *Church Times* of September 11, is interesting. It ought to be reprinted in 'N. & Q.' as it will then be indexed and at hand for future use:—

"The 'Little Journalist' has interviewed an old lady born in March, 1793, who was on the field of Waterloo on the day of the battle, Madame de Variola, now residing at the village of Poizat. She is a comely dame, judging by the woodcut of her, rather plump in the face, and can walk to the next village, 10 kilometres off (7 miles), with the aid of her staff. Our interviewer began by asking her if she had seen Napoleon. 'Napoleone' (so she pronounced it), 'yes, he came with an aide-de-camp into my father's mill the evening before. My father, my eight sisters, and myself, were on the ground-floor. Napoleone went up by the ladder to the very top, and there he stayed a long time, looking round and round with his telescope, which he rested on a rail, and made observations to his aide-de-camp. When he came down he said to my father, 'You must take these children away; there will be a great battle round here to-morrow!' Then he went away, and I never saw him again.' 'And the battle—you remember that?' 'I do indeed. They fought all round the mill all day. My sisters and I nearly died of fright. We were unable to leave the mill, because the place was all surrounded by soldiers. The musket bullets whistled past and rattled on the roof. Once, in the evening, the Prussians were gathered all around us, and I heard an officer say, 'They are ruined, these French.' A few minutes later I saw him carried by. A cannon-ball had shot off both his legs. My father went out late at night with a lamp, and we went with him, and gave what help we could to the wounded. They kept crying out for drink. It was quite terrible how they suffered from thirst. We tended them for several days. The millditch was filled with blood and mire.' I saw an old man the last time I was at Waterloo who averred that he had gathered the salad for Buonaparte's supper on the memorable evening. He seemed to me to be truthful, for instead of attempting any graphic description, he said that he ran a few miles away and climbed a tree at Planchenoit, and all that he remembered was a tremendous noise and smoke."

N. M. & A.

'THE CHAMELEON.'—Looking through Rev. George Russel's 'Poems' (Cork, 1769) some time ago I found the well-known poem of 'The Chameleon'—always attributed to Rev. James Merrick on the strength of Dodsley's 'Collection'—but in

a slightly different form from that usually known. Merrick was credited with this piece before the 'Poems' referred to were published, but it must be said that while Merrick's writings are entirely dissimilar from 'The Chameleon,' Russel's, on the other hand, are very like it in style, and he has many poems in the shape of fables. Perhaps some reader of 'N. & Q.' can throw some light on this subject. The edition of Russel's works was posthumous, and the editors admit doubt as to whether a few of the pieces included were written by Russel, but the 'Chameleon' is not one of the pieces alluded to.

D. J. O'DONOGHUE.

Belgravia.

ROUND CHAPEL, MANCHESTER.—So little record about Round Chapel, Every Street, Ancoats, Manchester, is to be found in any history of Manchester, that the following may be considered worthy of insertion in 'N. & Q.'

The Open Spaces Committee have secured the graveyard connected with this chapel for a garden and gymnasium, and the chapel is now occupied as a Salvation Army barracks. On March 25, 1842, Fergus O'Connor, M.P., laid the foundation of a monument to the memory of Henry Hunt, the Radical reformer, in this yard, which is now utilized by the Open Spaces Committee, and this monument was, therefore, unfortunately destroyed a few years since. A lead medal in memory of Peterloo was discovered under the monument to the Chartists, and also the life of Henry Hunt; but it has been destroyed accidentally, and was quite rotten with age and wet. I copied the following inscription on a stone to the memory of five Chartists which has been recently placed against the wall in this old yard:—

Names of the Monument Committee interred beneath.
Peter Rothwell, died 6th Sept., 1847, aged 78 years.
George Hadfield, died 12th Jan., 1848, aged 59 years.
George Exley, died 24th Jan., 1848, aged 79 years.
Henry Parry Bennett, died 10 Novr., 1851, aged 65 years.
James Wheeler, died 13th Sept., 1854, aged 63 years.

The following is quoted from 'Annals of Manchester,' under date 1842:—

"The distress in the manufacturing district led to a great strike. Thousands of men flocked into Manchester, August 9, with banners and bludgeons, and for three days turned the workpeople out of the mills. On the 12th there was a meeting of 358 Chartist delegates of the factory districts held at Manchester, when 320 voted for the continuance of the strike until the Charter was repealed. Another meeting was held on the 15th, and on the 16th the delegates were dispersed by the police. The original reason for this gathering was the completion of a monument to Henry Hunt."

There was a six weeks' strike of the factory operatives, beginning in August, 1842.

Fergus O'Connor and fifty-eight other Chartists were tried at Lancaster Assizes, March 21, 1843.

I also copied the following inscription from a large lintel over the doorway of this chapel:—

Christ Church
erected
Anno Domini
MDCCXXXIII.

This will give some idea of the age of the chapel. I perceived some time ago that one of the many gravestones in the yard is much older than the present chapel:—

"Here resteth the body of Jno. Wrench, who died Decr. 15, 1815, aged 77 yrs. Also Elizth., his wife, who died April 8th, 1798, aged 55 yrs. Also, Jane Wrench, their granddaughr., who died May 14th, 1810, aged 12 yrs. and 9 ms."

Here is another interesting inscription:—

"In memory of Martha, daughter of Elijah and Martha Dixon, who died Oct. 15, 1823, aged 2 years and 11 months" (a child of the father of English reformers and Peterloo veteran).

No burying for the past twenty-six years. Dr. Schofield was a Baptist clergyman and Doctor of Medicine. During the winter of 1847-8, when the cholera was so bad, Dr. Schofield sold a "cholera" bottle, for which there was a great demand, and is to the present time.

FREDERICK LAWRENCE TAVARÉ.
30, Rusholme Grove, Manchester.

SWAN FOLK-LORE.—

"A few years ago a wounded swan remained throughout the summer on Loch Bee [in South Uist], and attracted much attention by the loud and melancholy cries to which it gave utterance. An old crone, in telling me about this bird, reiterated her conviction that it was the ghost of her grandmother, who had met with a violent death about sixty years previously."—Robert Gray, 'The Birds of the West of Scotland, including the Outer Hebrides,' Glasgow, 1871, p. 356, foot-note.

WILLIAM GEORGE BLACK.

Glasgow.

POEM BY SOUTHEY.—It may be well to note in your pages that a poem of Southey's occurs in the 'Autobiography of William Jerdan,' vol. ii. p. 82, which does not seem to have been included in the 'Collected Works' of the poet. It is entitled 'Languishing Lyrics; or, the Lamentable Loves of the Lachrymose Lord and the Lugubrious Lady.'

ANON.

SHERWIN FAMILY.—I am under the impression that I have seen inquiry made concerning the name of Sherwin or Sherwyn, either in the pages of 'N. & Q.' or in those of the *Western Antiquary*. If I am right, and there are still persons interested in the subject, I have notes, made from various sources, covering the period 1475-1624, and comprising Yorkshire, London, and the Midland

Counties, which I could communicate either directly to the persons interested or through the medium of 'N. & Q.'

NOMAD.

ROSE=FLOWER.—It has been recently observed how in Old German (about seven hundred years ago) the term *rose* was not confined to its habitual special sense, but frequently denoted any blossoming flower in general. A remnant of this wider sense still survives—for instance, in such Modern German compounds as "Alpen-Rose," "Weihnachts-Rose," &c. Perhaps it may seem worth while to find out whether in old English the term *rose* sometimes had an analogous meaning.

Z.

AN OLD STORY RETOLD.—The following contribution to a well-worn controversy may interest the readers of 'N. & Q.' "At Dodsley's" is the somewhat fanciful title of a series of book reviews in the *Montreal Gazette*, the leading paper of that city:—

SIR,—In "At Dodsley's" I read "Up, Guards, and at them!" has been challenged. The application of the phrase to Wellington certainly has been challenged. But it was uttered nevertheless. In my youth I more than once heard the late Colonel Davidson, of Omamee, who was in the 16th Regiment in 1815 and subsequently, state that he was in the same mess at Dublin with the subaltern who, on hearing that Wellington had ordered the whole line to advance, joyfully exclaimed: "Up, Guards, and at them!"

G. H. H.

Orillia, September 15.

M. LOVEKIN.

Montreal.

REV. DAVID DAVIES, WRITER ON POOR LAWS.—It is to be feared that the writer of the article on the Rector of Barkham appearing in 'Dict. Nat. Biog.,' vol. xiv. p. 133, has confounded the author of 'The Case of Labourers in Husbandry Stated and Considered,' Bath, 1795, with the Rev. David Davies, of Jesus College, Oxford, 1773, B.A. 1778, M.A. 1785, B. and D.D. 1800, Head Master of Macclesfield Grammar School from 1790 until his death, Jan. 20, 1828 (*Gent. Mag.*, 1828, vol. xlviii. pt. i. p. 187). The first-named David Davies, who appears to have been a non-graduate, was instituted to the rectory of Barkham, co. Berks, May 27, 1782, on the presentation of John Pitt, Esq. (P.R.O. 'Liber Institutionum,' Series C. vol. 1, p. 315), and is probably identical with the person mentioned in the annexed entry, appearing in *Gent. Mag.*, Nov., 1816, vol. lxxxvi. pt. ii. p. 475:—

"Lately, aged 60, Rev. David Davies, of the Rocks, Worcestershire."

DANIEL HITWELL.

17, Hilldrop Crescent, Camden Road, N.

EXTINCTION OF A BARONETCY.—Among the Coroners' Inquisitions preserved in the Guildhall at Norwich is the following, which, as it relates

to the death of a baronet, by which the baronetcy of Palgrave of Barningham Norwood, in Norfolk, became extinct, seems to be worth noting in the pages of 'N. & Q.' :—

"An Inquisition taken 4th Nov^r 1732 before Thomas Johnson Gent. one of H.M. Coroners for Norwich at y^e common goal of y^e said city on view of [y^e body of Sir Richard Palgrave Bart. now lying dead a prisoner in ye said goal upon y^e oaths of

Hamond Hodges	John Ayton
Rob. Scarfe	Michael Mase]
John Bussey	James Brewer
Nath. Record	Henry Boardman
Tho. Guyton	Isaiah Cooper :
John Hammond	Henry Young

who upon their oaths do say that the said Sir Richard aged 46 years or therabouts having been a long time under the afflicting hand of Almighty God and attended with a complication of distempers languished of y^e same till ye 3^d day of this instant November and then expired and ye Jurors aforesaid upon their oaths do say that from y^e cause aforesaid ye said Sir Richard Palgrave came by his death and not otherwise to their knowledge."

THOMAS R. TALLACK.

Norwich.

LITERARY COINCIDENCE OR—?—Explorers of the parallels of written composition will be interested in comparing a story told in this (October) month's *Belgravia*, entitled 'He, She, and It' (page 159), with a paper in the same magazine for April, 1869, vol. viii. No. 30. *Mutatis mutandis*—venue west for east—the narratives are identical. Six weeks ago a married lady, born some thirty years since in Louisiana, U.S.A., in the course of a conversation on serpent lore, told me the story of marital affection of a pair of "rattlers," which I (perhaps somewhat ungallantly) reminded her had appeared as an instance of attachment of a brace of anacondas, in the serial I have indicated, twenty-two years back. Now the yarn turns up again. Is not this an illustration of the enduring vitality of the "chestnut"? But the reappearance would be entirely without importance were it in the pages of a different periodical. What renders it interesting is that it would seem to denote that the present able editor of *Belgravia* has not made himself or herself acquainted with the legends that have appeared in the columns of that entertaining magazine before the modern contributions became subject to the supervision of his, or her, accomplished intellect.

NEMO.

Temple.

ORIGIN OF WORD "TWEED."—The following extract from an article originally published in the *Border Advertiser* in 1876, initialled "A. C.," and subsequently circulated in pamphlet form, is of considerable interest :—

"It was in the autumn of 1829 that I returned to Edinburgh, by way of Liverpool, from London; and, upon landing at Glasgow, a rather conspicuous object attracted my attention among the crowd on the Broomie-

law—namely, a man dressed in a pair of black and white large-check trousers. In the present day such an article of dress would not have been noticed; but when I explain that at that period nothing was worn for trousers except plain colours—such as drabs, greys, and blacks—the effect of so marked a change of dress will be better understood.

"I think it highly probable that this man's trousers were made out of either his grandmother's shawl or his grandfather's plaid, as the white was so well smoked! not with sulphur, however, which our manufacturers now use to purify the white, but with a lifetime of 'peat reek,' which by no means improved the appearance. These trousers were the very height of ugliness; but they were the first 'shepherd's check' trousers I had ever seen.

".....I had not returned many weeks to Edinburgh before one of my friends in the cloth trade wrote me from London, inquiring about a 'coarse woollen black and white checked stuff, made in Scotland, and expected to be wanted for trousers,' and asked me to send some patterns of it. This was easier asked than performed, for at that period shepherds' checks were only made in plaids, or mauds* with borders and fringes. I, however, contrived to cut a small piece from the seam of my brother's cloak, and forwarded it. The postage in those days cost 2s. 3d., as the small pattern constituted my note a double letter. He replied that the article was just what he wanted, and asked me to forward him half a dozen pieces; but at that time I do not believe there was one piece in all Scotland! I, however, soon got them made, and I believe these were the first Scotch tweeds that were sent to London in bulk.....My friend was in a position to introduce them into influential quarters, which he did successfully. Increased orders followed rapidly, and he and the firm I am connected with had almost a monopoly of the trade in London in these goods for a considerable time.

".....Every person connected with the cloth trade thought that, after [this new material] had had a 'run' for a time, it would go out of use; but after the taste was well satiated with black and white checks in four or five different sizes, a trifling, but lucky circumstance took place, which had a most important bearing upon the trade, as it stimulated the invention or 'designing' of new patterns, an art at that time unknown. It happened that one of the manufacturers had made a quantity of these checks, but the whites were so impure and dirty looking, from being mixed with grey hairs, that they would not sell; and the happy idea struck some one, that if the pieces were dipped in a brown dye it would cover the grey hairs, and convert the checks into brown and black. This was managed so successfully that, upon these 'new styles' being sent to London, they not only sold rapidly, but large orders flowed in for more in all the different sizes of checks. To this lucky circumstance I entirely attribute the beginning of that important branch 'designing' new patterns, which has proved the very backbone and salvation of the tweed trade. For it does not require me at this period to tell the veriest tyro in the trade, that, without a constant succession of new patterns, the business would even now go down in a few years.

".....After these checks had run their day, they were

"* *Maad, Maud*. A plaid, such as is worn by shepherds; a herd's mawd, S. This seems to be a Goth. word. Suio-Gothic *mudd* denotes a garment made of the skins of reindeer; also *lap mudd*. Ibre thinks that the word has come to Sweden along with the goods (Jamieson's 'D. S. L.'). Cf., *passim*, the Basque *malda*, a warm covering to protect or shelter one from intemperate weather, Sp. *abrigo*."

succeeded by the same colourings in tweels, black and white, black and brown, black and blue; a good variety of new patterns and colourings rapidly followed each other. It was the above word 'tweels,' having been blotted or imperfectly written on an invoice, which gave rise to the now familiar name of these goods. The word was read as 'tweed' by my friend the late James Locke, of London (another pioneer of the trade), and it was so appropriate, from the goods being made on the banks of the Tweed, that it was at once adopted, and has been continued ever since."

The origin of this word *tweed*, so plausibly accounted for by Mr. A. C., is scarcely proven by the above. Dr. Jamieson, under the word "Tweel," has the following:—

"*Tweel, Tweedle*, to, To work cloth in such a manner that the woof appears to cross the warp vertically, kersey-wove. A.S. *twæde*, duplex; or *twa*, and *dael*, part.—*Tweeddlin*, S. Cloth that is tweeled; used also as an adj., as *tweedden sheets*, sheets of cloth wrought as described above."

It is probable, therefore, that the word *tweed* was applied to these square-check cloths long before the economical Scotchman displayed his garment cut from his grandmother's shawl to the admiring throng on the Broomielaw.

H. GIBSON.

Ajô, Buenos Aires.

[See 5th S. iii. 306, April, 1875.]

Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

ELBOW-SEAT: TROUBLE-WORLD.—In a 'Character' of Prince William of Orange, printed as a broadside "Tot de Hague, gedrukt door Hans Verdraght, 1688," I read the following:—

"A Branch of this Virtue of Justice he deems to be Moderation towards men of another Religion; and by this also he has always contradistinguished himself from his more dignified Brethren of the Elbow-Seat; for, his he not only profess'd but practised always."

The combination *elbow-seat* does not appear in the 'N. E. D.,' and the first quotation for *elbow-chair* is 1704. However, *arm-chair* occurs in 1633, and doubtless *elbow-seat* = *arm-chair*. It seems here to bear the restricted sense of throne; the "Brethren of the Elbow-seat" meaning the occupants of thrones, with a special glance at the discredited monarch, James II., who had made a "gracious declaration to all his loving subjects for Liberty of Conscience" in April, 1687, but had disappointed many by his encroachments on existing privileges, civil and religious.

The phrase "Brethren of the Elbow-seat" might bear the sense of arm-chair benefactors, professors who leave other people to carry out their teachings, counterparts of Juvenal's Fuscus, "marmorea meditata proelia villa," but this seems rather strained. As this sheet is not included in Dr. Bliss's collection of 'Characters,' and is no doubt

rare, it may be as well to notice the word *trouble-world*, with which compare *trouble-state*, quoted by Johnson from Daniel's 'Civil War':—

"This contempt of Glory (other than what is raised upon an honourable and just Foundation) has in him ennobled the present Age with an example for all succeeding Potentates in the World, by observing of which, they may avoid those Exorbitances which have made the foolish Affectors of Glory stink in Chronicle, and instead of achieving, forsooth, immortal Honour, have caused their Names to be rang'd only in the higher Class of Robbers and Trouble-worlds."

This 'Character' is closely printed in double column upon one side of a folio page, and is dated "Hegae, Octob. 12. St. N." Do these last letters give any clue to the author?

C. DEEDES.

PASSERS.—This was the name of a house near the ferry at Fulham. I am anxious to get at some explanation of the name, and should be greatly obliged by any suggestions from your readers as to its origin. It seems to me to have some connexion with the passage at the ferry. In an account of expenses incurred in connexion with a progress of Edward II. there is a payment to "Roberto de Passagier de Puttenheth," which I suppose may be translated "To Robert the Ferryman of Putney." Elsewhere he is called "Robert(o) Passatori de Puttenheth." Was "passagier" (= *passager*?) formerly used in the sense of "ferryman"? "Passator" must come from the L. L. *passare*. Any suggestion tending to throw light on the name "Passers" will be greatly valued.

CHAS. JAS. FERET.

COLEBROOKE.—I shall be obliged for information as to the parentage of Mariana Colebrooke, of Walthamstow, Essex. She was married on Aug. 11, 1742, at St. George's Chapel, Mayfair, to Robert Howe, then described as of St. Bartholomew by the Change. She was a relation, probably a niece, of James Colebrooke, of Chilham Castle, but I can find no traces of her in any of the Colebrooke pedigrees I have access to.

E. G. H.

YORKE.—Can anybody identify Charles Yorke's chambers at Lincoln's Inn by the records of the inn? He became the second Lord Hardwicke. His chambers in the inn were burnt. He had written in the *Athenaeum* letters under the signature "C.," papers said to be of great merit. Has that on Demosthenes ever been published? When burnt, as above, Dr. Taylor, of St. John's College, was able to repair the loss, as when the MS. was lent him he had copied it in shorthand. Has it ever been printed? If not, can any one indicate its present whereabouts?

C. A. WARD.

CHURCH AND KING CLUB.—Is anything known of the Church and King Club, existing in 1793? I

have a small water-colour portrait of Francis Sitwell, of Renishaw, painted for the club in that year. He is represented as reading the *World* newspaper, on which, besides the date and the artist's name, are the headings 'Church and King Club,' 'At a meeting,' and (lower down) 'Sitwell.'

GEORGE R. SITWELL.

'SAMSON AGONISTES.'—What authority is there for the tradition that Bishop Atterbury desired Pope to arrange 'Samson Agonistes' for the stage? I cannot discover any allusion to the project in their correspondence. Will some one kindly refer me to a first-hand source of information? With the remarks of Masson and Milton's other editors on the subject I am familiar.

A. WILSON VERITY.

VALPY'S 'CICERO.'—In the twelve volumes of Valpy's great collective edition of Latin writers (London, 1819-1830) I cannot find either the 'De Senectute' or the 'De Amicitia.' It seems wholly incredible that these two treatises should be either purposely or accidentally omitted; and in the "Index Signorum," at p. x of the twelfth volume, there is to be found "Sen. I. De Senectute. Caput primum," and "Amic. I. De Amicitia. Caput primum." Can any reader of 'N. & Q.' tell me whether and where Valpy published these portions of Cicero's works; or explain the absence of them?

T. ADOLPHUS TROLLOPE.

Budleigh Salterton.

BYE-ELECTION.—Since when has the spelling of *bye* been changed? At *ante*, p. 161, the word appears as "by-election." Cricketers are interested in the question, Are byes in future to be spelled *byes*?

J. P. STILWELL.

[We know of no accurate use of *bye*, except as a contraction of "be with you," unless long use may sanction error. In so saying we are, of course, at the mercy of those who find in early use of words justification of any form.]

E. A. POE'S 'ULALUME': MOUNT YAANEK.—

As the lavas that restlessly roll
Their sulphurous currents down Yaanek
In the ultimate climes of the pole.

I conclude there is no such volcano as Yaanek known to geography? Did Poe invent the name; or where might he have met with it?

A critic in an evening paper, a few years ago, described 'Ulalume' as "stark nonsense." I do not think it is this. What is its inner meaning?—that is, if it has an inner meaning. It seems to me to be exoteric rather than esoteric, and clear enough in the main. The verse is very pretty and musical.

JONATHAN BOUCHIER.

FIFTY-POUND KOSSUTH NOTES.—Can you kindly lend me your aid to obtain the following information? A friend of mine is interesting in a

Kossuth Loan Exhibition now being held at Budapest, and wishes to get on loan a specimen of the 50l. Kossuth notes which were printed in England and issued in Hungary prior to the revolution of 1848. One of the leading Hungarian daily papers published an article saying that a Mr. William Day, of London, printed the notes at the time; but I have made many endeavours and cannot trace this individual, and thought it very likely, with the many correspondents you have, you might be able to help me to obtain what would be very interesting for this exhibition.

JAS. S. CROWTHER.

ASSASSINATION OF THE DUKE OF BUCKINGHAM BY JOHN FELTON.—What was the instrument used; and is the identical instrument now in existence; and, if so, where? Please quote authorities in any reply.

C. MASON.

29, Emperor's Gate, S.W.

'PARADISE LOST,' I. 587.—Can any one explain why Milton places the defeat of Charlemagne at Fontarabia instead of Roncesvalles? He had probably good reason for doing so. I suspect that there is a literary allusion in the line which has not yet been cleared up; but I do not find anything in the Italian writers—Ariosto, Boiardo, &c.,—which throws light on Milton's purpose.

A. WILSON VERITY.

HUGH MIDDLETON.—The parish register of St. Leonards, Shoreditch, contains the following:

Christenings.—1634. "Mary and Anne, daughters of Hugh Middleton and Elizabeth—October the 12th."

Who was this Hugh Middleton? Sir Henry Ellis, in his 'History of Shoreditch,' identifies him as the second son of Sir Hugh, the founder of the New River. This, however, is clearly an error, inasmuch as Hugh, son of Sir Hugh, died before his father, whose death occurred on December 7, 1631.

W. D. PINK.

NEW TESTAMENT, 1598.—I have lately picked up a copy of the New Testament printed in 48mo. by the deputies of Christopher Barker, anno 1598. It begins with the title, and ends with the words "The end." According to the signatures it is perfect, though I do not know whether any table or colophon followed "The end." The book measures 1½ in. by 3 in. The marginal references are here and there very slightly cut into by the binder; but the book is evidently in its original binding. The binding is very remarkable, and I should be glad to know whether any example of a similar kind is known to exist. It consists of a covering of needlework in silk, done with the old cross-stitch, and wrought in a geometrical pattern. The colour of the silk is purple and green, and is as well preserved as if it had been done yesterday. It is richly ornamented, both on the back and sides, with tinsel, or perhaps silver braiding, and

it is also edged with the same material. I have never seen a lovelier old binding. At first sight I was inclined to think that the binding was not so old as the book; but there is no doubt that it is. There are two clasps of silver, ornamented with dotted lines, and the edges are gilt. I should be glad to learn more about this book, and particularly about the binding. S. O. ADDY.

3, Westbourne Road, Sheffield.

WENSUM: WANTSUM.—Is there any etymological connexion between these two words—the first the name of the affluent of the Yare on which the city of Norwich stands, the other that of the river or channel which made Thanet an island? Norwich was the Roman Venta Icenorum, and no doubt the Venta in such cases represented the Celtic *Went* or *Gwent*, a large valley or river basin. In Wensum the *t* may have dropped out. But what about the final syllable *sum*? That word in Welsh signifies size or magnitude; but I do not know whether the combination might be taken to mean large valley, and the name transferred to the river which flows through it. W. T. LYNN.

Blackheath.

TENNYSON'S 'ATLIMER'S FIELD.'—

And then, indeed,
Harder the times were, and the hands of power
Were bloodier, and the according hearts of men
Seem'd harder too; but the soft river breeze
Which fann'd the gardens of that rival rose
Yet fragrant, in a heart remembering
His former talks with Edith, &c.—*LL*. 451-457.

Even while
The deathless ruler of thy dying house
Is wounded to the death that cannot die.

LL. 660-662.

By shores that darken with the gathering wolf.
L. 767.

Will our worthy Editor or any reader of 'N. & Q.' kindly explain the meaning of and the allusions in the above passages?

J. A. J.

MRS. MANLEY: COLLINS: SHENSTONE.—In Lowndes's 'Bibliographer's Manual' a large number of statements are made regarding books and authors which are religiously copied and recopied in auctioneers' and booksellers' catalogues, although I suspect in the majority of cases they are made on very indifferent authority. I will quote three of these statements as a sample of the others. The first relates to Mrs. Manley's 'New Atlantis,' which was first published in 1709, although Lowndes only gives references to later editions. With regard to this work the statement is as follows:—

"This romance, which is a satire on those who had effected the revolution, caused a great sensation, and its printer and publisher were seized by a warrant from the Secretary of State's Office."

What is the authority for this statement; and what was the result of the proceedings which were taken on the warrant? None of the ordinary

works of reference to which I have access can answer these questions.

Next, the first edition of Collins's 'Odes on Several Descriptive and Allegoric Subjects' was published in 1747. Lowndes says: "The major part of this impression was destroyed by the author." Was this the case?

Lastly, Shenstone published his 'Poems upon Various Occasions' in 1737. Lowndes says: "This early production of Shenstone's muse he endeavoured to recall and cancel." Johnson's lives of Collins and Shenstone, which are the only authorities I have at hand, make no mention of these suppressions. Collins's 'Odes' is not a rare book. The Lakelands copy, in calf extra, by Bedford, was sold on March 14, 1891, for 1*l*. 16*s*.; another copy, in red morocco, by Rivière, was sold at Sotheby's on March 3, for 3*l*.; and a third copy was sold at the same auction-rooms on July 2, for 10*l*. 12*s*. 6*d*. Shenstone's 'Poems' is undoubtedly scarcer. The only copy which has recently come into the market, so far as I know, was sold at Sotheby's on March 24. It had been the property of Mr. Crawford, of Lakelands, and realized 10*l*. 15*s*.

If these nuts are cracked, I shall be happy to supply others from the same receptacle.

W. F. PRIDEAUX.

Kashmir Residency.

MRS. MEEKE.—Who was this lady novelist? Macaulay seems to have been fond of perusing her works, "whose romances he all but knew by heart," quotes Sir George Trevelyan from Lady Trevelyan in his 'Life and Letters of Lord Macaulay.' I should also like to get a list of her novels.

J. B. S.

Manchester.

GEORGE LINN.—In Chaffers's 'Marks and Monograms on Pottery,' published in 1876, mention is made at p. 945 of the first pottery manufactory in Scotland, wherein it is stated that George Linn, merchant, Edinburgh, was the founder. I should like to learn something of this George Linn—date and place of birth and death, and if there are any of his descendants living. R. L.

"A LEAP IN THE DARK."—The late Lord Derby, of course, did not originate this phrase when, as Prime Minister in 1867, he applied it to the passing of the Reform Bill of his own administration; but when was it first used in politics? I find an earlier instance in *Blackwood* for November, 1860, in an article upon 'The Administration of India,' commenting adversely upon the transference of the Indian Government from the East India Company to the Crown. "It is a leap in the dark," printed in emphatic italics, is the verdict passed upon the new arrangements; and the phrase was so pleasing to the writer that a

few pages [later he repeated, and once more in italics, "Such, then, is our financial 'leap in the dark.'"] The quotation marks applied by the author at the second time of using appear significant. Had the phrase been uttered in debate?

POLITICIAN.

Replies.

HATS.

(7th S. xii. 48, 117, 169, 255.)

DR. GATTY, whose views are entitled to all respect, and who lives in the West Riding of Yorkshire, considers that a white hat is or was the outward and visible sign of what are called Radical opinions. I can at any rate affirm, from painful experience, that in the West Riding a white hat is or was the sign of something that may or may not be connected with those opinions. The West Riding perceives a close and intimate connexion between a white hat and a donkey. Once upon a time I perambulated the country about Leeds, Bradford, Halifax, in the harmless if not pleasing character of a youthful tourist; and, as it was summer, I wore a white hat. The result was curious and unexpected. The amiable and highly civilized natives of those delightful regions rose at me as one man; and, I may add, as one woman also. Men working behind stone fences shouted at me; factory girls sauntering home from the mill followed me screaming; children ran out of cottage doors, on purpose to yell at my heels. And the cry of all these was the same. It was this: "Waw staale t' donkey?" Which, being interpreted, means "Who stole the donkey?" Now, in considering this remarkable inquiry as I walked along, it seemed possible to infer two things only: namely, that I was supposed either to have stolen the donkey, or to be myself an incarnation or avatar of that animal. Both inferences were humiliating, and the former at least was inexplicable; for, if I had stolen the donkey, how was it that the whole population everywhere knew that I had done so? At length a boy, more humane or more voluble than the rest, explained this matter, by giving not only the question, but also the answer to it; which answer the people evidently supposed that I knew already. "Waw staale t' donkey?" cried the boy; and he added, "T' mon i' t' white 'at!" His words were not without effect. I at once carried my white hat into districts less irascible and demonstrative.

It will probably be found, however, that the affection of the white hat for the donkey is not confined to the West Riding. Twenty years ago or more, when *Punch* still showed some simulacrum of its earlier self, there appeared in it a story called 'Mokeanna; or, the White Witness.' The story was a parody on such tales as were then issued in the *London Journal* and such like papers; and its first number was adorned with a picture represent-

ing a fiend in human shape, mounted on a "moke" at full gallop, and triumphantly waving a *white hat*. The story and the picture were, of course, addressed to the public generally; and it may therefore be assumed that the "White Witness" was generally known.

This mysterious affinity of the white hat and the donkey suggests several interesting questions; as, namely, Whether the donkey really was stolen? Whose donkey can it have been? and, Did the man who stole it positively wear a white hat—a thing so likely, so certain, to betray him? But as the incident does not, I think, occur in Shakespeare, it is perhaps not worth while to discuss these points.

A. J. M.

Speaking from the memory of seventy years ago, I consider MR. MARSHALL is right about white hats. White hats, when introduced, were fashionable and dashing, and had no political reference. Orator Hunt happening to wear a white hat at his meetings, and being marked thereby, caused the white hat to be associated with Radicals, to the annoyance of many people. Postboys wore white hats without political allusion or risk. Orator Hunt and his mobs had nothing to do with Jeremy Bentham and the school of Radical philosophy.

HYDE CLARKE.

[A. J. M. may care to know that the theory in the West Riding was that white beaver hats were made of the skins of donkeys, and that thefts of this animal became frequent in consequence.]

CALDERON'S 'ST. ELIZABETH' (7th S. xi. 465; xii. 12, 89, 190, 235).—If your correspondent who signs M. really seeks information, he should have addressed his question to Father Clarke or one of those who have written on the Latinity of the episode in question, and not to me, who specially excepted myself from that department of the controversy. If, on the other hand, he merely writes for the sake of "carping," I think that any one without any knowledge of Latin may point out to him by "mother wit" that it is quite possible a writer may use a word in a literal sense one day and in an allegorical sense another day. The sentence "Let the dead bury their dead" has often been quoted as an instance of these two uses of one word being adopted within the compass of one sentence. I know nothing of Dietrich's writings; but it is quite certain that if he used the two sentences M. quotes, it was in these two distinct ways that he used them. Zola and Enrico Castelnuovo, as I have shown, use the same word in the same allegorical fashion as Dietrich is said to have done when narrating St. Elizabeth's great act of abnegation; it would be too childishly captious to contend that they were thereby debarred from ever using the same word in its literal sense.

I am very sorry to have a difference on any matter with HERMENTRAUDE, whom I have long admired

for habitually writing, when she does write, with "connaissance de cause"; but I think candour will lead her on reflection to allow that on this occasion what she says establishes, instead of demolishing, what I advanced. This, however, only referred to a side issue.

With regard to the art view of the controversy, on which I seem to be supposed to have offered an opinion, though I have hitherto kept out of it, I will now say that had the nude St. Elizabeth been really a fine study of God's most perfect work it might have been a redeeming circumstance which might have condoned the untruth it portrayed. But it is just in this that Mr. Calderon is here unworthy of himself as well as of the subject. Though we are certain St. Elizabeth never exhibited her charms to the public gaze, we have no doubt that they were those of a woman, and not of a skinned rabbit. Among the number of letters I have received concerning this controversy is one from a physiologist and worshipper of the beautiful, not a Catholic or a religionist at all, and yet this is what he says of it:—

"A woman painted nude is an elevating, delightful object—if represented ideally—of ideal beauty and grace. Such a painting is a joy for ever. A woman nude painted like this is an outrage and a shame."

MR. TROLLOPE, practised novelist as he is, can, of course, write attractively all round any subject; but I will pay his judgment the justice of saying that I can entertain no doubt that he knows perfectly well the wide gulf which exists between the exaggerated malcontents his imagination conjures up, who he says would strip the walls of our galleries of their masterpieces of ideal art, and the sober lovers of the beautiful and true who object to have a poetical episode of the history of devotion travestied by a false and unworthy representation.

Lord Stanley has been kind enough to send me the Hansard report of the debate on the question in the House of Lords, and I find there perfectly well stated by Lord Herries the point at which the shoe pinches us. Calderon may paint what he thinks right, and his friends may buy what they admire for their own delectation; but it is altogether unworthy to display in a gallery intended for "the education of the masses" a canvas of which they can only comment with a leer, "Ha! this is what goes on behind the convent grilles!" Lord Salisbury's persiflage does not touch the argument. As L. L. K. says, the public does overflow even into the Chantry Room; and the love of notoriety, which the Dublin *National Press* points out is answerable for so much that is objectionable, has actually prompted the sending this objectionable picture to the Liverpool Exhibition at the present moment.

And now I have done. If any have any further comment to address to me on the subject, I refer them by anticipation to Lord Stanley's speech, who

has said in great perfection enough to convince anybody who is not determined not to be convinced.

R. H. BUSK.

16, Montagu Street, Portman Square.

May I call the attention of L. L. K. and all who think with him to the following anecdote? A near relative of mine was walking through the statuary room of a provincial museum one day last winter when she met the wife of a village mason, an old acquaintance of hers. "Deary me, Miss —," said this old lady, regarding with shamefast looks a group of nude figures, "don't you think they might set 'em a bit sideways, or sum'mat!"

I have not yet seen Kingsley's treatment of this subject referred to. He makes Elizabeth strip herself at the altar:—

Lo, here I strip me of all earthly helps—

[Tearing off her clothes.]

Naked and barefoot through the world to follow
My naked Lord.—'The Saint's Tragedy,' IV. i.

C. C. B.

[The interest of this subject seems exhausted.]

AN ANNOYANCE JURY (7th S. xii. 189).—This or *annoisance* is the former term for "nuisance." It occurs in st. 22 H. VIII., c. 5. The jury to which A. F. R. refers has an explanation in the form of the "writ of nuisance" (see st. Rich. II., c. 3). There are simpler forms of remedy for the metropolis by Act 57 Geo. III., c. 29, with the various Health Acts.

Blackstone writes of the writ of nuisance:—

"An *assise of nuisance* is a writ; wherein it is stated that the party complains of some particular fact done, *ad nocumentum liberi tenementi sui*, and therefore commanding the sheriff to summon an assise, that is a jury, and view the premises, and have them at the next commission of assises that justice may be done therein; and, if the assise is found for the plaintiff, he shall have judgment of two things; 1. To have the nuisance abated; and 2. to recover damages."—Bk. iii. ch. xiii. § 2.

This form of relief went out of use, and there was a resort to an action on the case before the special Acts referred to above.

ED. MARSHALL.

PENCE A-PIECE (7th S. xii. 65).—This phrase has, perhaps, died out in England; but it was once common. Ralph Thoresby, the Leeds antiquary, notes in his journal in 1723:—

"Bought several Bishops' and Archbishops' sermons with others, at pence a-piece."—'Diary of Ralph Thoresby,' ed. by Joseph Hunter, 1830, vol. ii. p. 367.

EDWARD PEACOCK.

"OVRA" AND "HALFLINS" (7th S. xii. 227).—*Orra*, not "ovra," means odd, irregular, indefinite, and an *orra-man* on a farm is a servant that does odd jobs. He is capable of most things, from hedging and ditching upwards; but he will seldom be asked to plough the lea, to sow, or to build in the front row of the stackyard. *Orra*, in the sense

of occasional, is used in 'Guy Mannering,' chap. ix., where Mrs. Bertram, pleading for peace and the good old ways, asks her lord, "What the waur were the wa's and the vault of the old castle for having a when kegs o' brandy in them at an *orra* time?" The *halfin* is a hobbledohoy; he is too big for a boy and not quite equal to the position of a full-grown man. He would probably be found on a close scrutiny to be the "whistling plough-boy" depicted in verse.

THOMAS BAYNE.

Helensburgh, N.B.

The meaning of *orra*, not "*ovra*," is a man engaged for odd or not appropriated jobs on a farm, not as a regular ploughman who has a pair of horses committed to his care. A *halfin* is a young man not fully grown, engaged for general work on the farm. The derivation of the former is given by Jamieson as follows:—

"There are two Su. G. words to either of which this may perhaps claim affinity, especially as the S. is sometimes pronounced *orrels*. These are *urweal*, rejectance, anything thrown away, offals, and *urfall*. The first is from a particle denoting separation and *wal-ia*, to choose; *quæ post selectum supersunt*. Isl. *aur* and Nor. *or* also signifies anything small, a unit, the beginning of a series."

The *ore* of the Norwegian coinage has the same derivation. The derivation of the word *halfin* is obvious—half-grown, not attained full stature.

A. G. REID.

Anchterarder.

[Very many replies to the same effect are acknowledged.]

TRUST RHYMES (7th S. xii. 105, 212).—The 'History of Signboards' (John C. Hotten, 1866) gives many of these rhymes. I quote one from Middleton, co. Cork, on the sign of the "Beehive" (p. 449 of the 'History'):—

Within this hive we're all alive
With whiskey sweet as honey:
If you are dry, step in and try,
But don't forget the money.

WM. GRAHAM F. PIGOTT.

Abington Pigotts, Royston.

There used to be an inn (the "Plough," I think) at Long Clawson, in Leicestershire, which bore upon its signboard this pithy legend:—

God speed the Plough, likewise the Harrow;
Pay to-day, and Trust to-morrow.

I have frequently seen in second-rate public-houses a card with the inscription, "Old Trust is dead; long Credit killed him." C. C. B.

COUNSELL FAMILY OF SOMERSETSHIRE (7th S. xii. 229).—The 'Wedmore Parish Registers' (Wells, 1890), which have been printed by the present vicar, contain numerous entries of this name, under various forms of spelling,—Cowncell, Counsell, Counsel, &c. The earliest baptism recorded is that of Richard, son of John Counsell, of Theale, Aug. 25, 1561; the latest is a somewhat

curious twofold entry, which looks not unlike a clerical error, of the baptism, June 14, 1811, of Charlotte, daughter of John and Hannah Counsell, and Oct. 14, 1811, of Charlotte, daughter of John and Joanna Counsell. I find a John and Joanna recorded as parents of George Brocks Counsell, baptized March 19, 1809, and am inclined to think that the Hannah of 1811 may have been intended for Joanna, and that the later date may be that of the receiving into the Church of a child privately baptized at the earlier date. Still, there may have been a John and Hannah as well as a John and Joanna Counsell in Wedmore in 1811. The earliest burial of a Counsell appears to be in 1563. Capt. Consull, a cavalry officer, is in the list of prisoners taken at Bridgwater, 1645, by Fairfax, in Jarman's 'Hist. of Bridgwater,' p. 53. I should be happy to send Mr. ARCHER MARTIN further particulars direct.

C. H. E. CARMICHAEL.

New University Club, S.W.

"Wilton, near Taunton. 1655, William Counsell the son of William Counsell was baptized the 6 day of May."

"1655, William Counsell the younger was buried the first day of July."

Wellington (Somerset) Subsidy Rolls, 39 Eliz., "Laurenc Counsell in terris" was assessed at xxs. Wellington and Wilton are about five miles apart.

A. L. HUMPHREYS.

187, Piccadilly, W.

A family of this name seem to have settled in Gloucester during the earlier part of last century. Joshua Counsell, of Wells, co. Somerset, Esq., married Anne, the daughter of Jacob Worrall, surgeon, &c., and had by her an only son, Joshua Counsell, surgeon, who settled in Gloucester, and married Anne, daughter of David Gardner, of Stroud, clothier, and was the father of George Worrall Counsell, Esq., baptized at Gloucester July 6, 1758, and was living there in 1819, having married, Feb. 22, 1811, Anne, only surviving daughter of James Trummell, late of the Island of Jamaica, deceased, and had issue three daughters, Beata Maria, Anne, and Juliet Albina. No pedigree of the family is recorded in any of the Visitations.

RALPH SEROCOLD.

"NATION" AS AN ADJECTIVE (7th S. xii. 228).—Duly recorded in Halliwell's most valuable compilation, the 'Archaic Dict.,' vol. ii. p. 571 b: "Nation (2), very, excessive; *Var. dial.*, Said to be a corruption of *damnation*." Does ESTE know of the variant, "*Tarnation*, a common oath"?

A. H.

Of course nothing but a corrupt shortening of *damnation*.

C. F. S. WARREN, M.A.

Longford, Coventry.

This form of expression I have met with in various parts of England. I do not think at the present time it is a particularly local one. In the

form *ternation* and *darnation* is it not an Americanism?—although these forms are not unknown in our own isle.

J. CUTHBERT WELCH, F.C.S.

The Brewery, Reading.

[Many similar replies are acknowledged.]

COUNTY OF BEDFORD (7th S. xii. 49, 132, 233).—It may be worth while adding to the topographical works containing information concerning this county a fine folio of poems in Latin verse, by Robert, Lord Trevor, afterwards Viscount Hampden, entitled 'Britannia, Lathmon, Villa Bromhamensis,' printed at Parma in 1792. The last-named poem, 'Villa Bromhamensis,' consists of one hundred stanzas in Latin sapphics, descriptive of Bromham, near Bedford, and its surrounding neighbourhood. Bromham Hall was the usual residence of the Trevors, and the first lord, an eminent lawyer, was ennobled in the reign of Queen Anne by the title of Baron Trevor of Bromham.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

ROBERT WILKS, THE ACTOR (7th S. xii. 244).—A mural monument in the north aisle of St. Paul's, Covent Garden, is mentioned in Stow's 'Survey' with this inscription:—

"In memory of Elizabeth late wife of Robert Wilks of this Parish Gentleman. The purity of her mind which appeared in all the duties of a virtuous life made her a good wife, daughter, mother and friend. Her affection was like her piety, constant and unfeigned to her last moment. In memory of her virtues this was erected by her husband. She died 21st March 1713 in the 42nd year of her age."

W. LOVELL.

Temple Avenue, E.C.

"AFTER-GAME AT IRISH" (7th S. xii. 149, 235).—In Nares's 'Glossary' it is stated that "Irish" is—

"a game differing very slightly from backgammon. It is described in the 'Compleat Gamester,' 1680, p. 109. Under *Backgammon* we are told that this difference consists in the doublets, 'which at this game is plaid four-fold, which makes a quicker dispatch of the game than Irish.'"

F. C. BIRKBECK TERRY.

We have something of the kind in Halliwell's 'Archaic Dict.,' thus: "*Irish*, an old game similar to back-gammon but more complicated." There is a child's game or romp, like kiss-in-the-ring, where all the players suddenly shift their standings, apparently without motive. A. H.

TENNYSON'S POEMS: TRANSLATIONS (7th S. xii. 107).—I should think Tennyson has been translated into every language many times. In Italian Saggini, Castelnovo, Biagi, have, among others, translated most of the best-known poems. The young Marchesi Luigi e Raniero de' Calboli published 'La Regina di Maggio' in a volume en-

titled 'Ore di Giovinezza,' Roma, 1875. I remember, when turning over a leading Italian review, passing a very long article, comparing Tennyson's early and latest works, which was filled with an unusual number of translated specimens. It was probably by Nencioni, but I can only speak with certainty to the fact of having seen such an article. Prof. Mattia di Martino, the Sicilian folk-loreist and linguist, sent me a short time ago his translation of the latest verse, "To sleep! to sleep!" But I do not know if it has been published. In German, Schellwein, Scholz, Feldmann, Waldmüller, Feiss, Stodtmann, Wickenburg, Van Bohlen, Freiligrath. In Hungarian, Faccioli. In Spanish, De Arana. Dutch, Van den Bergh, Wertheim, Hewarden. Danish, Mynster, Munch. French, Courtois, De la Rive, Michel. Of Swiss, Scherer has written a good deal in indulgent criticism, but I do not know of any distinct translation by him. Latin, Selwyn, Evans, Church. Greek, Wright, many others anonymous, &c. R. H. BUSK.

The following poems of Lord Tennyson have been translated into French (1866, 1869) by M. F. Michel, and illustrated by Gustave Doré: 'Elaine,' 'Vivian,' 'Enide,' and another. DNARGEL.

A German translation of 'Enoch Arden' forms one of the well-known "Universal-Bibliothek" series published by Philipp Reclam, jun., Leipzig. WILLIAM GEORGE BLACK.

Glasgow.

William Frick, bookseller, of 27, Graben, Vienna, has the following books in his catalogue under "German Literature":—

"Tennyson's 'Königsidyllen,' with 37 engravings by Doré.

"— 'Enoch Arden,' translated into German by Waldmüller (Duboc), and illustrated by P. Thumann.

"— 'Freundes-Klage,' transl. by Waldmüller.

"— 'Ausgewählte Dichtungen,' transl. by Strodtmann."

L. L. K.

I have much pleasure in answering Mrs. BOUCHIER's query. I bought at Heidelberg, so far back as 1858, the "Gedichte von Alfred Tennyson, uebersetzt von W. Hertzberg," Dessau, 1853. The translations pleased me much; they are mostly from the early volume of poems, and the metre is kept throughout; specially is it noticeable in the two parts of the 'May Queen' and in 'Locksley Hall.' Some poems he did not apparently like to touch, such as 'Love and Duty,' 'Lord Burleigh,' 'The Palace of Art,' and 'The Vision of Sin.' ALFRED HARRISON.

27, Manor Road, Beckenham.

PSALM LXVIII. 4 (7th S. xii. 207).—Of the several references to 7th S. iv. appended by the Editor to the above query, that on p. 354 will clear up the difficulty as to the use of the word "yea" for "Jah"; but there is an inaccuracy in

the replies there printed of Mr. W. T. LYNN and Mr. J. R. DORE which needs correction. The latter pointed out that "the Prayer Book Psalms are taken from the revised issue of Cranmer's Bible of November, 1541," which information Mr. LYNN acknowledges in his note. Both, however, err by stating in too general terms that the mistake was continued till 1703. Mr. DORE's words are: "This reading is to be found in all Prayer Books from Edward VI. to George I., including the 'Sealed' book of 1662"; and Mr. LYNN writes: "The error was continued in the Prayer Book throughout the seventeenth century, even in the revision of 1662." Now, if the reprints of the successive editions of the Prayer Books from Edward VI. to 1662, published by Mr. Pickering, are to be trusted (and they profess to be exact reproductions of the originals), the Psalter was not included in any of them till the year 1662. It is referred to in the Act of Uniformity of Charles II. (sign. c. pp. 3, 4):—

"Provided also that a true Printed Copy of the said Book Entituled 'The Book of Common Prayer and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Church of England; together with the Psalter, or Psalms of David, Pointed as they are to be sung or said in Churches; and the form and manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons,' shall at the costs and charges of the Parishioners of every Parish-Church, and Chappelry, Cathedral Church, Colledge, and Hall be attained and gotten," &c.

It is also referred to in similar words in an earlier part of the Act, which recites also from the Act of Elizabeth the title of the previous service book, without mention of the Psalter, viz.: "The Book of Common Prayer and Administration of Sacraments and other Rites and Ceremonies in the Church of England." In the first Prayer Book of Edward VI., 1549, Psalms were appointed to be read at the Communion as introits before the Collect, but Psalm lxviii. is not among those which are selected to be so used. On the "Assencion daie" at Evensong Psalm lxviii. is appointed as one of the three proper Psalms; but as these are not printed in full this Prayer Book proves nothing as to the reading of Psalm lxviii. verse 4. The Psalter was to be read through at Matins and Evensong every month, but no special edition of the Bible is ordered, "the greaete English Bible" being referred to for "the nombre" of the Psalms only (b 2 verso).

W. E. BUCKLEY.

The following is an extract from a note on Psalm lxviii. 4 in the Rev. J. H. Blunt's 'Annotated Bible':—

"This abbreviated form of the Sacred Name occurs in the Song of Moses [Exod. xv. 2, note; comp. Isa. xlii. 2, xxvi. 4], where it is represented, as the Sacred Name usually is, by 'The LORD' in capital letters. It was so represented in every English Bible in this place until

the Geneva translation was made in 1560, and from that translation it was eventually transferred to the Authorized Version in 1611. In the Prayer Book version of the Psalms the words are rendered 'Praise Him in His Name, yea, and rejoice before Him'; but since the year 1716 many Prayer Books have been printed in which the abbreviated form of the Sacred Name is substituted for 'yea' without lawful authority."

CELER ET AUDAX.

SMOLLETT AND DIBDIN (7th S. xii. 205).—Inasmuch as Dibdin appears to have taken the name Tom Bowling from Smollett's 'Roderick Random,' it is but reasonable to suppose that in writing his famous song he might, consciously or unconsciously, have availed himself of the closing scene of Commodore Trunnion's life as depicted by Smollett.

F. C. BIRKBECK TERRY.

FOLK-LORE: COLT-PIXY (7th S. xi. 268, 397, 478; xii. 135).—Barnes ("the Dorset poet"), in his 'Grammar and Glossary of the Dorset Dialect' (Berlin, 1863), says as follows:—

"*Colepezy*. [In Norfolk to *pixy*; in Somerset, to go *pixhy-hording*, from *pixy* or *cole-pixy*; i.e., *pūki*, a puck or fairy!] To beat down the few apples that may be left on the trees after the crop has been taken in; to take, as it were, the fairies' horde. In Wilts it is called *griggling*, from *grig*, a fairy! and in Hants a *colt-pixy* is a fairy, said to come in the shape of a horse."

J. S. UDAL.

Fiji.

SIGNATURE OF ARMY COMMISSIONS (7th S. xii. 269).—I should imagine that it is quite exceptional for Volunteer commissions to be signed by Her Majesty. Mine, as honorary surgeon, was in 1869 signed by the Lord Lieutenant of the county. It was the custom then to appoint an honorary surgeon to each company; but it obtains no longer. When the honorary surgeons were abolished I was gazetted acting surgeon to my battalion.

W. F. MARSH JACKSON.

INGEMANN (7th S. xii. 189).—According to Erslew's 'Forfatter-Lexicon for Danmark,' there are, besides 'The Childhood of King Erick Menved,' also the following translations of Ingemann's novels, viz., 'Waldemar, surnamed Seier the Victorious,' 3 vols., London, 1841; and 'King Eric and the Outlaws; or, the Throne, the Church, and the People in the Thirteenth Century,' translated by Jane F. Chapman, 3 vols., London, 1843.

E. D.

THOMAS: ELLISON (7th S. xii. 268).—An account of Henry Ellison and his works appeared in 5th S. viii. 51. See also Main's 'Treasury of English Sonnets'; Dr. John Brown's 'Horn Subsecivus,' Second Series, p. 41; and the *Westminster Review* for April, 1875.

C. D.

CRUCIFIX IN THE BANANA FRUIT (7th S. xi. 84, 235; xii. 235).—I extract the following passage

from a pamphlet published by John Norwood in 1751, entitled, 'An Affecting Narrative of the Unfortunate Voyage and Catastrophe of His Majesty's ship Wager, one of Commodore Anson's Squadron in the South Sea Expedition,' &c., premising that it is of the people of Madeira that the author is writing:—

"But the Fruit most esteem'd, and even venerated by the Natives, is the *Bonanoë*. This they fancy to be it which tempted our first Parents, and that the Leaves furnish'd them with Aprons after the Fall; and truly they are large enough for such a Purpose. One of the horrid Crises, in their Eyes, is to cut this Fruit with a Knife; for on thus dividing it, forsooth, they discover all the Apparatus [*sic*] of our Saviour's Passion; and so they will have it to be a wounding his sacred image."—
P. 7.

Torquay.

C. K.

THE BIRKENHEAD (7th S. xii. 280).—There is a poem of the loss of the Birkenhead, by Sir F. H. C. Doyle, the first stanza of which is:—

Right on our flank the crimson sun went down,
The deep sea roll'd around in dark repose;
When, like the wild shriek from some captured town,
A cry of women rose.

F. C. BIRKBECK TERRY.

RACK-RENTED TENANTS, 1660 (7th S. xii. 126, 257).—The following lines from Thomas Randolph's 'Jealous Lovers' (published 1632), scene vii., seem to imply that the rack mentioned in the passage quoted by Dr. FURNIVALL is not so purely metaphorical as would appear at first sight:—

And that the abused gods bribe her with beauty,
As the wrack'd tenant strives to buy the favour
Of his imperious landlord.

Here Tyndarus is complaining that the gods, instead of branding Evadne for her perjury, have only made her more beautiful, striving to buy her favour as the wrack'd tenant does that of his landlord.

E. S. A.

There is an allusion to the (manifestly metaphorical) racking of tenants in Marston's 'Malcontent,' 1604, where (Act III. sc. i.) Bianca says:—

"No matter, my lord; you have the lease of two manors come out next Christmase; you may lay your tenants on the greater racke for it."

C. C. B.

'ILLUSTRATIONS IN NATURAL HISTORY' (7th S. xii. 248).—Is H. C. F. correct in naming W. Clennel as the artist from whose pictures the engravings are in his 'Illustrations'? Luke Clennel, painter and engraver, was born in 1781 at Ulgham, near Morpeth, Northumberland. His celebrated picture, 'The decisive Charge made by the Lifeguards at the Battle of Waterloo,' created a great sensation, and brought much honour to the painter. He died 1840. He engraved the cuts to

Falconer's 'Shipwreck' and Roger's poems, as well as the diploma of the Highland Society. Three pictures by him are in the South Kensington Museum. See Bryan's 'Dictionary of Painters and Engravers,' i. 283. T. O'C.
Dublin.

THORNTON = SENOKE (7th S. xii. 169, 230).—If VENATOR wishes to see a sympathetic notice of the Clapham Thorntons, he should refer to the article on 'The Clapham Sect,' in that most delightful book, Stephen's 'Essays in Ecclesiastical Biography.' EDWARD H. MARSHALL, M.A.
Hastings Corporation Reference Library.

MARRIAGES IN MAY FAIR (7th S. xii. 225).—For another curious advertisement from the *Daily Post*, July 20, 1744, to the same effect as that quoted by MRS. C. A. WHITE, see 'Old and New London,' vol. iv. p. 347. MUS URBANUS.

PRISONERS OF WAR (7th S. xi. 408).—I see that R.'s query at this reference has hitherto remained unanswered, and it may interest him to know that there was a rude prison formerly in the Goree Piazas, Liverpool, where French prisoners of war were immured during the Peninsular campaigns. But as it is some years since I was an inhabitant of that city, perhaps MR. MCGOVERN or MR. MANSENGH will supply further information.

J. B. S.

Manchester.

BUT AND BEN (7th S. viii. 425, 515; ix. 57, 95, 155, 198; xi. 57, 178, 336).—Watching some Heligolandiers playing billiards last June I was struck by the constant use of the word *ben* when the ball came over the starting-line and the next player was "in hand." It was easy to understand that "within" was meant, but it occurred to me that the word might have other meanings, and I asked a Heligolander the following day what a cottage of two rooms was called in Island-Frisian. The answer was "bütt-en-bin" (but and ben). Unfortunately Heligolandish is an unwritten (at least an unprinted) language, and my form of the word is phonetic. As I asked several Heligolandiers at different times the same question, and got the same answer, the form may be regarded as fairly correct. Oelrichs, in his 'Snake Jim Hollunder,' gives *von binnen* as meaning *inwendig*, and there is, of course, the Binnen-Alster in Hamburg.

WILLIAM GEORGE BLACK.

Glasgow.

MOLIÈRE (7th S. xii. 149, 236).—A literal English rendering of the saying attributed to Molière is to be found in a book printed more than a hundred years before the date of his birth. Early in the sixteenth century (in 1510, according to Warton, 'Hist. of Engl. Poetry,' sect. xxviii.) an English book was printed at Antwerp with the

title 'Virgilius,' being the history of a necromancer evolved from popular superstitions about the poet. This was lately reprinted by Prof. Morley in his 'Early Prose Romances,' forming vol. iv. of the "Carisbrooke Library." The following passage occurs at p. 216:—

"And ye maye tell to the Emperour that I shall tarry iiii. or v. yerres tyll he take counsayll. I desyne not to plete in the lawe, but I shall take my good where I fynde it."

The book is a translation of a French story book entitled 'Les faictz merueilleux de virgille,' of which there is a copy in the Bodleian Library, M. 20 in the Mason Collection. Mr. Reginald Lane Poole has kindly transcribed for me the French corresponding to the passage quoted:—

"Et puez dire a l'empereur que doresnavant ie attendray bien pour son conseil l'espace de quatre a cinq ans & ne demanderay a l'oidier mais recueilliray le mien iusques a ung seul denier."

Techener's facsimile reproduction of a different edition gives exactly the same reading. It would, therefore, be interesting to compare the above passage with another old version, entitled 'La Vie, les Ditz et Merveilles de Vergille.' But I know nothing of this last book, except that the celebrated French bibliophile Félix Solar possessed a copy.

Quite recently a French writer refuted the vulgar errors relating to the authorship of many current sayings, including that now under discussion. "Je prends mon bien où je le trouve" is not in any of Molière's plays; and the assertion that he used the phrase in excuse of his plagiarism requires more confirmation than it is likely to receive. "I take my own property where I find it" is a remarkable defence of plunder.

F. ADAMS.

105, Albany Road, S.E.

Mr. Frederick Moy Thomas, in a French lecture at the Birkbeck Institute, proved conclusively that what Molière wrote was "Je reprends mon bien où je le trouve." This lecture was published in the *Revue d'Art Dramatique* for February, and the following are Mr. F. Moy Thomas's exact words:

"N'a-t-on pas vu depuis cent ans des commentateurs qui s'obstinent à nous faire croire Molière disait: 'Je prends mon bien où je le trouve,' comme s'il s'imparait du bien des autres, qui alors devenait le sien. La phrase est de Grimarest, le premier biographe de Molière, mais la citation est inexacte. D'après l'édition originale de la 'Vie de Molière,' datée de 1705, Molière avait dit: 'Je reprends mon bien où je le trouve.'"

ERNEST LESLIE SIKES.

13, Wolverton Gardens, Hammersmith, W.

In Moore's 'Life of Sheridan' (vol. i. p. 254) G. H. C. will find the quotation he wants: "'C'est mon bien," said Molière, when accused of borrowing; 'et je le reprends partout où je le trouve.'" Moore seems to have considered it a current quotation seventy years ago.

HUGH BROWN.

RYTHMING CHARADE BY MACAULAY (7th S. xii. 309).—

Come, let us look at it closely;
'Tis a very ugly word,
And one that makes one shudder
Whenever it is heard;
It mayn't be always wicked,
It must be always bad,
And speaks of sin and suffering
Enough to drive one mad,
Men say it is a compound word,
And that is very true,
And then they decompose it,
Which they are free to do.
If of its dozen letters
We take off the first three,
We leave the nine remaining
As sad as they can be;
For though it seems to make it less,
In fact it makes it more,
For it takes in the brute creation,
Which was left out before.
Let's see if we can mend it—
It's possible we may
If only we divide it
In some new-fashioned way
Instead of three and nine
Let's make it four and eight,
You'll say it makes no difference,
At least, not very great.
Yet, only see the consequence,
That's all that must be done
To change this mass of sadness
To unmitigated fun!
It clears off swords and pistols,
Revolvers, bowie knives,
And all the horrid weapons
By which men lose their lives;
It wakens holier voices,
And more joyfully is heard
The native sound of gladness,
Compressed into one word.
Yes! four and eight, my friend,
Let that be yours and mine,
Though all the host of demons
Rejoice in three and nine.

Answer: Manslaughter.

H. S.

SURVIVAL OF DRUIDISM IN FRANCE (7th S. xi. 305, 452, 498; xii. 277).—MR. C. J. BILLSON desires information on the age and origin of one of the Breton pieces in M. de Villemarqué's 'Barzas Breiz.' I cannot enlighten him, but would advise him to apply to the venerable marquis himself, and try whether he will be more fortunate in eliciting an answer from him than have been those scholars, who have again and again courted or challenged a reply by their criticisms. As has long been known to every Celtic student, 'Barzas Breiz' is one of those unfortunate books which, having been proved to consist to a large extent of inventions, imitations, adaptations, instead of the genuine originals which they profess to give, stand altogether discredited. The very title of the book is an invention; and before any single part of its contents can be used for any purpose, it has first to be proved genuine. In fact, the 'Barzas Breiz'

can as little be relied on for any information on Celtic tradition in Brittany as can Macpherson's 'Ossian' on that of Scotland. How far the noble marquis himself is responsible for this is another question. He would confer a great boon on students of literature and folk-lore if he would answer it frankly. The genuineness of 'Ar Rannou,' the piece to which MR. BILLSON refers, is more than doubtful. Prof. Loth, in his 'Chrestomathie Bretonne,' 1890, p. 360, classes it: "En grande partie, parmi les chants inventés ou à peu près (je ne dis pas par M. de Villemarqué)."

KUNO MEYER.

'THE HERALD' (7th S. xii. 125, 195, 237). Two contributors, remarkable for their general information and habitual accuracy, differ as to the authorship of the lines quoted from *Blackwood's Magazine*; and since exactitude is desirable, I ask whether the praise, or the blame, should be assigned to Surtees or to Sharpe. I should like to learn, likewise, on what date the equib appeared in *Maga*; "over seventy years ago" being somewhat indefinite.

H.-W.

"SOUL," "SOLE," "SAULE," IN EPITAPHS (7th S. xii. 265).—Will MR. GRIFFINHOOFER pardon me for pointing out that the example he gives of *sole* from Sall Church, on the authority of J. W. Hissey, is inaccurate, and that the two lines only which this traveller was able to read are the first two, and not the first and the last? The inscription runs as follows, according to Haines:—

Here lyth' John' Brigg vndir this marbilston'
Whos sowle our lord ihu' haue mercy vpon
for in this worlde worthily he lyued many a day
And here his bodi ys beryed and cowched vndir clay
Lo frendis fre what euyr ye be. pray for me yow pray
As ye me se in soche degre. So schall ye be a nothir day.

It is to be noticed that Mr. Hissey's inaccuracies in the second and third lines of the Holme inscription do not strengthen the feeling that *saules* may be taken on his sole authority. A rubbing of the brass would possibly decide that the word is spelt otherwise.

ALBERT HARTSHORNE.

THE 'MINIATURE' AND THE 'MICROCOSM' (7th S. xii. 305).—There were two successive publications at Eton, the *Microcosm*, 1786-7, and the *Miniature*, 1804-5. The principal contributors to the former were George Canning, John and Robert (Bobus) Smith, and John Hookham Frere, and the editorial pseudonym was "Gregory Griffin of the College of Eton." Stratford Canning was the moving spirit in the *Miniature* (edited by "Solomon Gildrig"), which he doubtless instituted in emulation of his cousin's success. His chief assistants were Thomas Rennell, H. Gally Knight, and the two sons of the Marquess Wellesley. Both periodicals were published by Charles Knight, but while the *Microcosm* excelled in the quality of its contents and attained some public circulation, the

Miniature is more famous as the forerunner of the *Quarterly*. The inclusion of the names of J. and R. Smith among the writers in the *Miniature* must be a *lapsus calami*. See 'Etoniana, Ancient and Modern,' ch. xiv.; Maxwell Lyte's 'Eton College,' pp. 348 *sqq.*

JOHN MURRAY, Jun.

BLIZZARD (7th S. xii. 125, 251).—This name occurs in several Suffolk villages, and seems to be spelt indiscriminately with one *s* or two. The "Museum Tavern," opposite the British Museum, was till lately kept by a W. Blizzard; and in St. Pancras Church there is a monument to the memory of a Sir W. Blizzard, who was a notable surgeon. I should be glad of any information as to the birth and parentage of this Sir W. Blizzard.

JAMES HOOGER.

105, Lewisham High Road, S.E.

There is, or was about five years ago, and I believe still is, a drawing-master and artist in Birmingham named Blizzard.

J. CUTHBERT WELCH, F.C.S.

The Brewery, Reading.

A lady now resides within twenty doors of this address bearing this name.

EVERARD HOME COLEMAN.

71, Brecknock Road.

WANDERING JEW (7th S. xii. 128, 229).—In *Bentley's Miscellany*, vol. xiii. pp. 48-52, there is an interesting article on the Wandering Jew, by Coquilla Sertorius, Benedictine Abbot of Glendalough, which contains a translation of a *chanson* on the subject of the wanderer. The ballad "is believed to have been composed in Brabant, rather earlier than the age of the Reformation." It is stated in the article that—

"while the Spaniards were taught to regard the Wandering Jew as an object of horror, the French and Brabantine legends always spoke of him as deserving the warmest sympathy and compassion. The Germans invested him with something of a speculative and philosophic character."—P. 48.

J. F. MANSEGH.

Liverpool.

I may mention a more recent notice of "le Juif Errant" than contributors refer to in 'Histoire de l'Imagerie Populaire,' par Champfleury, Paris, 1886, pp. 1-94. There are various illustrations.

ED. MARSHALL.

MEREWETHER (7th S. xii. 246).—The lady mentioned survived her husband, the Very Rev. John Merewether, D.D., Dean of Hereford, nearly thirty years, as he died in 1850. Dr. Merewether was educated at Queen's College, Oxford, whence he graduated as B.A. in 1817, and was noted chiefly for the part he took on the occasion of Dr. Hampden being nominated to the see of Hereford in 1847 by a *congé d'élire*. A large steel engraving of him was very popular in Oxford at the time,

in which he was depicted as wearing the D.D. coat, and underneath it the apron cassock. There was also a woodcut representing him, a three-quarter vignette in the *Illustrated London News*, about the same time. He seems to have had little claim to the character of an author, as Allibone's 'Dictionary' merely assigns to his pen the 'Diary of a Dean,' an account of some antiquarian researches at Silchester.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

PARAPHRASE OF POEM WANTED (7th S. xii. 69, 135, 234).—Had R. R. looked into the facts before giving himself over to mirth about shoots and the foolishness of birds that would build in them, he would have discovered that the facts were with the poetess and the "unreal" with himself. So far from "shoots" meaning merely "tender green sprouts.....too weak and sappy to bear a nest," he can see in London, *e.g.* (section on "Trees and Planting"), directions for cutting down shoots that have got to "from three to five inches in diameter at their bases." If R. R. knows not of birds' nests in much slighter shoots, most school-boys do. The authoress of 'A Birthday' is, therefore, true to nature on that point. As for what the birds can or "cannot possibly understand," R. R. may argue that out with themselves if he can get to know their language. In that case they may, perhaps, show him a reed-warbler's nest. But let him remember that when St. Francis d'Assisi got the birds to talk to him it was only because they were well assured that he was not "inclined to shoot" them.

As regards the phrase "a watered shoot," I may mention that "water-shoot" and "water-bough" are terms, with no necessary reference to water, for shoots or branches "from the root or stock of a tree." Webster, in thus defining "water-shoot," adds "Local." But the following passage from Lord Bacon's 'Natural History' shows that in England, at least, it has once been more than a local term:—

"To make roses or other flowers come late.....The means are these: first, the cutting off their tops immediately after they have done bearing, and then they will come again the same year, about November. But they [the blossoms] will not come just on the tops where they were cut, but out of those shoots which were, as it were, water-boughs" ('Works,' vol. iv. p. 207, B. Montagu);

that is, out of shoots which, after the manner of the water-boughs of trees, issue from the stock or root.

Miss Rossetti may have used the phrase in 'A Birthday' in the sense of water-shoot or water-bough. I do not profess to offer any explanation of the passage in which it occurs; but what I have said may perhaps supply Mr. Holland with a clue to one.

THOMAS J. EWING.

Leamington.

TYING THE THUMBS OF CONDEMNED CRIMINALS (7th S. xi. 444, 470; xii. 254).—In looking into W. Harrison Ainsworth's 'Jack Sheppard,' merely for amusement, I almost immediately, and very unexpectedly, stumbled, in the first chapter, headed "The Widow and her Child," upon the following palpable allusion to the above practice:—

"'Marriage and hanging go by destiny,' observed Wood, after a pause; 'but I trust your child is reserved for a better fate than either, Mrs. Sheppard.'

"'Goodness only knows what he's reserved for,' rejoined the widow, in a desponding tone; 'but if Mynheer van Galgebok, whom I met last night at the Cross Shovels, spoke the truth, little Jack will never die in his bed.'

"'Save us!' exclaimed Wood. 'What did the old fellow judge from, eh, Joan?'

"'From a black mole under the child's right ear, shaped like a coffin, which is a bad sign; and a deep line just above the middle of the left thumb, meeting round about in the form of a noose, which is worse.'

It will be noted that the left thumb only is specified. The question is: (1) Why were the thumbs tied? (2) Was one thumb, or were both tied? In looking upon my thumb for a solution, I find that, when fully extended, it stands out at right angles with the rest of the hand, like the arm or cross-piece of the gibbet. The pendant noose would enhance the allusion, the suspended second thumb would complete it. Of course this is only a fanciful suggestion. Is there any idea of special vitality attaching to the thumb?

That tying the thumbs was symbolic of manacling seems scarcely probable, considering that the prisoner was not only manacled, but shackled and cinctured in a complete "set of irons," which were "knocked off" preparatory to hanging, as is noted in the above-quoted first chapter of 'Jack Sheppard'—preparatory to the prisoner being "turned off," I should have said.

THOMAS J. JEAKES.

Tower House, New Hampton, S.W.

This act may have had significance more than symbolic, from its being a fair substitute for stronger measures. See Galton's 'Art of Travel,' p. 313:—

"*Tying the Thumbs.*—To secure a prisoner with the least amount of string, place his hands back to back behind him; then tie the thumbs together and also the little fingers. Two bits of thin string, each a foot long, will thoroughly do this."

KILLIGREW.

'THE WONDERS OF THE WORLD' (7th S. xii. 267).—I am pleased to find that there is another of your readers who shares with me an interest in this curious old book. My recollections of it, extending back some five-and-forty years or more, are very like those of your correspondent, namely, of a much-read volume, without title-page, and otherwise very defective. I had often wished to see it again before the recent mention of Darwin's partiality for it in his boyhood and the effect it is believed to have had on his youthful mind. It was

with much satisfaction, therefore, that I recently picked up from a bookstall a copy of my old favourite, complete in all respects. The title runs: "The Hundred Wonders of the World, and of the Three Kingdoms of Nature, described according to the best and latest Authorities, and illustrated by Engravings. By the Rev. C. C. Clarke. London: Stereotyped by C. Sydney for Richard Phillips, 1818. Pp. xii-668." Should your correspondent find any difficulty in meeting with the book, I shall be most happy to send him my copy for inspection. ALEX. FERGUSON, Lieut.-Col. Lennox Street, Edinburgh.

I distinctly remember a book of this title which charmed me when a boy, now some forty years ago. The volume (then recently published, I should suppose) was either an under-sized quarto or an imperial octavo, I am not sure which, but preferably the former. The excellent woodcuts were contemporary productions, differing in this respect from the volume of K. P. D. E.'s juvenile predilection, with its "engravings," the probable survival of a bygone century. This book, the *Saturday Magazine*, and the 'Guide to Knowledge,' with its unforgotten "views of the sidereal heavens," and its maps in white relief on a black ground, were joint competitors for our youthful suffrages on wet days and the long delightful winter nights. But I fear the exigencies of a despotic chronology deny me the pleasure of identifying my book with that which influenced to such purpose the career of the prospective naturalist, unless, indeed, mine was a later edition of a work which he perused in its original form full thirty years before. I have an impression that Henry Ince, the well-known author of the popular 'Outlines of English History,' was editorially connected with my 'Wonders of the World.'

C. K.

P.S.—I have just lighted on a volume which is far likelier than my old favourite to be the book which stimulated the genius of the youthful Darwin, seeing it fulfils all the conditions, chronological and otherwise, required in the case. It is entitled "The Hundred Wonders of the World, and of the Three Kingdoms of Nature, described according to the best and latest Authorities, and illustrated by Engravings. By the Rev. C. C. Clarke. Eighth Edition. Lond., Sir R. Phillips & Co., 1820." It is a stout 12mo. of over 660 pp., with 76 (chiefly half-page) woodcuts, executed with remarkable ability and very like Bewick's. From internal evidence I should be inclined to assign its original publication to the year 1817.

I have a copy of 'The Wonders of the World in Nature and Art,' edited by Henry Ince, M.A., Head Master of the Beresford Grammar School, Walworth. It was issued in seventy-five numbers at one penny each, and, though it bears no date, was evidently published about 1840. It contains

an interesting 'Railway Map of England and Wales, with the Canals,' dated 1839.

WM. H. PEBT.

39, Paternoster Row, E.C.

CHAUCER AND EWELINE (7th S. xii. 47, 109, 215).—The real parentage of Thomas Chaucer has not been authenticated. His birth probably took place within the royal precincts, because both Geoffrey Chaucer and his wife Philippa enjoyed stipends as members of the household. Moreover Henry Cardinal Beaufort on one occasion, writing to his nephew King Henry V., called Thomas Chaucer "his cousin." The following are the chief points of contact between him and his supposed parents:—

Geoffrey was son of John le Chaucer, citizen and vintner of London. The father had acted as deputy to the king's butler, and others of the same family had been collectors of wine dues. This John, born 1313, died 1366-7, was in attendance on the royal family in Flanders in 1338, when Prince Lionel, Duke of Clarence, was born there.

In 1357 Geoffrey, born *circa* 1340, was in the household of this prince and his duchess, the Lady de Burgh.

In 1374 Geoffrey obtained a grant of the office of Controller of the Customs of Wool in the port of London. Note, Leland states that Thomas was a wealthy wool-stapler. In the same year Geoffrey had a royal grant of 10*l.* per annum.

In 1381 Elizabeth Chaucey (*sic*) was entered as a novice of Barking Abbey; premium 5*l.* 8*s.* 2*d.* paid by John of Gaunt. There was also an Agnes Chaucer, royal domicella, living October 13, 1399. Both may have been the poet's daughters.

1387. Death of Philippa Chaucer, *née* Rouelt. As she was coheirress to a belted knight and herald-at-arms, her son would rank as armiger, and might adopt the Rouelt coat of arms.

In 1389 Thomas Chaucer, born *circa* 1367, so now fully of age, is appointed esquire to John of Gaunt at Bayonne.

In 1390-1 Geoffrey is appointed sub-forester of Petherton, in Somersetshire, by favour of the surviving representatives of Prince Lionel, as above.

1394. Grant of two annuities to Thomas Chaucer by John of Gaunt, who became his uncle by marriage.

1399. Thomas Chaucer is appointed constable of Wallingford Castle and steward of the royal manor, including Ewelme, by grant of King Henry IV., nominally his cousin; and in 1402 he is appointed grand butler for life.

1400. Death of Geoffrey Chaucer.

1403. Death of Catherine, Duchess of Lancaster and Guienne; she bore Gules, three catherine wheels or; wheel=*rouelle*.

1409. First purchase of "Land at Ewelme" by Thomas Chaucer; it was settled in trust.

1411. A lease of the Manor of Woodstock was granted to him for life.

1413. He acts as trustee for the Vintners' Company of London in dealing with some house property. On this occasion his signature is witnessed by the impression of a seal "bend counterchanged," crest, unicorn's head, inscribed "Galfridus Chaucer." This he might regard as a heirloom, but it would hardly come into his possession except as the poet's legal representative. We have also his own seal corresponding thereto.

1416. Thomas Chaucer succeeds as sub-forester at Petherton. There does not appear to have been any previous appointment since Geoffrey's decease.

1434. Death of Thomas Chaucer, buried at Ewelme. Here we find the unicorn couchant and the Rouelt coat of arms.

A. HALL.

13, Paternoster Row, E.C.

"Some bold opinion, but I know not upon what grounds, that Thomas Chaucer was not the son of Geoffrey Chaucer, but rather some kinsman of his, whome he brought up. But this pedigree by the hands of Master Glover alias Somerset that learned Antiquarie as also the Report of Chronicles shew it to be otherwise. Some say that in recompense of Geoffrey Chaucer's service to France being sent thither Ambassador, Edward the 3rd gave him this Maude daughter and heir of Sir John Burghersh Knight whom he married to Thomas Chaucer his son to the great increase of his living and amendment in blood."—Introduction to Chaucer's 'Works,' by Thos. Speght, 1598.

Sir Harris Nicolas ("Life of Chaucer") states that Thomas Chaucer, of Ewelme, was the first of the name connected with Woodstock on obtaining grant of the manor 1411. NATHANIEL HONE.

Henley on Thames.

In reply to LADY RUSSELL, allow me to state that I wrote with proper care the remarks which I made about Chaucer. For the correctness of my assertions I beg to refer to *Macmillan*, No. 161, p. 384, 1873, where Dr. F. J. Furnivall points out, as he has on other occasions, that the so-called biographies of Chaucer have been pieced out from spurious works, where he also refuses to accept the notion that Thomas Chaucer was his son. I also wish to refer to the "Life of Chaucer," by Sir N. H. Nicolas, before his 'Works' in six volumes.

ED. MARSHALL.

Miscellaneous.

NOTES ON BOOKS, &c.

Popular Tales of the West Highlands. With a Translation by the late John Francis Campbell of Islay. New Edition, Vol. I. (Gardner.)

FOLK-LORE is, it may be said, in the air just now. It has formed the subject of recent papers read before the Royal Society of Literature and the International Congress of Orientalists, at which it formed part of the new section devoted to comparative religion, philosophy, and law. And it has just enjoyed a congress all to itself—the second International Folk-lore Congress, lately meet-

ing in London. No more fitting time, therefore, could well be chosen for placing in the hands of students of this modern and popular, and at the same time really valuable branch of science, a new edition of the late Campbell of Islay's delightful 'Popular Tales of the West Highlands.' Few men have done more to popularize a branch of study, and few men have more deservedly achieved a lasting popularity for themselves and for their works than the late John Francis Campbell of Islay. His qualifications for the task which he undertook were singularly high, and his ability in carrying it out was no less marked than his untiring zeal in the researches which it entailed. No one not possessed at once of a knowledge of the Gaelic acquired in childhood, as well as imbued with a deep sympathy for the Celtic race, the depository of the treasures of old-world lore which he was seeking, and with a strong sense of the value of what to many might seem deservedly unconsidered trifles, could possibly have raised such a monument *are perennius*, and been of such great use to subsequent workers in the same field. For this reason, even apart from the circumstances which invest it with special timeliness, a new edition of the 'Popular Tales of the West Highlands' must have been welcome to 'N. & Q.' The Islay Association deserves our gratitude for what it has already accomplished, although but an instalment of the work actually undertaken. There was more than one course open to the Association, however, in carrying out its pious resolve. And we must confess that we should have liked the new issue to have been edited by some members of the younger generation of folk-lorists who have arisen since Campbell of Islay's days, and who should have added to it some of the valuable inedited matter collected by the gifted author himself, of which Mr. Alfred Nutt has given so interesting an account in a recent number of *Folk-Lore*. Failing this, we are glad to have the *ipsissima verba* of the original collector, or rather collector-in-chief—for Campbell of Islay never forgot those who had helped him, some of whom we have ourselves known—brought before us in the same shape and form as that of the original edition. We still think that it would not be too late for the Islay Association to consider whether it would not be possible to include in the forthcoming volumes some at least of the materials now lying ready to hand in the Library of the Faculty of Advocates. And we would recommend a little more care in the revision for the press, as we are occasionally confronted with misprints which were probably not included in the long lists of *errata* in the original edition. We shall look forward with interest to the coming volumes of the 'Popular Tales of the West Highlands.'

The Works of William Shakespeare. Edited by William Aldis Wright. Vol. IV. (Macmillan & Co.)

SHORT as is the space since the republication of the 'Cambridge Shakespeare' was begun, the task is almost half accomplished. Its progress is watched with keen interest by those who, unprovided with the first edition, seek to possess what is acknowledged to be the most scholarly and authoritative of texts. Five of the historical plays, from 'King John' to 'King Henry V.,' are included in the present volume and are edited with the same scrupulous care that has previously been praised. The most careful supervision fails to discover an error, however trivial. Without encumbering the text, the foot-notes still supply a complete guide to the various readings and a choice of the more rare among innumerable conjectures. Minute variations of spelling, except when they have importance as helping to determine the text, are not recorded. A few of the more extravagant or fanciful conjectures of men such as Becket

and Jackson are inserted. The notes at the end of the play remain commendably brief and pithy, and supply all information with which the student will care to be furnished.

Rockingham Castle and the Watsons. By C. Wise. (Kettering, Goss; London, Stock.)

ROCKINGHAM CASTLE was long a royal fortress. Many of our Plantagenet sovereigns have stayed there. When perfect it must have been one of the most stately castles in the kingdom. It early fell into bad repair, and it has been so altered from time to time that none but a skilled antiquary can call up in imagination even what was the manner of its beauty when it was a royal abode.

The place must—the magnificence of the buildings apart—have had great attractions for our kings and their following. The forest of Rockingham was one of the great royal game preserves in days when, even more than now (if that be possible), sport was the business of life of many of the nobly born.

Mr. Wise's account of the Watsons, a race which have long held this noble domain, is very well done. We prefer it to his account of the castle, which calls for enlargement. They are one of those races which arose into prominence at the very end of the Plantagenet period. They cannot be called a feudal house, yet their pedigree goes back into the fifteenth century, so that they can complacently look down on the races which arose on the plunder of the Church as *novi homines*.

The volume contains several plates produced by a photographic process. We cannot compliment either author or publishers on their excellence.

The Seasons and The Castle of Indolence, edited, with biographical notice, introduction, notes, and a glossary, by J. Logie Robertson, M.A., has been issued from the Clarendon Press. The notes are excellent, and the volume will be of value for educational purposes.

CANON TAYLOR has reprinted from the *Newbery House Magazine* his admirable papers on *Some Typographical Survivals* ("viz.," "&c.," "&," "don't"). These supply much curious and valuable information. Those fortunate enough to possess Canon Taylor's 'The Alphabet' will do well to follow our example, and enshrine in it this erudite and stimulating pamphlet.

Le Livre Moderne for October appears for once with no review of current literature. It reproduces a curious and interesting description, first published in 1835, of the authors of the day as seen in their homes, and gives a full account of Casimir Delavigne, Jules Janin, Chateaubriand, Hugo, Balzac, Dumas, &c. Lamartine is charged in it with making appointments and breaking them, and generally abusing the privileges of a large income. Some further autographs are printed. Mr. Copley Christie writes on the 'Chevalier d'Eon,' and M. Gausseron supplies an important contribution towards a history of "the book."

MR. GEORGE NEILSON announces 'Per Lineam Valli,' a new argument touching the eastern rampart between Tyne and Solway, in which an independent hypothesis as to the Vallum of Hadrian's Wall is put forward. The book, which will be of much interest to antiquaries, will be published by William Hodge & Co., of Glasgow, and Williams & Norgate, of London.

MR. J. CUTHBERT WELCH, F.C.S., The Brewery, Reading, writes:—"Some time ago you announced the publication of a 'List of Contributions to Notes and Queries,' by Rev. John Pickford." After vainly attempting to obtain it through the usual channels, I appealed to Mr. Pickford himself. He informs me it was only privately

printed for presentation, and regrets all copies have gone. I am much in want of this 'List,' and if any correspondent of 'N. & Q.' should have a copy he has no use for I should be very glad to hear from him direct."

Notices to Correspondents.

We must call special attention to the following notices:

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

TO secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

STAMFORDIENSIS ("The Devil on the Witch's Back looking over Lincoln").—The sculpture concerning which you inquire is a gargoye on a buttress immediately adjoining the beautiful south-east porch of the cathedral. Wild suggests it is rather a witch on the devil's back; but this is almost certainly incorrect, judging from the figures themselves. As to the association of the group with the "Devil looking over Lincoln," there is a rival in the field. In the blank arches of the eastern gable of the south-western (St. Hugh's) chapel are three grotesque figures, on which Canon Venables and the late Mr. King (Murray's 'Cathedrals') have the following note: "One of these figures is popularly said to represent 'the devil looking over Lincoln.' 'The devil,' says Fuller ('Worthies,' Lincolnshire), 'is the imp of malice, and his envy (as God's mercy) is over all his works. It grieves him whatever is given to God, crying out with that flesh-devil, "Ut quid perditio hæc?" "What needs this waste?" On which account he is supposed to have overlooked this church, when first finished, with a torve and tetric countenance, as maligning men's costly devotion, and that they should be so expensive in God's service."

DAVID HODGE ("Spanhemil Dissertationes," &c., Elzevir, 1671).—This book is in some estimation. Later editions (London, 1706, and London and Amsterdam, 1717) have sold for thirty to forty shillings, and double in large paper.

MONTAGUE MOSLEY, New Zealand.—The lines after which you inquire are as follows:—

Men have a thousand faults, women but two;
There's nothing right they say, and nothing right they do.

There are other readings. The lines, we believe, are anonymous.

CURATOR ("Portrait or Bust of Goldsmith").—A portrait by Reynolds is in Knoke Park, Kent; a second, from the same brush, is in the possession of the Duke of Bedford. A portrait by Hogarth is engraved in Forster's 'Life.' A statue by Foley is in front of Trinity College, Dublin.

CORREIGENDUM.—P. 317, col. 2, l. 17, for "Roxburgh Ballads. Part XXI. (Vol. VII. Part I.)" read Vol. VII. Part II.

NOTICE

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'."—Advertisements and Business Letters to "The Publisher"—at the Office, 22, Took's Court, Curator Street, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

LONDON, SATURDAY, OCTOBER 31, 1891.

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Notes.

BISHOP WORDSWORTH AND FLOGGING AT PUBLIC SCHOOLS.

I am moved to find fault with a passage on the above subject in Dr. Wordsworth's recently published 'Annals' of his life. The volume is most interesting and excellent in many ways; not quite so in the matter mentioned above.

I premise that I am, as a Wykehamist, offended at the mention of "flogging" in connexion with the college of "St. Mary of Winton prope Winton." No boy was ever flogged there! "Oh, no! we never spoke of it. Its name was never heard! My lips still hate to formulate that vile vulgarian word!" (Old song, *vel quasi*.) We were scourged. But I cannot expect all the world to talk *lingua Wiccamica*. But a man who has been second master (Hostiarius) at Winchester for ten years might have, in speaking of Winchester matters, left his Harrow associations behind him. But this small matter was not what induced me to take my pen in hand.

At p. 236 Dr. Wordsworth quotes an article on Eton in the *Quarterly* for July, 1890, as follows:

"Keate's propensity for flogging boys sixty years ago was scarcely less common at other schools. Gabell of Winchester flogged boys daily; so did Butler of Shrewsbury and Butler of Harrow. The urbane Longley flogged fifty boys one morning for going to see a steeple-chase. It was the recognized method of dealing with boyish offences."

And having thus quoted, he goes on to say:—

"And, no doubt, my predecessor Ridding was equally 'plagous' with his superior 'Orbilius' Williams, who succeeded Gabell.....It was not, I believe, unusual with him after morning school to castigate in that manner not less than four or five boys at a time."

The bishop might as correctly have said a dozen or a score, and that after afternoon school as well as after morning school.

But only, perhaps, as old a Wykehamist as myself (Dr. Wordsworth is between three and four years only my senior) can know how utterly absurd it is to speak of the masters referred to (I speak of Winchester only, having no knowledge of the matter elsewhere) as having a "propensity" for flogging, or being like one who had; or of one such master being "plagous" more or less than another. It would be as reasonable to speak of the propensity of a steam-hammer for striking or of a water-wheel for moving grindstones. The hammer and the water-wheel are parts of a mechanism. And the right arm of the master acts as part of a system.

Dr. David Williams was as kindly-natured a man as ever breathed, and as much beloved as ever a master was. Mr. Ridding, the "Hostiarius" under him, was not a popular man in my day; but it never entered into the head of any boy in the school to imagine that either of them was more propense to scourging—more "plagous"—than the other. Each scourged, as a matter of course, all those whose names were on the paper handed to him by the prefect in course, whether many or few. He did not know what boys he was going to scourge before seeing their names on the paper. And when he did see, and called them, he did not, in the majority of cases, know what offence they had committed. That was, no doubt, more or less legibly stated; but the haste was too great for him to look or care about it.

The fault to be found with the scourging at Winchester was that it was a mere form; neither a punishment by reason of the pain, which was very nearly *nil*, nor a disgrace in the eyes of any of the parties concerned. Such faults as bad unpreparedness with the lesson in hand were punished by the far more serious and dreaded infliction, "Go to the bottom [of the class] and write out and translate the lesson."

All this, together with an accurate description of the *modus operandi* in the administration of a scourging at Winchester, will be found by any who may feel any interest in the subject in the first volume of my 'What I remember,' p. 115.

T. ADOLPHUS TROLLOPE.

Budleigh Salterton.

HISTORICAL MANUSCRIPTS COMMISSION.

The formation of this great national work for unearthing the neglected or forgotten materials for

history has already developed into a series of records of infinite and increasing value. If a larger staff could be secured, and the good work continued more rapidly, such results would be valued by all who possess the series of Reports.

The origin of this now memorable Commission is probably little known, and the facts will be welcome to many readers, and do justice to the memory of the founder and promoter, whose name and work I have recently found in the 'Autobiography of George Harris, LL.D., F.S.A.,' "Printed for Private Circulation" in 1888, pp. xvi, 469, in a copy given to me by a friend. Dr. Harris was well known as the author of 'Civilization Considered as a Science,' 'Theory of the Arts,' 'The Nature and Constitution of Man,' and more especially by his 'Life of Lord Chancellor Hardwicke.' This work brought him into friendship with the late Lord Hardwicke, and at Wimpole, in October, 1846, he inspected the muniments there down to 1745. This visit seems to have led him to see the value of such researches for historical purposes, and he visited Wimpole again in January, 1847. In July and August, 1857, he took the opportunity of further developing his proposal, and in his 'Diary,' July 31, 1857, he noted:—

"31st.—A circular calling a meeting at Lord Brougham's, to consider about a congress of the Law Amendment Society of Birmingham, in October. Wrote to Hastings, saying, I could not attend the meeting, being on the circuit, but would attend the Congress, and read a paper, as proposed, relating to the application for historical purposes of the manuscripts in this country."

"August 7th.—Called on Hastings, and settled with him to read my paper at the meeting at Birmingham, the title of it to be 'The Manuscript Treasures of this Country, and the Best Means of rendering them Available for the Purposes of Education, History, and Legislation.'.....Read paper containing general account of various manuscript collections, historical, biographical, and ecclesiastical, in this country, and pointed out the important uses that might be made of them"; and the details were referred to the Committee, after hearty approval by Lord Brougham and others present.

"June 7th.—At the Law Amendment Society in the evening; Lord Brougham there. Mr. Hastings told him about our requisition for a Commission on the Manuscripts, and he promised to take charge of it."

In December, 1858, further details are given as to a memorial, which was ultimately signed by influential men—Lord Cranworth, Sir R. Bethell, Lord Macaulay, the Archbishop of Canterbury, T. Carlyle, Hallam, and many others. Very full details are given of those who declined to sign the memorial and of their reasons for declining, especially from Mr. C. W. Dilke and Mr. Buckle—a very interesting record, but too long to quote here. Lord John Russell "thought it would not do to grant the Commission, although he had signed the memorial."

In July, 1859, Lord Palmerston received a deputation to present the "manuscript memorial"

(sic), with the proposed cost of 2,000*l.* a year, including 600*l.* a year for the secretary.

"Lord Palmerston said the matter was a very important one, and that no doubt a great deal of valuable information would be brought to light if the Commission was granted, but that there were other people he must consult before giving an answer. He was very courteous, and seemed particularly attentive, without any attempt to throw ridicule on the matter, as had been anticipated by some."

Further and interesting details follow (pp. 245 to 260), and Dr. Harris evidently worked very hard and with much discretion in favour of the proposed Commission; but in January, 1860, he was informed that

"Her Majesty's Government, after having consulted the Master of the Rolls, have come to the conclusion that it will not be advisable to issue the proposed Commission."

In 1860 another attempt was made by Dr. Harris, with additional facts and influential names in its favour; but on October 29

"Her Majesty's Government decided not to take any steps for instituting an investigation into the private manuscript collections of the country."

In 1861, and again in 1863, the proposal was kept in view, and a Mr. Saxe Bannister wrote an essay on 'The Uses of our Historical Manuscripts for the last Hundred and Seventy-four Years,' of which fifty copies were printed, and the whole question was raised again, but still without success; and it was not till April 17, 1869, that Dr. Harris could record:—

"17th.—Saw to-day in the newspapers that the Government have actually granted the Manuscript [sic] Commission, the members of which are appointed, Lord Romilly, with whom I had an interview, and corresponded on the subject of the memorial in its favour, being the chairman."

"19th [June].—Called at the Manuscript [sic] Commission Office, and saw the Secretary, Mr. Brett, who was extremely polite, but equally reserved. He said they were getting on very well, and that I should certainly hear from them as to my assisting in the work. Several told me that I ought to have been put on the Commission, and which I quite think. But it is not too late for this."

ESTL

SHAKESPEARIANA.

'ANTONY AND CLEOPATRA,' I. v. 48.—

And soberly did mount an *arme-gaunt* steed.

1. Can this be a misreading of "arm-zoned," i. e., armour-clad? A horse's armour was pieced in concentric rings, and might be spoken of as "zoned." Certainly it would be an anachronism to depict Antony mounting, like a knight of the Middle Ages, a horse clad in armour; but Shakespeare often disregarded matters of this kind.
2. Was there any adjective formed from the word *armiger*?

II. v. 103.—

O that his fault should make a knave of thee
That art not—what thou art sure of!

Is not Cleopatra about to say "that art not married"? She, having fully realized by this time that Antony is married, cannot bring herself to utter the (to her) detestable word again, and paraphrases it as above. Cf. her sneer at Fulvia as the "married woman" (I. iii. 21). The meaning would be, "O that Antony's knavish fault of getting married should cause thee—*thee* that art not married—to be treated as a knave." Of the two only Antony in her estimation deserves to be styled a knave.

III. iv. 27.—

I'll raise the preparation of a war
Shall stain your brother.

Notwithstanding Dr. Ingleby's very able note in 'The Still Lion' defending the text, I venture to suggest that the word is a misprint for *stem*. Dr. Ingleby understands "stain" to be figuratively used, and to carry the sense of "compromise"; and he adds that the conduct of Cæsar

"touched Antony's honour, and he therefore declares that while his wife goes, as reconciler, between the two triumvirs, he will give Cæsar a strong motive for making overtures of friendship.....Antony's preparation was designed to effect a total change in Cæsar's purposes and plans, in fact to induce and subdue him to the quality of Antony's mind—possibly even to overshadow Cæsar and impress him with the weight of Antony's character."

The italics are mine. Certainly if "stain" is used in the sense that Dr. Ingleby explains it will be necessary to take the above view of Antony's intentions; for although the word is used figuratively, it still carries the sense of dishonour, and can only mean that Antony wished to insult Cæsar, and either humiliate him or provoke him to war. Now it is doubtful, at least to me, whether Shakespeare intended us to take this view of Antony's character. The meeting between Cæsar and Antony in II. ii. shows the latter disposed rather to avoid matters of dispute than to seek them; and II. iii. 10-40, especially the expression that the soothsayer has spoken true, seems to imply that Antony is conscious that his life in Egypt has cast a shade of moral weakness over his spirit. In this case it is questionable whether he would challenge Cæsar to a war by thus deliberately either insulting or compromising him. I would, therefore, like to suggest that the correct reading of the text is "stay" (Boswell's) or "stem," neither of which carries any sense of insult and provocation, but only that of checking, resisting, and opposing, and which makes Antony's words simply mean that he would prepare for war, so that Cæsar (who was also preparing, III. vi. 58) might be induced to think twice before beginning the attack.

V. ii. 51.—This has so puzzled the commentators that some have concluded that a line has dropped out of the text. Can the difficulty not be overcome by making it l. 49, and giving it to Proculeius?—

Pro. O, temperance, lady,

If idle talk will once be necessary!

Cleo. Sir, I will eat no meat, I'll not drink, sir, &c.

It may be questioned whether these words should be put into Cleopatra's mouth at a moment when she is in too great a fury of indignation for circumlocution, least of all for any of a self-critical sort, which it certainly is to apply the term "idle talk" to her own utterances. The line seems to be more suited to Proculeius, who is trying to quieten her, and if given to him would mean, "If you must talk foolishly, be somewhat moderate in your language": or it could be punctuated so as to make Cleopatra break in on his unfinished sentence.

III. vii. 5.—Since Plutarch says "Cæsar proclaimed open war against Cleopatra," this line should probably read:—

Is't not denounced against us, why should not we
Be there in person!

The folios have "If not"; but as Cleopatra would know that the war was declared against her, it is most likely that she would give this to Enobarbus as the reason why she should be on the scene.

G. JOICEY.

MISCELLANEOUS NOTES AND READINGS.—Shakespeare died when still at the height of his creative powers, and while the theatrical company which produced his dramas was unimpaired in vigour and activity. It is, therefore, unfair to assume that with prolonged life he would not have taken the same trouble as Ben Jonson to secure for himself a place in literature, independent of the stage, by publishing a collected edition of his works. He seems, from several allusions, to have been in full sympathy with the passion for a handsome book which inspires the collectors of beautiful bindings whose liberality and taste have recently made so noble a show in the rooms of the Burlington Fine-Arts Club. One of these allusions occurs in 'Romeo and Juliet.' The passage, however, is deformed by a strange false reading, which provokes an endeavour to clear it; how far successful let those judge who can propound a better:—

Read o'er the volume of young Paris' face,
And find delight writ there with beauty's pen;
Examine every married lineament,
And see how one another lends content;
And what obscured in this fair volume lies,
Find written in the margin of his eyes.
This precious book of love, this unbound lover,
To beautify him only lacks a cover;
The fish lives in the sea; and 'tis much pride
The fair without the fair within to hide:
That book in many eyes doth share the glory,
That in gold clasps locks in the golden story.

Act I. sc. iii.

I find it difficult to accept "the fish lives in the sea" as a genuine reading. In any case "a fair sea hiding a fair fish" were anything but an apt and expressive metaphor for the condition of a handsome man happily married; and were it even

in any degree appropriate in itself, we should still stumble over the incongruity of finding it thrust in between two members of an independent and otherwise coherent comparison. The metaphor of an illuminated book worthy and requiring to be richly bound precedes this alien intrusion, and is taken up immediately after it as if never interrupted.

Dr. Farmer thought to at least mend the metaphor by reading, "The fish is not yet caught"; and Mason, with no apologies to the naturalists, proposed "The fish lives in the shell"; but there is really no help for it but to throw the fish and, so to say, the sea also overboard, and consider whether the words, as they may have been hurriedly pronounced or badly written, conceal a phrase at least in harmony with the course of the comparison which now they so harshly break in upon.

Shakespeare insists not only on the beauty of bookbinding, but on the fitness of a harmony between the cover and the book:—

Was ever book containing such vile matter
So fairly bound!—'Romeo and Juliet.'

So in the 'Winter's Tale,' IV. iii., of Prince Florizel attired as a shepherd:—

How would he look to see his work so noble
Vilely bound up?

In 'Cymbeline' again (V. iv. 133) we have a like course of thought:—

A book! O rare one!
Be not, as is our fangled world, a garment,
Richer than that it covers.

It is apparent, therefore, that Shakespeare, in the employment of this metaphor, has in mind the becomingness of a proportion between the costliness and enrichment of a binding and the true value of the book which they are bestowed on; and then he regards the union of a beautiful binding to a beautiful book as a type of completion like that of lover and beloved in marriage.

This idea of the due completion which the state of man acquires by marriage is declared in some expressive terms in 'King John,' II. i. 441:—

He is the half part of a blessed man
Left to be finished by such a she;
And she a fair divided excellence
Whose fulness of perfection lies in him.

This parallel suggests the most plausible conjecture I find myself able to make as to words of appropriate import which may possibly have suffered transformation into "The fish lives in the sea":—

The finish is the seal, and 'tis much pride,
The fair without the fair within to hide.

"The finish lies i' the seal" changes fewer letters. For "seal" as emblem of completion compare "I will not seal your knowledge," "Seal what I end withal" ('Coriolanus'), and other passages in abundance.

W. WATKISS LLOYD.

FUSEE=FUSE, MATCH.—Mahn (in Webster) derives this from the Fr. *fusil*, and there is this to be said in its favour, that *fusil* is now pronounced *fusi*=*fusee*, in France, and apparently has been so pronounced for the last three hundred years, in some parts of France at any rate (see Thurot, ii. 143, 193), whilst *fusil* (with the *l* pronounced) and *fusee* were formerly in use in England—a flint-lock gun (Webster)—though this pronunciation of the final *l* is against the theory. Mahn does not, however, state the connexion between *fusee* and *fuse*, and Prof. Skeat has undertaken to supply this deficiency. His words are:—

"*Fuse* is also spelled *fusee* and even *fusel*. *Fuse* is short for *fusee*, and *fusee* is a corruption of *fusel* (or more correctly) *fusil*, which is the oldest form of the word. In Kersey's 'Dict.,' ed. 1715, we find: '*Fuse*, *Fusee*, or *Fusel*, a pipe filled with wild fire, and put into the touch-hole of a bomb.'"

But Prof. Skeat does not tell us how he knows that *fusel* is a later form of *fusil*, and until he does this I am afraid I shall have very strong doubts upon the point; for the Fr. *fusil* has never, so far as I can make out, had any meaning at all like that given by Kersey to *fusel*; and, besides, I do not think it at all likely that *fusil*, especially if pronounced *fusee*, would ever have become corrupted into *fusel*, in which no doubt the *l* was sounded. I am inclined to believe, therefore, that *fusel* is the old form of the Fr. *fuseau*, which is = the Lat. *fusellus*, dim. of *fusus*, a spindle, and is given by Cotgrave as sometimes = the Fr. *fusée*;* and that it obtained the meaning of *fuse* given to it by Kersey in consequence of its shape, which resembles that of the case of a rocket, which is still called *fusée* in French. And this Fr. *fusée* is derived by Scheler from this same *fusus*, spindle, "par un participe *fusata*" (which will be found as a subst. in Ducange), and in addition to the meaning of rocket has that of *fuse*. I incline, therefore, very strongly to the opinion that our *fusee*=*fuse* is the Fr. *fusée*, and has nothing whatever to do with *fusil*, and this though I am quite aware that a Mid. French *de* was not apt to become *ee* in English. I feel pretty certain also that *fuse* is not a shortened form of *fusee*, which would scarcely be shortened in this way. No; I believe it to point to a Mid. French *fuse*, and that this comes from a Low Latin *fusa*=*fusus* or the *fusata* already quoted. Now this *fusa* is old, and will be found in Ducange=*fusée*, and the Fr. *fuse* will be found in Godefroy; and that the Engl. *fuse* is at least as old as the time of Cotgrave will be seen by referring to the word *foude* in his 'Dictionary,' to which one meaning given is "the fuse of a Bucke." This *fuse* seems

* *Fusel* is given by Godefroy as late as 1657, and as still existing in Guernsey. Méthivier, however, gives *fusé* only, and this would answer to *fusee* in English, just as *degré* answers to *degré*. So here we have another way in which *fusee*, in one or more of its meanings, may have come to us.

now to have become *fusée*, which Webster quotes from Ainsworth = "the track of a buck," with the remark "Etymol. uncertain." But surely this *fusée* at least is derived from the Fr. *fusée*, to which a similar meaning is assigned by Littré, so that its etymology is that of the Fr. *fusée*.

Fusée also = match is surely connected with the Fr. *fusée* = fuse, for a *fusée* is a match which burns slowly with a fizzing noise, like a fuse. But the French call this kind of match, which has, I believe, been introduced into France from England, *tison*, and not *fusée*.

F. CHANCE.

Sydenham Hill,

ARCHBISHOP CRANMER'S LIBRARY.—Will you allow me to repeat a request, made in 1885, that information may be given of any books known to your readers which bear the autograph "Thomas Cantuarien."? So many of these books have been found that there are hopes of finding others, still missing, which we may feel sure that Cranmer possessed. Amongst these I would mention 'Breviarium Romanum nuper Reformatum,' 1535-6; and 'Breviarium Romanum ex sacris potissimum Scripturis.....confectum,' 1537 and later—i.e., the first and second editions of Quignon's reformed book. Allow me to add that Cranmer's autograph, being on the top margin of the title-page, is often cut away in rebinding, until little more than the lower loop of the h in "Thomas" is left.

EDWARD BUREIDGE, Prebendary of Wells.

Backwell Rectory, Bristol.

THE BUCKDEN LIBRARY.—This library was founded by Archbishop Wake, about the year 1716, when he was Bishop of Lincoln. It was established in Buckden Palace, the ancient house of the Bishops of Lincoln, and was meant for the use of the neighbouring clergy. Bishop Wake laid down a rule that every clerk presented by him to any preferment should make a gift of books to the library; and this rule remained in force until the time of Bishop Kaye, who presided over the diocese early in the present reign. In the year 1837 the limits of the diocese of Lincoln were altered, and the episcopal residence was transferred to Riseholme, whence it has lately been again transferred, at the instance of the present bishop, to the Old Palace at Lincoln. The library, however, was left in the Gate House at Buckden, under the nominal care of the vicar of that parish; and there it remained until 1870, when the Buckden estate was sold and passed into lay ownership. The books were then removed to Huntingdon, and placed in the Grammar School there; and the possession and use of the library were regulated by a new deed of trust, in accordance so far as might be with the wishes of the founder. This state of things continued until the year 1890, when Archdeacon Vesey, the present Archdeacon of Huntingdon, erected at Huntingdon

a new building, to which the library has been removed.

The building is due to the archdeacon's care and liberality; the books remain under the control of the trustees of the deed; and the clergy who benefit by them are those of the diocese of Ely, in which Huntingdon now is. The library is chiefly, but not entirely, theological. It is augmented from time to time; and it includes books that have to do with the history and archaeology of the county of Huntingdon.

In the stormy and disastrous times of the twentieth century, when some new Oliver Cromwell, not of the Puritan sort, shall have arisen at Huntingdon, and shall have destroyed all nineteenth century books except the prose works of Mr. William Morris—in those fast-coming days, when 'N. & Q.' shall have to compound for a precarious existence by signing the Socialist League and Covenant, it may be convenient to the local antiquary (if such a cowed and tremulous creature shall still survive) to know something of the history of that little library which adorned his native town so lately as the year 1891.

A. J. M.

LEIGHTON.—The explanation of this name is an interesting example of the operation of phonetic laws. The A.-S. *lēac-tūn*, lit. leek-town, i.e., vegetable-enclosure, garden, became *lēactun*, with shortening of *u*. But the combination *et* becomes *ht* in Anglo-Saxon (see Mayhew, 'O.E. Phonology,' p. 140). Hence we also find the forms *lēactun*, *lēhtun*. The Latin *hortus* is glossed by *lēhtun* in the Lindisfarne MS., John xviii. 1. The A.-S. *ht* became M.E. *ght*, and so we should get a mod. E. *Leghton* or *Leighton* (with *ei* as in *vein*) quite regularly.

I believe the derivation of M.E. *leih-tun*, a garden, from A.-S. *lēah*, fallow land, given in Stratmann, to be a pure oversight. It is needless, and gives no sense. A garden and fallow land are very different things. Of course, some of the place-names of this form may be due to a combination of *lēah*, *lea*, and *tūn*, town; but the derivation from A.-S. *lēhtun*, a garden, a compound already existing in A.-S., really seems more probable. The change from the *k* in *leek* to the guttural *h* (*gh*) presents, in this case, no difficulty at all, being quite regular.

It is possible that the spelling *Leyton* is from a different source—viz., *lēah*; but I think that our rather numerous Leightons are due to the fact that gardens were not uncommon, and should be dissociated from the form *Leigh*, a *lea*.

WALTER W. SKKAT.

REAR-ADMIRAL PHILIP CARTERET, CIRCUM-NAVIGATOR.—He was buried in a vault under the church of All Saints, Southampton, on July 28, 1796, aged sixty-three. His widow, Rachel, daughter of Sir John Silvester, M.D., and only

sister of Sir John Silvester, Bart., Recorder of London, died May 4, 1815, aged seventy-three, and lies interred in the burial-ground of the parish of St. George the Martyr, Holborn. This note will lend additional interest to the article on Carteret appearing in 'Dict. Nat. Biog.,' vol. ix. p. 216.

DANIEL HIPWELL.

17, Hilldrop Crescent, Camden Road, N.

JOURNAL=JOURNEY.—*Journal* is, of course, frequently used as *diurnal*; but I do not remember a passage to parallel the following from Shackerley Marmion's 'Antiquary,' I. i. :—

Lor. I hear your son, sir, is returned from travel,
Grown up a fine and stately gentleman,
Outstrips his compeers in each liberal science.

Gas. I thank my stars, he has improv'd his time
To the best use, can render an account
Of all his journal; how he has arriv'd
Through strange discoveries and compendious ways
To a most perfect knowledge of himself.

C. C. B.

MISQUOTATION.—In the reprint of Thackeray's article from the *London and Westminster Review* on 'George Cruikshank,' the small edition, Smith & Elder, 1887, p. 188, it states (noticing Hood's 'Epping Hunt') : "The first illustration represents the Cockney Hero, who 'like a bird was singing out, while sitting on a tree'"; but it really is as follows :—

Where sharper set than hunger is,
He squatted all forlorn;
And like a bird was singing out,
While sitting on a thorn.

I quote from the second edition of the poem, p. 22, published by Charles Tilt, 1829, now before me. I have also the number of the *Review* containing the article, but cannot refer to it just now to see if the reprint in the pretty collected edition of Thackeray's 'Works' is correct, or whether it is an error in copying.

W. POLLARD.

Hertford.

RAILWAYS.—Whenever a history of the origin and progress of railways comes to be written, one of the most amusing parts of such a book will be the notes which ought to be given of the foolish objections which were made to that mode of travelling by persons who believed themselves to possess no little scientific knowledge. An instance of this learned folly was recently communicated to me by a friend. When the present Manchester, Sheffield, and Lincolnshire Railway was proposed, the plan was that it should run very near a certain town well known in the old coaching days. To this there was not a little opposition. Landowners, clergymen, lawyers, doctors, shopkeepers, labourers, and sleepers in entries, however they might differ on other matters of infinite concern, were all alike well assured that if the projected railway were made it would be the ruin of the town. One very strong objection was made by the doctors; they

were well assured, as they informed the townsmen with no little amount of scientific verbiage, that travellers by railway must certainly go blind. The fact of going so quickly along, and contemplating the landscape, as it seemed, moving so rapidly, must of a necessity destroy the organs of vision. The railway has been in existence nearly half a century, and I have not heard that blindness is on the increase.

EDWARD PEACOCK.

ST. ANDREW UNDERSHAFT CHURCH, LEADEN-HALL STREET.—I think the following mural memorials in this venerable fabric deserve a place in your interesting columns :—

1. "The Honorable The East India Company dedicate this Monument to the Memory of William Ramsay Esquire their late Secretary in testimony of their Esteem and Respect for the Talents Zeal and Integrity which marked his character during the period of Fifty Years devoted to their Service. He died Dec^r 30th 1813 aged 64 years and is buried in this Church."

2. "Sacred to the memory of M^{rs} Elizth Forrester she died the vith of February MDCXCIV aged LXXVII.

Of Manners mild, to all who knew her dear,
The tender Mother, best of Friends lies here;
Whose darling wish was Comfort to impart,
To cheer the drooping, soothe the aching heart:
Candour and Meekness shone in all she said,
Peace bless'd her Life and smoothed her dying Bed;
Dearest of Mothers! best of friends farewell!
May this plain Stone a Son's affection tell,
Thro' Life thy Virtues were his Joy and Pride,
In Death, his best Example and his Guide;
Our Social Cares and hopes alas! are o'er,
Thy Love Maternal cheers this heart no more."

3. "Thy Maker is thy Husband. 54 chap. of Isaiah. 5 v
In this Chvreh lyes the Body of Bridget y^e third daughter of S^r Christopher Clitherow sometimes Alderman & Lord Mayor of London She departed this mortal life the 12 and was buried y^e 21th of April 1681. in the sixty seventh years of her age."

D. HARRISON.

WENT.—Richardson quotes instances of *went* as a noun—meaning way, passage, journey—from Chaucer and from Spenser. A curious instance of its survival, in a mutilated form, is to be found in the name of a pond situated at the meeting of four roads on Holmwood Common, near Dorking. In Greenwood's large map of Surrey, 1823, it appears as "Four Wench Pond"; in the Ordnance map of 1816, on an inch to a mile, it is not named at all; but in the lately published issue of six inches to a mile it is rightly named as regards sound; the four wents, however, are run into one word, "Fourwents." *Went* having become obsolete, people, as usual, changed a word they did not understand into a familiar one with a somewhat similar sound.

J. DIXON.

ARMADO.—'N. E. D.,' under "*Armada*.....4. An armament generally," gives no quotation earlier than 1728. In *Perfect Passages*.....in *Parliament*, No. 48, September 17–23, 1645, it is said

that "plunders, imprisonments, killing, ravishing, tyrannizing, these are familiar English complements in the Court Armado." H. H. S.

Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

FLEMISH MS. ROMANCES, &c.—I shall be greatly obliged by any correspondent who will help me to discover the present hiding-place of a volume of MSS. described as follows in one of Thomas Thorpe's catalogues (1836, No. 541): "Romances in Flemish Verse—*Vincentii Speculum Historiale*—*Liber Septem Sapientium Romæ*—*Liber Romæ*. Vellum, 642 pp., folio. sec. xv. 52l. 10s."

FRED. NORGATE.

ESSEX POLL BOOKS.—Can any of your correspondents furnish a list of printed Poll Books for the county of Essex? I know of those for the elections of 1734, 1763, 1768, 1774, 1810, 1812, 1830. Richard Gough, in his 'British Topography,' mentions one for 1715 in the Bodleian, besides some of those mentioned above. The earliest printed Poll Book which has come under my notice is one for Cambridgeshire, 1705, and as there was a general election in that year, it is probable that an Essex one may have been printed. There were subsequent elections in 1710, 1714, 1715, 1722, 1727, 1736, 1754, 1761, &c., Poll Books for some of which have doubtless been printed.

Romford.

THOMAS BIRD.

COLLICOTT OR COLDICOTT.—Can any of your readers kindly give me information respecting parentage and place of birth of Richard Sheldon Collicott or Coldicott, who was living at Weston Isle, near Bath, in 1815, and his brother Thomas, or James, Hill Collicott, first postmaster of Hobart, Tasmania?

F. C.

206, Herbert Road, Woolwich.

THORNTON.—Can any reader give me the pedigree of Lieut.-Gen. Sir Charles Wade Thornton? He was Lieutenant-Governor of Hull in 1816, knighted in 1831, Knight Commander of the Royal Hanoverian Guelphic Order in 1837, Lieutenant-General in British army in 1846, and died in Hull (or London) April 6, 1854. Please address

WM. POWLES THORNTON.

Shelbyville, Ill., U.S.

MAJOR JOHN WHEATSTONE.—Can any one inform me where I can find any mention of Major John Wheatstone being, or being supposed to be, a son of King George III.?

A. W. W.

Southsea.

KING'S SERVANT IN COURT.—Can any reader of 'N. & Q.' tell me what were the duties of this officer; and what the origin of the office? Thomas Westcote, father of Sir Thomas Littleton, the celebrated judge, author of the 'Tenures,' is so described in Cope's life of the latter; but I have not found mention of such an officer elsewhere.

J. M. RIGG.

2, New Square, Lincoln's Inn.

PRECEDENCE.—I have noticed that in the Court lists of levées, balls, and such like (and so far as I know in these lists only), Right Honourables are placed before Honourables. Now the eldest sons of viscounts and barons and the younger sons of earls have the precedence of Privy Counsellors, and I wish to ascertain if there is any reason connected with Court etiquette why the former should lose their place and be put on a level with the younger sons of viscounts and barons.

ENQUIRER.

MATHEUSON FAMILY.—Can any of your readers give me information regarding the genealogy of the Matheusons of county Tyrone, Ireland? I am informed that five brothers named Matheuson came from the Isle of Lewis to county Tyrone, Ireland, whence two of them removed to the South of Ireland. What was their history in Scotland, and their early history in Ireland? I seek also some account of the Sproules, who frequently intermarried with the Ulster Matheusons. Kindly write direct to

J. J. ELDER.

No. 1, Board of Trade, Indianapolis, Ind.

INSTRUMENTAL CHOIR.—Does a Thomas Hardy choir (as I call one composed of fiddle, bass viol, serpent, clarinet, &c.) yet exist in an English church? During nearly three years in England I searched for one, and finally gave up hope of ever finding one. Mr. Parratt, however, in the *London Graphic* for August 8, states that here and there one may be found. If any of your readers can guide me to a church anywhere between Land's End and the Border where such a choir still "leads the worship," I earnestly beg that the information may be given me.

R. OWEN.

LAWRENCE'S POEMS.—There was published in 1789 a small volume of poems by Thomas Dawson Lawrence, of Lawrencetown, near Banbridge, co. Down, Ireland. Can any of the readers of 'N. & Q.' inform me where I could refer to a copy of this work?

R. L.

BYRON VOLUME.—I should be glad if any correspondent of 'N. & Q.' could give me information as to the volume referred to in the appended extract from the *Bookman*, vol. i. No. 1, October, p. 20:—

"A Byron volume, which should not be allowed to drop out of sight, appeared in Mr. B. Dobell's catalogue some twelve years ago. The title was 'The Unpublished

Letters of Lord Byron. Edited, with a Critical Essay on the Poet's Philosophy and Character, by H. S. Schul-
tess Young. It was in 8vo., and bore the imprint of Bentley, 1872. It came from the collection of Dr. Doran, and had an autograph letter inserted from the publisher, in which he said, 'Don't review it or consider it certain that it will be published.' It contained a series of letters addressed to a lady, who had apparently been a former mistress of the poet."

Was this volume published? Were the letters genuine; or were they of the same character as the forgeries attributed to Shelley?

J. CUTHBERT WELCH, F.C.S.

CLARKE ARMS.—The following arms are on a mural monument at Theddingworth Church, co. Leicester, to the memory of the Rev. Sloughter Clarke, vicar of the parish (died 1765), and Rachael his wife, daughter of Sir John Shuckburgh, of Shuckburgh, Bart.: Argent, on a bend gules between two saltires humettée sable, three swans of the first, Clarke, impaling Shuckburgh. I should be much obliged for information as to the branch of the Clarke family who bore these arms. Mr. Clarke was a younger son of William Clarke, of Peterborough, Esquire, by Mary his wife, daughter and eventual heir of Paris Sloughter, of Ponsborne, in the parish of Hatfield, co. Herts, and Blackwell Hall, London, Esquire. RALPH SEROCOLD.

GUILDS AND FRATERNITIES.—According to Hutchins's 'History of Dorset,' in the seventeenth century the merchants and tradesmen of the borough were enrolled into a company entitled the Governor, Assistants, and Freemen of the Borough of Dorchester, and the following trades then existed: Company of Merchants, Company of Clothiers, Company of Ironmongers, Company of Fishmongers, Company of Shoemakers, Company of Skinners. Can any of your readers kindly inform me if the records of the above are still in existence; and, if so, to whom should application be made to ascertain the names, &c., of those who took up their freedom either by servitude or patrimony?

A. B.

JUDGE NICOLLS.—I should be much obliged for information concerning Judge Nicolls, whose daughter Elizabeth was married at St. Michael's, Bristol, in 1784, to George Wallwyn Shephard. Persons of the same family seem to have borne the names of Samson, Wood, and Tyndall.

T. MAYO.

HASWELL.—In chap. xv. of Sir W. Scott's novel 'The Black Dwarf' there is a reference to "Haswell and his ruined family." The ancestors of a gentleman bearing that patronymic and residing in West Cornwall migrated from the North of England to Cornwall nearly a century ago. He imagines that the quotation refers to his kith and kin; if so, the passage is an interesting one, since it alludes to a series of events of historical importance

which have not been revealed, "and thereby hangs a tale." Any explanation which may furnish a clue to the family referred to in the above extract will be most acceptable to

SAMUEL J. WILLS,

Wendron, Helston, Cornwall.

'THE UNION OF THE ROSES.'—Who was the author of a poem bearing the above title, and further described as "A Tale of the Fifteenth Century. In six cantos, with notes. London: printed for Baldwin, Cradock & Joy, Paternoster Row. 1821"?

W. E. W.

MALE SAPPHIRES.—Will any of your readers kindly inform me what are "male sapphires," mentioned in the description of Saul's diadem in Browning's poem of 'Saul'?

J. J. G. GRAHAM.

'FREEMASONS' PROCESSION.—Will any contributor who has access to Covent Garden Theatre records kindly tell me whether the "Freemasons' procession," described in S. Curwen's 'An American in England from 1775 to 1783' (Boston, U.S., 1864), has been seen in that theatre since Jan. 9, 1781?

W.

"MAKE THE LETTUCE LIKE THE LIPS."—In a letter to his "much esteemed friend, Mr. I. L.," Samuel Hieron, writing on August 20, 1604, in explanation of his publishing 'An Answer to a Popish Rime,' says, in reference to his adversary, the inditer of the 'Rime':—

"Meeting with this time-serving Proteus, in the fashion of a Rimer or Balladine, and crept in.....into both the hands and the hearts of many simple-seduced; I have endeavoured to make the Lettuce like the lips (as the proverbe is), and to proportion my self vnto him in versing."—'Works,' 1624.

Is there any earlier instance of the use of the proverb "Make the lettuce like the lips"?

J. F. MANSEGH.

Liverpool.

IRISH POETS.—I am anxious to obtain information about the Rev. Luke Connolly, who published an 'Account of Ramoan, co. Antrim,' and who was, I believe, identical with Luke Aylmer Connolly, the author of some stories entitled 'The Friar's Tale,' &c., which were published at the beginning of the century; Matthew W. Hartington, author of several volumes of verse, and a correspondent of Sir Walter Scott's, whose real name was Weld, I believe; of James Conolly, "the Bard of Macroom"; of Charles O'Flaherty, the true author of 'Donnybrook Fair,' which is in one of his volumes; of George Ogle the elder, a translator from the Greek and Latin, and a modernizer of Chaucer; of Thomas Stott, the poet satirized in Byron's 'English Bards and Scotch Reviewers'; of Wm. Dowe, mentioned in notes to Kenealy's translation of 'Oahir Conri' as a

Cork poet; of Joseph Snow, another Cork poet, and William Nash, another, both referred to in Windele's little work 'Cork City'; also Miss Colthurst, of same work. D. J. O'DONOGHUE.

HAT-PEGS IN CHURCHES.—Some ten years ago, when I was in the Isle of Wight, I paid a visit to Yaverland Church, on the Downs, near Bembridge. The church is very small, and vies (with others) for the honour of being the smallest church. Its walls are whitewashed, and round the walls, at any rate on one side of the church, was a row of hat-pegs. In olden days, equally with the present day, the difficulty of disposing of one's hat and legs without the two coming into conflict was apparently felt. We are now mostly provided (in large churches) with a ledge under the seats for the stowage of hats. Formerly, I presume, the hats were arranged on the pegs provided along the walls. Was this a general custom in any localities? Are there many churches to be found now with the hat-pegs still existing? A. C. W.

DR. ABERNETHY OF LONDON.—In a letter in my possession, "Elizabeth Rose, daughter to Alexander Rose [? of Allanhall, Nairnshire] and Isabel Rose, his wife," is said to have "married Dr. Abernethy of London." Who was this Dr. Abernethy? Elizabeth's parents were married about 1739. I have an idea that Elizabeth Rose may have been the mother of the eccentric Dr. Abernethy, F.R.S. Any information would greatly oblige. D. MURRAY ROSE.

5, Harpur Street, Theobalds Road, W.C.

THE FASTING WOMAN OF 1357.—In *L'Intermédiaire* of September 10, S. M. writes:—

"On voit dans les actes d'Angleterre qui ont été rendus publics par la libéralité de la reine Anne (elle les a fait imprimer avec beaucoup de dépenses pendant la guerre qu'elle avait avec la France), on voit, dis-je, que le roi Édouard III. atteste qu'une femme, qui était détenue en prison, y avait subsisté pendant 40 jours sans manger ni boire. Ce prince pardonna à cette femme en faveur du miracle. L'attestation est du 25 avril 1357."

Then S. M. adds:—

"Où ce curieux événement se passa-t-il? Quelle est la prison anglaise qui vit s'accomplir un tel miracle? Nos collaborateurs d'outre-Manche seraient bien de me l'indiquer, pour mon Histoire des jeunes célèbres."

Can any reader of 'N. & Q.' help S. M. in this matter? The questions are interesting in face of the recent wonderful fast of fifty days.

J. B. S.

Manchester.

POE'S 'RAVEN.'—Perhaps some of your readers would be kind enough to unravel this tangle for me, re Poe's 'Raven.' Poe himself claims the poem as original in metre, burden, and all else; yet in Mr. Hamilton's collection of 'Parodies,' vol. ii. p. 92, I find a note tracing the 'Raven' back to the Persian, denying to Poe any originality,

and charging him with a literary imposture. Is there sufficient authority for this statement, which is not made by Mr. Hamilton, but only quoted by him? C. E. FITCH.

MARY, BARONESS MOUNTJOY.—To what family of Campbell did Mary, Baroness Mountjoy, first wife of the last Earl of Blessington, belong; and what was her father's Christian name? In Lady Blessington's book she is described as the widow of a Major Browne. Her father was said to have been a medical officer in the service of the Emperor of Russia, her mother a Miss Farquharson. J. G.

AUTHORS OF QUOTATIONS WANTED.—

The Rhine, the Rhine, the mighty Rhine,
How regally it flows
Past the flushed kingdoms of the vine.

The Romans had no realm like this
From Thule to Persepolis.

A. H. T.

Replies.

FOLK-LORER v. FOLK-LORIST.

(7th S. xii. 243.)

It is pleasant to find ST. SWITHIN innocently trusting that by weeping in heavy showers through all his forty days he may wash away the Greek tail that has grown upon his "purely native word" *folk-lore*. He will not succeed, though he add soap and nitre and much rubbing to his abundant tears. There is something really horrible in *folk-lore*. *Er* as a termination would in such a case be, as the dreadful grammarians phrase it, *agential*, as in *jailer*, *robber*, *explorer*. It means a man who does *folk-lore*, and not a student of it. *Ist* may mean action also, but in the sense rather of practice and use and devotion to, as in *sophist*, *organist*. If we merely consider the meaning conveyed by the termination, *folk-lorist* is better than the other. In any case ST. SWITHIN is too late. The thing is done; *folk-lorist* has got upon the tongue of chatter, and no amount even of good sense could dislodge it thence. I think, however, as it stands, it has a truer sense than the substitute proposed. I would suggest further that, strictly speaking, it is quite a fallacy to call *-ist* a Greek termination; *ιστης* is the Greek. We have rejected the last two letters, and manufactured a termination for ourselves, which has long ceased to be Greek. It is no more Greek than the word *tone* is now, and that would still not be Greek if you made it into *tonist*. The thing is settled, however, whatever we may say or choose to say about it, and in this case, I think, much more happily than if we took ST. SWITHIN's proposal. I intensely dislike the word *scientist*, not because it couples supposed Greek with Latin, for I do not consider that it does so, but because we could do

without it, and it is new-fangled and American. But as to correctness, who disputes about *artist*? *Querist*, *Brownist*, and a thousand more words, such as *separatist*, establish *-ist* as an English terminal, to be applied wherever wanted. One of the most curious of our words is *sciolist*, derived from the Latin *sciōlus*, a smatterer. Facciolati only quotes two authorities for this word, Vegetius and Arnobius, and he concludes by saying that the word is often excluded from the best vocabularies. As an English word very little attention has, so far as I know, been given to it. It appears in Phillips's 'World of Words,' by Kersey, 1706. In Todd's 'Johnson' it is said to have been introduced in the early part of the seventeenth century; but Fotherby, 1622, uses the Latin word itself, "vain-glorious *Sciōlus*," whilst Glanville, in his 'Scepsis,' 1665 (that is, half a century later), talks of "affected sciolists." Now if we were to Anglicize the word *sciōlus* one would expect *sciōle* to be the form adopted, and not Glanville's *sciolist*. From this we may fairly draw the inference that *-ist* as a suffix has long been a thoroughly naturalized and English termination. In the face of all this, only sciolists should dispute the legitimacy of formation in the word *folk-lorist*. C. A. WARD.

When it is said that "*folk-lorist* is easily tongued, and no worse than many another item in our vocabulary which long usage has made standard English," surely the contention is all but given up in its favour. While, too, one allows that the termination *-ist* is of Greek origin, it must also be allowed that it has been so naturalized with us that it may, if euphony suggest it, be added to any originally English or naturalized word. To some words euphony tells us to apply *-er*—for an instance *philosopher* will be sufficient—to other words to apply *-ist*. *Folk-lorist* is, as ST. SWITHIN says, "easily tongued," i.e., euphonic, while I think to most English persons *folk-lorer* is comparatively cacophonous. Would he discard "*philosopher*" for *philosophos*, or *philosoph*, or *philosophist*? BR. NICHOLSON.

Let us pause before we jump out of the frying-pan into the fire. *Folk-lorist* may be a hybrid, but so are many other useful words, and at all events we know what it means. But what does *folk-lorer* mean? If a worker is one who works, and a borer (*horresco referens*!) one who bores, a *folk-lorer* should be one who folk-lores. Can a body folk-lore? How is it done? C. C. B.

As the recent Folk-lore Congress has given wide circulation to the recently coined word *folk-lorist*, a record of the date of its currency should, I think, appear in 'N. & Q.' HENRY ATTWELL.
Barnes.

HINTS TO FARMERS (7th S. xii. 126, 232).—R. R. is quite right. There is no reason why the

daughters of wealthy farmers should not have the amenities and refinement of civilized life quite as much as the daughters of tradesmen, whom their fathers in great measure support by their custom. It is, however, quite possible that in both cases accomplishments may be carried to too great extent, to the neglect of far more useful domestic duties. Let me go on to say that I have known in my own experience instances where farmers' daughters have married infinitely better than those of tradesmen and country clergymen have done, who have attempted to look down upon them.

In some parts, perhaps in most parts of England (not in this neighbourhood, certainly, where the maximum of society consists of one farmer's family and those of three clergymen), there are sets and cliques; some of these are very exclusive, and it is by no means an easy matter to obtain an *entrée* into them. Perhaps the young ladies of whom we are speaking, if admitted within the charmed circle, might feel rather awkward and out of their element from *mauvaise honte*. Some quarter of a century ago, in the days and reign of ample crinolines and croquet—when admission into good country society was eagerly sought after—I remember the daughters of a wealthy farmer coming to a garden-party in dresses of crimson velvet with short sleeves, very much *décolletées*, so as to show their fine busts, and outspread by enormous crinolines—dresses only fitted for a drawing-room or a dinner-party. The fair wearers were exceedingly fine-looking girls, of commanding presence, and no doubt thought that they were in the fashion in their resplendent attire and with their hair drawn back from their foreheads. The hostess and all the guests were much amused, though afraid that rheumatism would be the result to the hoop-petticoated and crimson-velveteened ladies, as the English climate is not one adapted for such an *en promenade* dress.

R. R. is speaking of a high class of farmers in Lincolnshire, most likely far superior in wealth to tradesmen or country clergymen, who expect (and most justly so) to occupy a good position in society. These hold their farms under large proprietors, who like to have responsible capitalists as their tenants. Such as these present a great contrast to the small farmers in some parts, who can barely pay their rent, and who live chiefly in the kitchen. This class of men, the yeoman, has not much altered since good Bishop Latimer wrote of it about the year 1491:—

"My father had walk for a hundred sheep, and my mother milked thirty kine.....He kept hospitality for his poor neighbours, and some alms he gave to the poor.He married my sisters with five pound or twenty nobles apiece."

This was at his birthplace, Thurstaston, in the county of Leicester. The same homely writer observes, speaking of the Virgin Mary:—

"I think, indeed, Mary had never a vardingal (i.e., farthingale or hooped petticoat), for she used no super-

fluties as our fine damsels do nowadays, for in the old time women were content with honest and single garments. Now they have found out these roundabouts," &c.—Sermon xxxv.

He is here speaking of what the homily calls "Excess in Apparel." ET IN ARCADIA EGO.

I am grateful to R. R. for his note (p. 232) on this subject. Some blunders are noxious, others mere folly which is comparatively innocent. Perhaps we may class the nonsense some newspaper men give currency to in the latter class. I do not think that farmers, their wives, or their daughters are so silly as to feel a moment's passing irritation at ignorant sneers; but, although it may do them no harm, blunders of this sort ought not to go uncorrected, because they utterly misrepresent our social state, and will, if not exposed, be quoted by future writers on social history in support of delineations of "a past that never was a present." In some parts of the island it may be true that the land is entirely let in small holdings, but in many others a different and happier state of things prevails. In several of our Eastern shires and in many parts of Scotland there are large occupiers, who both in the matter of pedigree and of mental cultivation are on an equality with the owners of the soil. In some instances I could mention this is certainly by no means a flattering comparison. Were I to affirm that on this or that estate I know tenant farmers and their families who are, in all that relates to race, manners, and mental cultivation, superior to their landlords and their kin, I should be uttering a truism which no one who has the needful experience would think of calling in question. A moment's thought must show this. Wealth is no indication of either blood, brains, or culture. Men who have acquired money are constantly investing it in land. Such persons and their *sequele* (to use an old law term) are frequently—through no fault of their own—both mannerless and bookless, while it not uncommonly happens that the tenants on the newly acquired lands have inherited the refining influences of centuries.

A LANDLORD.

THE 'NEW ENGLISH DICTIONARY' (7th S. xii. 246).—MR. MOUNT need hardly have taken the trouble to tell us that he "was not going to argue," as there is not a trace of argument in his note. It consists, on the contrary, of a collection of unsupported assertions; in fact it travels so far out of the record that I should not refer to it but for the gratuitous accusation made against me of calling DR. MURRAY a "humbug." This is so very wide of the mark that, though I cannot let it pass in silence, the only protest I need enter against it is to refer to what I have written, to prove that it is utterly foundationless.

I take DR. MURRAY to be both scholarly and courteous; but so far as modern languages are con-

cerned (I do not meddle with the "dead" ones), I do not think his hodmen and hodwomen* always display the former quality, and apparently there are exceptions as to the latter.

For all MR. MOUNT has written, I fail to apprehend what his grievance is, though he manifestly writes as if he fancied he had one against me. Have I become his enemy because I have spoken the truth? He cannot surely think that the "hodmen" of the 'N. E. D.' are the only people whose errors may not be pointed out, nor that they are to be allowed to daub that "monumental edifice" with untampered mortar, nor yet that because he has discovered a misspell in Evelyn that constitutes a justification for inserting a misspell of Lady Herbert's.

If Evelyn, using an Italian word, spelt it rightly in one place and wrongly in another, it was a wise discretion which for dictionary purposes selected the occasion on which he was right for quotation.

I may take this opportunity of saying that in quoting Marie Colombier's spelling (*ante*, p. 191) I ought, perhaps, to have added that, though a precedent set by her would be no sort of authority, whatever she publishes is prepared for the press, and sometimes prefaced, by one or other of the many literary men among her admirers.

R. H. BUSK.

TO LEAD EARTHENWARE (7th S. xii. 226).—Johnson has the metallic sense for Ecclus. xxxviii. 30: "To fit with lead in any manner." In D'Oyley and Mant's Bible (S.P.C.K., 1817) the note is:—

"To lead it over;] or to glaze it: melted lead is used in potteries for the purpose of glazing earthen ware."

A later writer (Rev. H. W. Pullen), in 'Clerical Errors in the Reading of the Bible,' has:—

"Wis. [cor. Ecclus.] xxxviii. 30. He applieth himself to lead it over, i.e., to cover it with lead. Thoughtless readers have sometimes been betrayed into pronouncing the verb as if it meant to guide or conduct it over."—P. 11, 1874.

The Geneva version has "to cover it with lead." The Septuagint translates *συντελέσαι τὸ χρῶμα*, the Vulgate "ut consummet linitionem," which Cornelius a Lapide in a long note explains to mean glazing with lead.

ED. MARSHALL.

Dr. Blunt, also Dr. Edersheim in the 'Speaker's Commentary,' explain Ecclus. xxxviii. 30, of glazing with lead. Dr. Bissell and Bishop Charles Wordsworth, in the S.P.C.K. 'Commentary,' do

* Excuse the word. There are actual hodwomen on the Continent. Further, when the Hungarians erected the "monumental edifice" of the National Club at Pest which is almost looked upon as the Palladium of their national life, the ladies of Hungary displayed their patriotism by insisting on having their part in the material labour, and actually carried the bods up the rushwork slopes which in Hungary supply the place of scaffold-ladders.

not notice the word. The older commentary of Arnald I have not got.

C. F. S. WARREN, M.A.

Longford, Coventry.

The word is duly noted by the late learned Dr. Edersheim, in his commentary on Ecclesiasticus in the 'Speaker's Commentary

EDWARD H. MARSHALL, M.A.

Hastings.

"THE FATTEST HOG IN EPICURUS' STY" (7th S. xii. 265).—Has ASTARTE forgotten the well-known lines in the fourth Epistle of the first Book of Horace?—

Me pinguem et nitidum bene curata cute vides,
Cum ridere voles, Epicuri de grege porcum.

The change of expression from *fat hog* to "fattest" is only of degree, and does not alter the idea.

W. T. LYNN.

Blackheath.

ASTARTE will pardon me for reminding her that the original of this quotation is to be found in Horace (see 1 Ep. iv. 16): "Epicuri de grege porcum."

E. WALFORD, M.A.

Ventnor, Isle of Wight.

THUNDERSTORM IN WINTER (7th S. xii. 87, 110, 157).—The following appears in Brand's 'Popular Antiquities,' vol. iii. p. 246, 1882:—

"Willsford, in his 'Nature's Secrets,' p. 113, says: 'Thunder and lightning in winter in hot countries is usual, and hath the same effects; but in those northern climates it is held ominous, portending factions, tumults, and bloody wars, and a thing seldom seen, according to the old adage, "Winter's thunder is sommer's wonder."'"

T. O'C.

Dublin.

CANTERBURY SCHOOLS (7th S. xii. 249).—Probably the only school existing nowadays in Canterbury with an origin anterior to A.D. 1740 is the King's School in the cathedral precincts—the old grammar-school, whose most illustrious scholars are Marlowe and Harvey, the celebrated physician who discovered the circulation of the blood.

T. P. ARMSTRONG.

DE LEYBURN FAMILY (7th S. xii. 49, 133, 270).—HERMENTRUDE's communications are always full, and generally accurate; but I venture to think she has made a few slips in her account of the De Leyburns.

1. Roger de Leiburn is said to be son of Robert, who died about 1198-9. Now as Roger died in 1271 this gives an unusually long life for an active warrior. Supposing he was a baby on Robert's death, he could hardly have been serving in Rochester in 1215, when a Roger was taken prisoner; and as he paid a heavy sum (250 marcs) for his redemption he must have been Robert's son. There is no trace of two Rogers at this time. Again, he paid six pounds for redemption in 1221.

Surely this belligerent youth cannot be the same as the Roger who killed Ernald de Munteny at Walden tournament in 1252, and was nearly captured in the Welsh war in 1257, when Stephen Baucan was killed, and was in active service in the Barons' war in 1265. To live to seventy was very uncommon, but such activity as Roger's, if he were one person, was almost impossible. I believe that Robert had a son Roger, who married as early as 1219 Eleanor, daughter and coheir of Stephen de Turnham (Exc. e Rot. Fin., 3 Hen. III.). These I believe to have been parents of Roger, who died in 1271.

2. Roger, who died 1271, must have married twice. His first wife, I believe, was Agnes, widow of Henry de Miners. William, his heir, must have been son of an earlier wife than Alienor Ferrars, for he was old enough to do homage for his father's lands in 1271, directly after his father's death. And Alienor, who is recognized as widow of Roger, but is not called mother of William in the entry in the Fine Roll, could not have married Roger before 1264, when her second husband died. A boy of five could not have done homage or had livery.

3. Alienor de Ferrars's second husband was Roger de Quincy, and not William. No William occurs in the pedigree that I know of. The alliance of the De Ferrars and De Quincys was a queer one, for this lady's step-daughter was her father's second wife.

4. Roger (the third, as I read them) was son of Roger and Alienor de Ferrars, and half-brother of Baron William, the "man without a but or if" of the siege of Caerlaverock. This Roger, by Idonea de Vipont, had two sons, Robert and Henry.

5. Was William's father-in-law Robert de Sandwich? That her name was Juliana is clear (Quo. War. 21 Edw. I.); but was the father Robert? Ralph de Sandwich had a daughter Juliana. Did she marry William, and on his death John de Segrave? This would explain how her nephews got into trouble about the Segraves.

THOMAS WILLIAMS.

Aston Clinton Rectory.

INQUIRER will find much information, and a pedigree of the Westmorland branch of the family, in the *Transactions of the Cumberland and Westmorland Antiquarian and Archaeological Society*, vol. x. pp. 124-157. The *Westmorland Note-Book* gives further information and references. Q. V.

The utility of indexing one's information is exemplified by the facility with which I am able to note a few items relating to this family. My notices relate to three persons (*tempore* Hen. III. and Edw. I.). I take them in due order.

Roger de Leyburn, first on the list, appears to have been very frequently in a state of impe-

cuniosity. Cole's documents, pp. 290, 296, represent him as having money difficulties with Joce Presbiter, a London Jew of high standing, who afterwards became Chief Rabbi. This was in 1220. Other references to this Roger will be found in Riahanger's 'Chronicle' (Camden Society), pp. 18, 25, 127.

The printed volumes of the Close Rolls (vol. ii. p. 129 b) furnish another illustration of his having had recourse to Jews for money assistance. The entry needs not be given. Six Jews and one Jewess are concerned in this transaction, Joce Presbiter figuring again. The solidarity of the money-lending Jews may well be conceived if it be borne in mind that persons hailing from London, Colchester, Canterbury, and Gloucester all join in the granting of this single loan.

Roger de Leyburn (Close Roll, 13 Hen. III., 1229) applies to the justices assigned to the custody of the Jews for terms of payment of his debt (73*l.* 12*s.* 6*d.*) to Hamo, the wealthy Jew of Hereford.

His son, William fil Roger, appears to have had recourse to the London Jews repeatedly, his principal creditor being Hagin fil Magister Mosse, the then Chief Rabbi of England. One entry on Close Roll, 3 Edw. I., is thus summarized:—

"William, son and heir of Roger de Leyburn. Justices for the custody of the Jews and collectors of tallage assessed on the Jews are commanded to supersede the demand of 800*l.* made on the said William by reason of a charter made between the said Roger and Hagin, son of Mosse, a Jew of London, till it be decided whether the charter be false or no."

The sequel is not given, but it is not to be imagined that the Chief Rabbi lent himself to an act of forgery. In another portion of the roll we learn that William de Leyburn is released by the Crown from all debts, fees, penalties, and interest which he had in the course of time incurred.

The Patent Roll, 7 Ed. I., 1279, contains an interesting item, as follows:—

"Pardon to William Leyburn, son and heir of Roger de Leyburn, at the instance of Alianor, the queen-mother, of all debts and accounts due by him to the king at last Christmas, at the Exchequer of the Jewry, as well his own as those of his said father during the time he was in the service of Henry III. in Gascony, and elsewhere while he was seneschal of the household of Edward I."

Two years antecedent to this an entry is found in the Patent Rolls relating to the debts incurred to Jews by Roger de Leyburn. I take him to be the son of William, having regard to the first note in this paper, so that we have an uninterrupted pedigree of three generations, commencing in 1229, and ending in 1279.

I may mention, by way of parenthesis, that I possess a vast collection of matter relating to the Jews before their expulsion in 1290. Incidentally, as in the present instance, I am able to thread to-

gether memoranda of ancient noble families, prelates, gentry, &c., out of the pale of Judaism, and I shall be happy to place this information (all indexed for reference) at the disposal of those to whom it may prove of service. M. D. DAVIS.
48, Colvestone Crescent, Dalston.

SURVIVORS OF THE UNREFORMED HOUSE OF COMMONS (7th S. xii. 161).—There should have been added to the list of those members of the unreformed House of Commons who have died within the past seven years, Sir Thomas Gladstone, eldest brother of the ex-Premier, who, at the general election of 1830, contested Queenborough, for which he was seated on petition, but he did not seek re-election in 1831; and the Earl of Enniskillen, who was returned for the county Fermanagh at the dissolution of the last-mentioned year. ALFRED F. ROBBINS.

MR. ROBBINS'S list of nine might have been extended by two—Major Lyon (Seaford, 1831-2), and Sir Hugh Owen (Pembroke Boroughs, 1826), the latter of whom has died since his note was published. I think there are no others.

Can any reader of 'N. & Q.' supply me with the date of death of any of the following ex-M.P.s, or with references to obituary notices or monuments?—

J. Maberly, Abingdon, 1818-32.
R. Stanton, Penryn, 1824-6.
J. Gregson, Saltash, 1830-1.
A. Robertson, Grampound, 1818-26.
J. Mackillop, Tregony, 1826-7 and 1830-2.
J. O'Callaghan, Tregony, 1806-12 and 1818-26.
E. R. Tunno, Bossiney, 1826-32.
T. W. Coke, Jun., Derby, 1818-26.
G. Tudor, Barnstaple, 1830-1.
W. H. Trant, Okehampton, 1824-6 and 1831; Dover, 1828-30.
J. Harcourt, Leominster, 1812-18 and 1819-20.
T. Brayen, Leominster, 1831.
J. A. Hodson, Wigan, 1820-31.
J. Douglas, Orford, 1818-21; Minehead, 1820-6.
J. Broadhurst, Hedon, 1813-18; Sudbury, 1818-20.
S. Walker, Aldeburgh, 1818-20.
Joshua Walker, Aldeburgh, 1818-29.
C. N. Pallmer, Surrey, 1826-30.
G. Mills, Winchelsea, 1818-20.
W. Leader, Winchelsea, 1823-6.
M. G. Prendergast, Gatton, 1820-6; Westbury, 1830-1.
T. Plummer, Lichester, 1802-3.
J. Plummer, Hedon, 1820-6.
J. Gordon, Athlone, 1818-20.
J. E. Gordon, Dundalk, 1831-2.
R. Smyth, Westmeath Co., 1824-6.
J. A. O'Neill, Hull, 1826-30.
J. Mitchell, Hull, 1818-26.
J. O'Hara, Galway, 1826-31.
M. Pennefather, Cashel, 1830-1.
W. Cox, Finsbury, 1857-9, and 1862-5.
W. Whitworth, Newry, 1874-80.

ALFRED B. BEAVEN, M.A.

Preston.

CHRONOLOGICAL KEY (7th S. xii. 244).—MR. PENNY may like to know the origin of this. It is

the only survivor of a set of like memorial verses put out at the change of style in 1752, which may be found in the *Gentleman's Magazine*, xxii. 201. The correct reading is David, not Daniel Frier. As MR. PENNY says, the lines are useless without the Sunday letter. That was understood between Longfellow and his friend.

C. F. S. WARREN, M.A.

Longford, Coventry.

In this verse there are twelve words, each of which seems to stand for a month. The initial letters are the first seven of the alphabet, and these, taken in repeating order, denote the days of the week. Thus, if *G* represent Friday, *A* and *B* will represent Saturday and Sunday respectively. To use the key, it seems to be necessary to know beforehand on what day of the week the 1st of one month falls. Taking the present year 1891, the 1st of July, represented by the seventh word, *Good*, fell on a Wednesday; therefore the first day of all the months represented by words beginning with *A* will be Thursday, and those represented by words beginning with *F*, Tuesday.

In leap year, when the first of January or February is the known quantity, the first of the other months will be a day of the week later than that given by the key; and when the first of one of these later months is the known quantity, the first of January and February will be a day of the week earlier.

G. J.

WELSH (7th S. xii. 208, 236).—The more usual form of this word in the north country is *wersh*; but it occurs in northern English literature in the form mentioned by MR. LYNN. Thus Douglas (Virgil, 180-3):—

I was constreynit

To pas throw out the dirk shaddois belue,
By gousty places *wersche* saurite, moist and hare,
Qubare profound nyct perpetualie doith repare.

HERBERT MAXWELL.

This Cumberland word is probably a variant of the word *wersh*, which is common in the north-east counties of Scotland, especially Aberdeen and Forfar. Bailey's 'Dictionary' enters *wersh* as an obsolete English word, meaning "unsavoury." In some Scotch districts its use is restricted to inanimate objects; in others it is used to describe a colourless or invertebrate individual, who is styled a "*wersh* body."

WM. DURIE.

Lerwick, N.B.

A CHARM FOR AGUE (7th S. xii. 65).—The words of this charm are common, several versions being given in my 'Folk-Medicine,' pp. 77, 78. What is apparently new about DR. NICHOLSON'S charm is that it was intended to cure ague, while as a rule it is used as a charm to cure toothache. What one would like to know is where the earliest version of the charm is to be found. Is it known on the Continent? WILLIAM GEORGE BLACK.

SHADOW (7th S. xii. 44, 152, 258).—This expression is used at least twice by Sir John Maundeville in a far nobler sense than any which has yet been quoted in 'N. & Q.' Speaking of the Holy Land and of the Lord Jesus Christ, "There," saith Sir John,

"He would of His blessedness shadow Him in the said blessed and glorious Virgin Mary, and become man,"

And again he saith, as concerning the Saracens:

"Men speak to them of the incarnation, how by the word of the angel God sent his Wisdom into Earth, and shadowed Him in the Virgin Mary."

A. J. M.

'THE CONNOISSEUR AND TIRED BOY' (7th S. xii. 247).—I have a print (? mezzotint) of this picture. It is 12½ in. long by 9½ in. wide. Below are the words 'The Connoisseur and Tired Boy,' and underneath in one line, "London, Printed for R. Sayer & J. Bennett, No. 53, Fleet Street, as the Act directs, 15 May, 1776." Neither the name of painter or engraver is given.

C. W. PENNY.

Wellington College.

It is possibly after Godfrey Schalcken, 1643-1706, who (I quote Pilkington)

"delighted in night subjects, because he knew how to distribute the light of a flambeau or taper with so much skill as to diffuse a brightness over his object by a proper opposition of shadow."

He painted in small.

HAROLD MALET, Col.

'THE DISAPPEARANCE OF BENJAMIN BATHURST' (7th S. xii. 307).—There is a full and exhaustive account of the disappearance of this person in the Rev. S. Baring-Gould's interesting book 'Historic Oddities and Strange Events,' to which M. L. is referred. In Stephens's 'National Biography' there is a short account of Bathurst, in which it is stated "the prevailing idea was that he was assassinated by French soldiers for the sake of the despatches; but his death remains a mystery." This was in 1809. One of the authorities given for this biographical notice is the *European Magazine*, vol. lvii. p. 67.

GEO. F. CROWDY.

[Many replies to the same effect are acknowledged.]

BENDIGO (7th S. xii. 269).—This prize-fighter must have got his name as a diminutive when playing in the streets with older and bigger boys. His father, who lived in Mount Street, Nottingham, was named Benjamin Thompson. He was an extremely ingenious mechanic, and with sobriety and moderate carefulness might have attained a good position in life. He never cared to have his children taught to read and write. I remember, nearly eighty years ago, people sending to him to get astronomical, optical, or other very delicate instruments repaired or made to their own minds. I knew in later years some of his other employ-

ments; but I need not encumber your paper with further notices of him. I never saw the son but once to my knowledge, and that must be forty or fifty years ago. I was travelling in a coach between Chesterfield and Sheffield, and at the place where we changed horses a man got from the outside who was received by some of the bystanders with great admiration and respect. He took them into the public-house to drink. I asked those who were left behind who this person could be, and I was told "Bendigo, the great fighter."

ELLCEE NONAGENARIUS.

Craven.

'THE NORMAN PEOPLE' (7th S. xii. 287).—The name of the author of this book, described in 'N. & Q.' 5th S. i. 319, as "a very singular work," and "cordially recommended as one which is emphatically extraordinary," is still, I believe, unknown, although the book itself was published eighteen years ago.

EVERARD HOME COLEMAN.

71, Brecknock Road.

I should like to be able to tell R. A. E. who was the author of 'The Norman People,' published 1874; but I possess a manuscript volume of some eight hundred pages called 'Les Conquérants de l'Angleterre, ou Lignages d'Ostremer de 1066 et 1204,' par Gabriel Ogilvy, 31, Alma Terrace, Fulham Road, W., 1869, which might very well have furnished the contents of 'The Norman People,' being apparently a more complete work. I should be glad to hear of any other books on the same subject.

HENRY ALERS HANKEY.

The name of the author of this book is kept strictly incognito.

B. FLORENCE SCARLETT.

WORDS OF A SONG WANTED (7th S. xii. 168, 257).—Permit me to thank Mr. CROWDY for the words of this song, thereby satisfying my craving and affording pleasure, I am sure, to those who were previously unacquainted with it. The sweep song kindly quoted by C. M. P. awakens, however, no echoes of the one I asked about. Since I asked the question I have learnt the first two lines of my old friend:—

The night it is cold, and the snow it is deep,
Oh pray take compassion on a poor little sweep.

If any one can supply the remainder of this I shall be very grateful.

WM. F. MARSH JACKSON.

PREFIX "CRAN" (7th S. xii. 268).—In England the prefix *cran-* usually denotes a place frequented by cranes. In the 'Codex Diplomaticus' (447, 457, 475, 1096) *Cranmore*, in Somerset, appears as *Cranmor* and *Cranmere*, the "crane's moor or pool"; *Cranfield*, Bedfordshire, is *Cranfeld*, the "crane's field"; *Cransley*, Northamptonshire, is *Cranalea*; *Cranbrook* is *Crane's Brook*; and Archbishop *Cranmer* must have obtained his name

from a *Cranmere* (C. D.) not yet identified, but probably in Worcestershire. *Cran-* is a common prefix in Ireland, where it usually means a "tree," from the O. Irish *crann*, as in *Cranalagh*, *Cranagh*, and *Cranarea*; but sometimes, as in *Cranfield*, county Antrim, it is a corruption of *creamh*, "wild garlic."

ISAAC TAYLOR.

Cran is the A.-S. form of *crane*. It occurs in *cran-berry*, and is common as a prefix in place-names. The phonetic difference between the sound of *crane* and of *cran-* in *cran-berry* is explained in my 'Principles of English Etymology,' vol. i. p. 493.

WALTER W. SKEAT.

There are many Irish place-names with this prefix, which simply means a tree, the original form being *crann*. In his 'Flora of the North-East of Ireland' Mr. Stewart, writing of the residence of John Templeton, a well-known botanist of the last century, says:—

"To this place he gave the name of *Cranmore* (*Cranmore*, i. e., the Great Tree), in honour of the very fine chestnut trees in front of the house."

W. W. DAVIES.

Glenmore, Lisburn, Ireland.

SIR COLIN CAMPBELL, LORD CLYDE (7th S. xii. 128).—If MR. CAMPBELL BLAIR will correspond with me direct I may give him some information concerning the above.

JAMES CAMPBELL.

Ardnacreggan, Callander, N.B.

PASSERS (7th S. xii. 326).—"Un passeur," "le passeur," French for ferryman—"chez le passeur," French for the ferryman's house—doubtless form the explanation, through Norman French, of the words quoted by Mr. FÉRET. "Passer quelqu'un" means "to pass some one over the river," i. e., "put him across."

D.

BATTLE OF CULLODEN (7th S. xii. 268).—I have seen some portions of a series of papers in *Scottish Notes and Queries* (Aberdeen, Wyllie) for November, 1890, on 'The Battle of Culloden,' by a writer signing "Sebastian," which may enable me to give your querist THORNFIELD some help, and refer him to the source named for fuller details.

In the first line of the Duke of Cumberland's army, as drawn up in three lines at Culloden, I find: Commander, Earl of Albemarle; the 1st Royal Scots, Lieut.-Col. Ramsay and Major Abercrombie; Cholmondeley's, the 34th, Lieut.-Col. Jeffreys and Major Lockhart; Price's, the 14th, Lieut.-Col. R. Moore and Capt. Heynton (*sic*); the Scots Fusiliers, the 21st, Sir Andrew Agnew and Major Colville; Monro's, the 37th, Lieut.-Col. Biggan (*sic*); and Barrel's, the 4th, Lieut.-Col. S. Knowles and Major Wilson. Two guns between each regiment: Artillery under Col. Belford. I

mark (*sic*) throughout in the case of names which seem to present a somewhat doubtful form in *Scott. N. and Q.* Second line: Commander, Major-General Huske; Pulteney's, the 13th, Lieut.-Col. Moses Moreau and Major T. Cockayne; Bligh's, the 20th, Lieut.-Col. W. Gee and Major E. Cornwallis; Sempill's (*sic*, no doubt in error, curiously repeated elsewhere in the paper, for Sempill, Lord Sempill being given as "Lord Sempill"), the 25th, Lieut.-Col. James Kennedy and Major T. Dalrymple; Ligonier's, the 48th, Lieut.-Col. Whiteford and Major Stuart; and Wolfe's, the 8th, Lieut.-Col. G. Keightley and Major J. Grey. Third line (reserve): Commander, Brig.-General Mordaunt; Batteran's (*sic*), the 62nd, Lieut.-Col. Catherwood and Major Webb; Howard's, the 3rd, Lieut.-Col. G. Howard and Major Ellington; Fleming's, the 36th, Lieut.-Col. Fitzwilliam and Major Marchand (*sic*, *qy. Le Marchant?*); and Blakeney's, the 27th, Lieut.-Col. F. Leighton and Major Chabre. The Argyle Highlanders, Col. J. Campbell. Cavalry: Three squadrons of Kerr's Dragoons, the 11th, under the Earl of Ancrum, protecting the left of the first line; Cobham's Dragoons, the 10th, Lieut.-Col. Paul and Major Shehan, filling up a space between the right of the first line and a marsh stretching down to the sea. Kingston's Dragoons (number of regiment not given), Lieut.-Col. Sutton, on the left of the second line. Two companies of the Earl of Loudoun's Highland Regiment, Capt. Mackay and Sir Hector Munro (I am unable at present to identify the latter officer; Sir Robert, sixth baronet of Foulis, was at Fontenoy, and fell at Falkirk, but he appears to have been of Ponsonby's Regiment) were in the rear, but subsequently came up into the third line.

This seems to exhaust the information in regard to the regiments under the Duke of Cumberland at Culloden in *Scottish N. and Q.* for November, 1890. I would remark, however, that the article which I cite contains also what is apparently an equally full account of the troops serving under Prince Charles Edward, as to which I say nothing at present, though it is equally worthy of careful attention, and quite as full of interest for the student of the history of England and Scotland during the eighteenth century.

NOMAD.

In Bradbourne Church, Derbyshire, is a mural monument to Thomas Buckston, died 1811, aged eighty-seven. It is stated that he was "formerly a lieutenant in the 30th Regiment of Foot, and was at the Battle of Culloden in 1745."

ALBERT HARTSHORNE.

CONSOPITION (7th S. xii. 146, 234, 269).—DR. MURRAY says, "The conclusion of the whole matter is that the real word was *consopition*, and that *consopiation* is a misprint, or ignorant blunder, repeated by dictionary compilers," &c.; and in

another part of his note I find, "The bogus *consopiate* and *consopiation*." Now, there cannot be the least doubt that all DR. MURRAY says upon the point is, grammatically speaking, perfectly sound. But some decent writers are above (or below) grammar; and, unfortunately, DR. MURRAY himself has admitted (as he was bound to do) into his own 'Dictionary' the allied form *assopiate*, and has supported it by two quotations, in one of which another reading seems to be *assopate*, a form which is supported by the Low Lat. *sopare*, to be found in Diefenbach. And *assopiate* has been treated by DR. MURRAY very gently. He could not call it a bogus form, because it really has existed; but he shows no exasperation against the writers who have been wicked enough to make use of it. He contents himself merely with calling it irregular. I myself feel more indulgence than DR. MURRAY does for these "dictionary compilers," especially as I have shown them not to be alone in fault. If they did not find the words *consopiate* and *consopiation* (and I am now rather inclined to think they did find them), they had, so it seems to me, no illaudable reasons for inventing them. The Lat. verbs in *ire* and the corresponding French verbs in *ir* are not infrequently very difficult to put into a satisfactory English dress; and so it was with *consopire*, which is *consopire* in Ital., but is not represented in French, though there is *assoupir*. *Consopie* would have been a queer form (cf. *impede*, from *impedire*); *consopish* would have been worse (cf. *finish*, from *finire*, Fr. *finir*); and so *consopite* (from the supine *consopitum*, or the pass. part.) was adopted. Comp. *expedite*, which is formed in the same way.* But even this form was uncouth, and not very English in appearance; and so the more familiar termination *late* was had recourse to, and *consopiate* was formed. A similar expedient seems to me to have been resorted to in the case of the Fr. verb *expédier*. It is, indeed, ordinarily derived from a Low Lat. frequentative, *expeditare*; but as Littré calls this "Latin fictif," it would seem that he thought it did not exist. It did exist, however, for it is to be found in Ducange. But I am by no means sure that *expeditare* would have become *expédier* in French, and I incline rather to the belief that the fourth conj. in French was turned into the first by the simple insertion of an *e* in an original, no longer extant, *expedir* (cf. *expédiation*, and the Prov. *espedi*, It. *spedire*, Port. *expedir*). Comp. Ducange's *impediare* = *impedire* with an *a* inserted. This is quite as grammatical a proceeding as to turn *sopire* into *sopare*, which has been done, as I have shown. Or, if it be preferred, a "fictive"

* There is often a similar difficulty in turning French verbs in *er* (Lat. *are*) into English. Thus *agiter* would not yield a good English form, and so recourse was had to the supine or passive participle of the Lat. *agitare*, and to *agitate* was the result.

freq. *consopitare* might be called in with quite as much justification as Littré had when he had recourse to what he considered to be a fictitious *expeditare*; and this *consopitare* (*consopitatum*) would yield *consopiate* just as readily as *expeditare* would yield *expédier*.

F. CHANCE.

Sydenham Hill.

DR. MURRAY is more or less responsible, I suppose, for the insertion in the 'New English Dictionary' of *ambiate*; so that "his classical scholarship must for the moment have gone to sleep" as fast as Dr. Johnson's did over *consopiation*, to which, misreading though it be as regards Pope, the surreptitious editions of Pope's letters approved by Dr. Johnson may by this time have given as much currency as to *consopition*.

But we have not yet got to the root of the matter. The 'Century' and Cassell's 'Encyclopedic Dictionary' give the verb *consopiate*, which DR. MURRAY calls "bogus" in his note. If this verb had currency in the seventeenth century, like *ambiate*, *ebulliate*, *emolliative*, *expediate* (from which *expedition*, which DR. MURRAY seems to consider absurd, would be a natural English derivative), the form *consopiation*, so far as form goes, becomes admissible, though not etymologically regular. The editor of Pope's letters, who adopted or invented *consopiation* was probably as respectable an authority as those cited for ten per cent. of the rare words given in modern dictionaries. It turns out, therefore, to be a little strained to assert that this rare and inferior variant of *consopition* is "bogus." It seems that DR. MURRAY has no instances of the verb *consopiate*, but it does not follow that none is forthcoming, in view of the four parallel forms which it took me but a few minutes to find.

DR. MURRAY writes: "All succeeding dictionaries down to the American 'Century' have, by the cheap instrumentality of scissors and paste, transferred the blundered quotation from Dr. Johnson's pages to their own." Now, as Johnson's 'Digby to Pope' appears in Todd's edition of Johnson as 'Pope to Digby,' which is correct, either Todd or one of his predecessors is calumniated in the sentence just quoted. Todd, by the way, says that "Our old vocabularies present the participle *consopiated*." From DR. MURRAY'S note no one would gather that Todd had written his very sensible article on *consopiate*, in which the derivation is treated correctly. It seems very arbitrary to call variants in *-iate*, *-iation*, &c., for the etymologically correct *-ite*, *-ition*, &c., "ignorant blunders." People sometimes consult their ear or their fancy rather than their knowledge, and so deviate wittingly from the straight path of pedantic regularity.

DR. MURRAY would allow us ignoramus to infer that *composite* is derived from a Latin *composire*. It is from *compositus*, passive participle

of *compōnere*, I believe. I cannot find *composire* in my Latin dictionary.

AUGUSTUS C. SAMSON.

Any one acquainted with the Latin grammar can see at a glance that *consopition* is correct, and that *consopiation* is against all analogy, the verb from which it comes, *sopio*, being of the fourth conjugation. No doubt the deviser of *consopiation* forgot this, probably being misled by the fancied analogy of *socio*, which, however, is of the first conjugation. The former makes in the infinitive mood *sopire*, the latter not *sociare*, but *sociare*.

E. WALFORD, M.A.

Ventnor, Isle of Wight.

HANKEY PORTRAIT, &c. (7th S. xii. 109, 197, 277).—I wish to correct an error in my note upon Alderman Barnard, as G. E. C. informs me both Sir John and Lady Barnard were buried at East Sheen, although they may have died at Clapham. There is no going behind such an authority, and I trust Mr. H. A. Hankey will pardon any trouble I may have occasioned by my misstatement, wherein I was following the ordinary printed sources. I have the pleasure to forward the information desired by LAC through the medium of the Editor of 'N. & Q.' JOHN J. STOCKEN.

NIGHT-WALKER (7th S. xii. 187, 314).—As "guessing" seems to be the rule on this subject, may I be allowed to record my guess, which has been from the first that this could be none other than the hyena, known to haunt Levantine graveyards to feed upon the dead, and fabled to change its sex on alternate years and to assume man's voice to lure him to destruction? Considering that a very large proportion of created things are "night-walkers," it is, of course, not difficult to pick out separate instances, but on the whole I think the hyena perhaps best deserving of the name.

THOMAS J. JEAKES.

Tower House, New Hampton, S.W.

Your correspondents who have kindly replied to my query have missed the point of it. I know a little about the structure and habits of animals; but I wished, and still wish, to find an instance of the word "night-walker" as applied specially to one tribe of them.

J. DIXON.

MR. TERRY probably has not noticed that Maitland mentions "a jackall" in his list of the animals in the Tower. It does not seem likely, therefore, that by "Egyptian night-walkers" he meant jackals; they may, however, have been hyenas, one of these animals having been exhibited there so early as 1697. See 'Memoirs of the Tower' (1830), pp. 362-3. J. F. MANSERGH.

Liverpool.

STALLED: STALLED OX (7th S. xii. 286).—These phrases are connected. The word is practically

explained in my 'Dictionary,' though I do not give all the senses.

The first occurrence of the word in English is in the 'Corpus Glossary' of the eighth century, written in the true Mercian dialect. We there find "Stabulum, *stal*"; see Hessels's ed., under "S. 512." Thus the earliest recorded sense is "stable," or "stall for cattle," still in common use.

The corresponding Icel. sb. is *stallr*, stall, a crib for cattle, whence was made the verb *stalla*, to put in a stall. The Swedish use is particularly clear; Widegren's 'Dictionary' gives:—

"*Stall*, a stable for horses; *stalla*, to stall-feed, to stall; *stallad boskap*, stall-fed cattle; *stalla oxar*, to stall-feed bullocks."

In Prov. xv. 17 I have already said that *stalled* means "stall-fed." In fact, the Vulgate has *saginaturn*, and Wyclif has "maad fat." Thus *stalled* meant *stall-fed* (for which I refer to Chapman's Homer, 'Od.,' xv. 161), i. e., fattened, as in "fatted calf." Hence the notion of full-fed, satiated, sated; and to be *stalled* of walking is to be sated with walking, hence tired, &c. See Peacock's 'Manley and Corringham Words' (E.D.S.); other publications of the E.D.S.; Kluge's 'Germ. Dict.'; Skinner's 'Dict.,' 1671; Richardson's 'Dictionary'; Johnson's 'Dictionary'; Webster's 'Dictionary'; the 'Century Dictionary,' &c.

WALTER W. SKEAT.

This term is also used in the Midlands. Miss Baker, in the 'Northamptonshire Glossary,' 1854, vol. ii. 290, has:—

"*Stallded* or *Stalled*. Fixed, set fast in a slough, or dirty road. 'The waggon was well *stallded* in the wood.' The former word is the most common.

He knew no troubles waggoners have known,
Of getting *stalld* and such disasters drear.

Clare's 'Village Minstrel,' vol. i. p. 25.

"2. Satiated, cloyed. When any one is assisted bountifully at table, it is frequently said, 'You've quite *stallded* me.'"

The "stalled ox" (Proverbs xv. 17) is one stall-fed, and thus well fed and fattened for the table, but without any idea of being surfeited. In the Septuagint it is *παράθεσις μόσχων*; in the Vulgate "vitulum saginatum." The verb "to stale" has the meaning "to make stale; to wear out," which latter might give rise to the expression; but it is more probably, as Miss Baker says, "fixed, set fast," and so incapable of more talking, walking, &c. W. E. BUCKLEY.

There is an excellent commentary on this word in the Rev. J. C. Atkinson's 'Glossary of the Cleveland Dialect.'

EDWARD PEACOCK.

CINDALISMUS (7th S. xii. 228).—This word is given in Adam Littleton's 'Latin Dictionary,' 1678, and thus explained:—

"*Cindolismus*, Jun. *κινδαλισμός*, ludus est paxillorum; *κινδάλους* enim *Paxillos* vocaverunt; nemp̃ paxillum

humectæ terræ insigebant, et infixum altero paxillo verberantes, in capite seu summitate nitebantur elidere, Poll. 9, 7. A play that boys used, Dust-point or Mumble-peg."

Halliwell - Phillips's 'Dictionary' has "*Dust-point*. A game in which boys placed their points in a heap, and threw at them with a stone." Weber and Nares give wrong explanations. It is alluded to in Cotton's 'Works,' 1734, p. 184:—

He venter on their heads my brindled cow,

With any boy at *dust-point* they shall play.

Peacham's 'Thalia's Banquet,' 1670.

Wright's 'Provincial Dictionary' gives the same explanation and this quotation:—

Down go our hooks and scrips, and we to nine holes fall,
At *dust-point*, or at quoits, else we are at it hard,
All false and cheating games we shepherds are debarr'd.
Drayt, 'Nymphal.'

Nares thinks that *dust-point* and *blow-point* much resembled the illustrious game of *push-pin*. I remember as a very small boy seeing some Yorkshire lads playing a game in which a peg was fixed in the ground and the players struck at it—whether with tops or other pegs or sticks I cannot remember. What impressed my memory was that the boy who failed in the game had to stoop or lie down without using his hands and draw the peg out of the ground with his teeth. May not this game have reference to the name *mumble-de-peg*? Strutt mentions a game "Mosel the Pegge," but gives no explanation.

F. C. BIRKBECK TERRY.

Both Nares and Halliwell explain the nature of the game of *dust-point*, but Halliwell says Nares's explanation is wrong. His own is that it is "a game in which boys placed their points in a heap and threw at them with a stone." For instances of the use of the term Halliwell refers to Cotton's 'Works,' 1734, p. 184, and to Peacham's 'Thalia's Banquet,' 1620. Nares has references to Drayton, 'Nymphal,' p. 6, 1496, and to Beaumont and Fletcher, 'Captain,' iii. 3. C. C. B.

AUTHORS OF QUOTATIONS WANTED (7th S. xii. 9, 99).—

Quanto minus est

Cum aliis versari

Quam tui meminisse.

This quotation is not quite accurately given. It should be "Cum reliquis versari." Mr. C. M. CHURCH refers to Johnson's 'English Poets' for Shenstone's epitaph. There is no allusion to it in Hazlitt's edition of Johnson's 'Lives of the Poets,' which, it may be presumed, is complete, as Hazlitt, in his preface, says, "I have made it a point to omit no portion of Dr. Johnson's labours." The question asked by Mr. CHURCH is answered in 'N. & Q.,' 6th S. i. 346. The words are part of an epitaph inscribed by Shenstone on a monumental urn in memory of his cousin, Miss Dolman. There is an ingenious imitation by Tom Moore. It does not seem possible to determine whether the words are Shenstone's own, or borrowed from an earlier writer. PERTINAX.

The reading *cateris* for "reliquis" I have not seen an instance of. The evident point of the epitaph seems to

me to bear witness against such a reading. In a note to 'The Pleasures of Memory' Rogers has "reliquis" in quoting the epitaph as similar in sentiment to Ormond's words, "I would not change my dead son for any living son in Christendom." Moore also quotes it as "reliquis," but misses the point of the word in translating it:—

Though many a gifted mind we meet,
Though fairest forms we see,
To live with them is far less sweet
Than to remember thee.

'Irish Melodies' (1849), p. 45.

Byron also gives "reliquis" in quoting the epitaph at the head of the stanzas "And thou art dead," &c. (to Thyrsa), and in translating it as a portion of the concluding stanza has admirably preserved the point and force of the original:—

Yet how much less it were to gain,
Though thou hast left me free,
The loveliest things that still remain,
Than thus remember thee!

'Works,' ix. 24.

THOMAS J. EWING.

This quotation was cut with a diamond upon a window of the rooms I occupied at C.C.C., Oxford, with the writer's initials and a date in the last century. I once ran it to ground, but cannot recollect where I found it. The version there given was "Eheu! quanto minus est cum reliquis versari Quam tui meminisse."

C. J. BILLSON.

(7th S. xii. 229, 279.)

Behold the Tiber, &c.

MR. DRUMMOND speaks of "the mystery that attaches to some of Scott's mottoes." But is there any sort of mystery? Lockhart assumed that there was none. Perhaps some readers may thank me for transcribing his words. "On one occasion he asked John Ballantyne to hunt for a particular passage in Beaumont and Fletcher. John did as he was bid, but did not succeed in discovering the lines. 'Hang it, Johnnie!' cried Scott: 'I believe I can make a motto sooner than you can find one.' He did so accordingly, and from that hour, whenever memory failed to suggest an appropriate epigraph, he had recourse to the inexhaustible mines of *old play or old ballad*, to which we owe some of the most exquisite verses that ever flowed from his pen." For the lines on the Tay it is odd that MR. DRUMMOND should have overlooked Scott's own note, appended August, 1831, in which he pretty well avows the authorship. "Such is the author's opinion, founded, perhaps, on feelings of national pride, of the relative merits of the classical river and the Scottish one. Should he ever again be a blotter of paper, he hopes to be able to speak on this subject the surer language of personal conviction." He was just starting on his journey to Italy.

C. B. MOUNT.

Miscellaneous.

NOTES ON BOOKS, &c.

Last Words on the History of the Title-Page. With Notes on some Colophons and Twenty-seven Facsimiles of Title-Pages. By Alfred W. Pollard. (Nimmo.) HERE is a book which will be a delight to bibliophiles. A complete history of the title-page Mr. Pollard does not profess to give. He supplies, however, some very useful and readable information as to its growth and development and a series of admirably reproduced facsimiles of title-pages, or first pages, of interest. Beginning with a recapitulation of the misdeeds of John Bagford, the biblioclast, to whom Mr. Blades assigns a

foremost place among enemies of books, he urges that a speedy use should be made of the ill-gotten spoil which he left behind him—a matter in which we are in accord with him. He then points to the singular fact that for fully fifteen years after the appearance of the printed book the title-page had no existence. How the scribe was in such respects for a long time a law unto the early printer, and how from the rubricator, not the printer, we often obtain the date of an early book, is shown. It is, he continues, "the rubricator of a copy of the famous Mazarin Bible who tells us that he finished his task in August, 1456, and thus furnishes a date from which to work back to that of their publication." A facsimile, slightly reduced in size, of the Mazarin Bible, with its illuminated borders and capitals, charmingly reproduced, is the first of the illustrations to the volume. Following this come reproductions of many title-pages, mostly appertaining to books of the utmost rarity. Each one of these calls for special comment. Many of the designs given on various title-pages are to be found in other works. The strange letter *L* which occupies almost the entire page of 'Le Livre de Matheolus' of Antoine Vêrard, 1492, is thus found on the Froissart of the same printer, of a slightly posterior date, now before us. Mr. Pollard's book runs to a certain extent upon the same lines as the very useful 'Marques Typographiques' of L.-C. Silvestre, but is immeasurably superior in the character of the illustrations as it is inferior in the number. M. Silvestre reproducing no fewer than thirteen hundred designs. It is difficult to say which of the title-pages reproduced by Mr. Pollard is the most curious. Among books printed in England special interest attends the 'Diues et Pauper' of Wynkyn de Worde, London, 1496. Rough indeed, however, is the execution of this compared with that of French and Italian printers of a date not far distant. Caxton did not use title-pages. The only other English title-pages presented are those to 'Robert the Devil,' by Wynkyn de Worde; the Countess of Pembroke's 'Arcadia,' 1598; 'Certain Miscellany Works of the Right Honourable Francis Lo. Verulam,' 1629; and 'The Vicar of Wakefield,' 1766. Many of the designs are reproduced from French printers—Michel le Noir, Antoine Vêrard, A. Caillaut of Paris, and Jacques Mallet, P. Mareschal, and J. de Tournes of Lyons. The Alduses, Lucantonio, Giunta, and other Venetian printers find fair representation. It is difficult to convey an idea of the attractions of a volume which, as regards letterpress and designs we commend warmly to all lovers and cultivators of "the book."

The Life of Robert Coates, better known as "Romeo" and "Diamond" Coates. By John R. and Hunter H. Robinson. (Sampson Low & Co.)

BRUMMELL and Elliston have found biographers, and why not Romeo Coates? A bird of similar plumage and no less daring flight, Coates might, under favourable conditions, have inspired some jealousy and perturbation even in their celestial minds. As matters stood, even, and in spite of many drawbacks and disadvantages, he succeeded in making himself fairly conspicuous. He was almost as much talked of as the Infant Roscius, and his coach-shell chariot, with the white horses, was long a sight of London, as of Bath. As an actor and a wit he scarcely comes into the foremost circle, his performances being constantly jeered at, and the jokes recorded concerning him being principally at his expense. He was, indeed, a constant butt of the practical humourists of the beginning of the century. A man, however, each of whose coat-buttons consisted of a five-hundred guinea diamond could afford to smile at the levities and impertinences of meaner souls. As a

comic character he is very entertaining. His courage in dealing with Shakespeare's text, which he emended in a way which should give him a prominent place among commentators, and his presumption as an actor, his jokes, and his doings, are they not recorded by Messrs. Robinson, with alternate banter and applause? The record of his life constitutes at least a sufficiently amusing volume.

The History of Hampton Court Palace, By Ernest Law, B.A.—Vol. II. *Stuart Times*. Vol. III. *Orange and Guelph Times*. (Bell & Sons.)

MR. LAW has now completed his 'History of Hampton Court Palace,' the first volume of which was reviewed in our columns so long ago as 6th S. xii. 39. An important task has been accomplished in admirable fashion, and the work is worthy of the noble pile with which it deals. The climax of interest was perhaps reached in Stuart days, when masques were presented by Anna of Denmark and the ladies and nobles of the Court, and Hampton Court as a home of the drama vied with Whitehall, or when Sir Peter Lely painted that galaxy of fair women still known as the beauties. In the second volume, dealing with these days, Mr. Law warmly encourages the idea of reviving the masque, in its later development so peculiarly English "that it ought to be a point of national pride to restore and still further develop" it. Very interesting, in the same volume, is the account of the proceedings at the marriage of Sir John Villiers to Frances Coke, and the ungainly and uproarious proceeding of James I. on the occasion.

The third volume is, however, in respect of interest and value, inferior to neither of its predecessors. Under Orange and Guelph the palace took the shape it now bears. William III., in particular, devoted much pains to its extension; and the name of Sir Christopher Wren will always be associated with the pile. At the outset of the volume Mr. Law is enabled, on documentary authority altogether unimpeachable, to assign to Jean Tijou much of the lovely ironwork that is so striking a feature in the palace grounds. A document of much interest which he has recovered is the estimate furnished by Sir Christopher Wren to King William for fitting the inside of the rooms of state at Hampton Court. This estimate, dated April 28, 1699, was discovered in 1847, "saturated with wet, and reduced almost to a pulp." It has now been dried and flattened into pages, and is quoted by Mr. Law in full. Dr. Johnson's application to Lord Hertford, in 1776, for a residence in Hampton Court is, of course, given. This letter escaped the attention of Boswell and of his editor, Croker, but is known to Dr. Birkbeck Hill.

In the matter supplied by Mr. Law is a full record of the successive occupants of the residences in Hampton Court, as well as particulars of the result of opening the palace to the public. The interest of Mr. Law's volume is historical, picturesque, and antiquarian. To all classes of readers it thus makes appeal. An animated panorama of history is laid before us, the details given being those precisely of which "your orthodox historian" is most chary. It is hard to say which is more striking, the account of the difficulties of Charles I. and of Charles II. with the foreign attendants on their queens, or that of the quarrels between the Guelph kings and their heirs apparent. To a realization of the picturesque and antiquarian interest the numerous and excellent illustrations which are supplied contribute. These include engravings of portraits of royal occupants of Hampton Court and others, and many designs, some of them of much beauty, of the palace and gardens, or of nooks and corners of the edifice. A full and eminently useful index is supplied, and the volume, which is

delightfully got up, will gladden the eyes of the book-lover as well as the antiquary.

The Hampshire Antiquary and Naturalist. Vol. I. (Southampton, Hampshire Independent Office.)

THIS volume, the first of a series of annual reprints of the local "Notes and Queries" columns of the *Hampshire Independent*, contains a varied amount of matter, suited alike to the antiquary, the historian, and the naturalist. The accounts of the meetings of the Hampshire Field Club furnish papers often of national rather than merely local interest. It is not a little curious to come across a Purkis giving his opinion on an antiquarian point at a meeting of the Field Club, while such papers as those contributed by Mr. A. M. Davies, of the Army Medical School, Netley, on 'Norman Architecture in Hampshire,' and by Mr. T. W. Shore on 'East Meon and Westbury,' take up questions which are of interest to the architect, the philologist, and the record reader, as well as to the historian. Mr. Shore argues, on the basis of a charter discovered by Mr. Chester Waters, that the meeting-place of Henry I. and his brother Robert in 1102 was Westbury Manor, near East Meon, and not the Westbury adopted by Mr. Freeman. We must confess to feeling considerable doubt whether the 'Southampton Guide' cited at pp. 124-5, has any authority for the existence of a "Marquis of Huntingdon," and we should like to see some authority produced for the romantic legend of the Brandons, Dukes of Suffolk, told in the volume before us. In the account of the manors in Shalfleet, Isle of Wight, we have a curious instance of the continuity of English local history. It appears that five out of the seven manors still existing there are mentioned in Domesday. Contributions by the late Charles Roach Smith, the Rev. J. Silvester Davies, and other well-known writers on Hampshire subjects give additional interest to the initial volume of what will, we may hope, be a long series of the 'Hampshire Antiquary.'

Notices to Correspondents.

We must call special attention to the following notices:

On all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

We cannot undertake to answer queries privately.

To secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

C. B. STEVENS ("Historical Sketches and Reviews," First Series, by Lord Cranborne).—A second edition of this was published, but we trace no second series.

H. A. ("Modern Phases of English Words").—So much matter on this subject accumulated we were compelled to shelve the whole. Matter of new interest is, of course, always acceptable.

JOHN H. BUCK ("Morton's Fork").—See Bacon's 'History of Henry VII.'; 'Dict. Nat. Biog.' under "Bishop Fox"; and 'N. & Q.' 7th S. vii. 88; ix. 412. At the last reference full particulars are given.

NOTICE

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'."—Advertisements and Business Letters to "The Publisher"—at the Office, 22, Took's Court, Cursitor Street, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

LONDON, SATURDAY, NOVEMBER 7, 1891.

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Notes.

'THE NEW ENGLISH DICTIONARY.'

IN MISS BUSK'S reply to DR. MURRAY anent the word *baccarat* (*ante*, p. 191) there occurs the following sentence: "I will frankly own, too, that I have been riled sometimes, when I have turned to the 'N. E. D.' for instruction, to find quotations from second-rate newspapers and writers of no literary eminence."

While saying "Hear, hear" to this, I should like to add, with all humility, that I, on my part, have been astonished to find with what readiness both old and new apparently unaccepted coinage is allowed to pass muster with our new standard authority. I am aware that a certain privilege has always been accorded to our greatest writers, and I should not, therefore, be surprised if, on turning over an Italian dictionary, I were to find such an unacceptable compound as *precipitevolissimevolmente*. But I have hitherto been under the impression that it was a feat of considerable skill, not, of course, to coin a word—any one can do that—but to coin such a word as would find favour with the public and become incorporated in our language. Now, to all appearance, acceptance by those who use the language is no longer necessary, and words coined in time for classification in the yet unpublished volumes of the 'N. E. D.' may, whatever their merits, expect to

receive due recognition at the hands of what I may call our "Académie." The anonymous *Saturday* reviewer has only to pen the word *episcopization* (I do not say it is a bad word), and it is at once adopted by the standard work of the future. In last week's *Saturday Review* I read that Lord Salisbury will have "an infinitely more *fashionous* job on his hands in a short time than he had before." Will my new volume of the 'N. E. D.' duly chronicle this word as English, because an anonymous writer, who possibly hails from Scotland, has extended his patronage to it?

Perhaps, in my ignorance, I am doing the 'N. E. D.' an injustice; but when I see such words as *collegiality*, *emblustricate*, *embreathement*, and the like, with a single (and sometimes perfectly worthless) authority attached to them, or such words as *colloquiality* and *colloquialness* (when all the time we have the accepted form *colloquialism*), it seems to me there is some justification for the suspicion that not only are they what they are mostly labelled—rare or obsolete—but that they have never formed a part of the language they disfigure, and do not deserve to be enshrined in Dr. Murray's great, but overburdened, dictionary.

Again, Why, may I ask, do such words as *enfaunce*, *entreprenant*, and the like, appear in an English dictionary? If every word borrowed from the French for a writer's convenience is to be added to the language, we may as well throw in the whole French vocabulary. Surely a very strict line ought to be drawn between words so used and words and expressions which by constant use have become Anglicized!

Again, Why is a word like *eruscation*, which is admittedly used in ignorance for *coruscation*, perpetuated? If all the Malapropisms of literature are to be admitted into our standard work, what portentous lengths may it not assume?

It will perhaps be said that the aim of the 'N. E. D.' is not to supply a standard dictionary, but to give a history of the language—to be a thesaurus, a treasure-house of knowledge. To which I reply that to collect and print, even, at great cost and labour, a vast amount of literary refuse is not to increase the value of the treasure-house. Miss Busk rightly calls attention to the "huge agglomeration of insignificant citations" therein piled up. I am calling attention to the great number of what Dr. Murray, in referring to other dictionaries, calls "bogus words." Though these help to testify to the enormous research expended on the work, is it too much to hope that for the future a little more judicious pruning may be exercised, to the joint advantage of compiler and student? In the case of obsolete words it must often be extremely difficult to decide what is true and what is base coin; but in the case of modern words there is no such difficulty, and we

laymen have a right to expect that our philologists will decide between (say) *concentuous* and *concentual*, if they do not reject both, and not blindly accept and perpetuate every word which a writer's ignorance or vanity may endeavour to impose upon us.

HOLCOMBE INGLEBY.

Athenæum Club.

Cag.—Most of the omissions from the 'New English Dictionary' noticed in the columns of 'N. & Q.' have been words of Greek or Latin origin, or of technical use. Permit me to "make a note of" one of a different character. In a note to Brand's 'Observations on Popular Antiquities,' arranged and revised by Henry Ellis, London, 1813, vol. ii. p. 573, we read:—

"Grose tells us of a singular Superstition in the Army, where we shall hope it is not without its use. '*Cagg*,' says he, 'is a military term, used by the private soldiers, signifying a solemn Vow or Resolution not to get drunk for a certain time; or, as the term is, till their *Cagg* is out, which Vow is commonly observed with the strictest exactness. *Ex.*: I have caggd myself for six Months. Excuse me this time and I will cagg myself for a Year. This Term is also used in the same sense among the common people in Scotland, where it is performed with divers Ceremonies.' Vallancey, in his 'Collectanea de Rebus Hibernicis,' No. X. p. 490, tells us that '*Cag* is an old English word for fasting, or abstaining from meat or drink.'"

I do not know the context of Vallancey's remark; but as introduced here it suggests that the word *Cag* was also in use in Ireland. It would be interesting to know whether it is still discoverable in the folk-speech of the British Islands or America. Perhaps it would be still more interesting to know what are the ceremonies referred to as practised in Scotland, and whether they are still practised. Can any of the readers of 'N. & Q.' enlighten us?

E. SIDNEY HARTLAND.

Barnwood Court, Gloucester.

THE PRINCE OF WALES AS DUKE OF CORNWALL.—The celebration on November 9 of the fiftieth birthday of the Prince of Wales may serve as a reminder that the heir-apparent bore for the first month of his life only the title to which he was entitled by birth, and not that best-known one always given to the eldest son of the sovereign—that, in fact, he was Duke of Cornwall before he was made Prince of Wales.

Samuel Wilberforce, in his diary, recorded, under date of November 12, 1841:—

"Off to breakfast with Bunsen, and then Palace. Prince [Albert] would see me; shewed me the young Duke of Cornwall asleep in bassinet."—'Life of Bishop Wilberforce,' vol. i. p. 202.

And on November 30 he wrote to C. Anderson:—

"I have been in London once or twice lately, from Southwark. The Prince a little moistened me, by taking me to see the young Duke of Cornwall, and a very fine boy he is."—*Ibid.*, p. 203.

The infant prince was created Prince of Wales and Earl of Chester, by patent under the Great Seal, on December 4; but Bunsen, who was then the Prussian Ambassador at the Court of St. James's, gave the heir-apparent his now accustomed title before it was formally his. Writing to his wife on November 23, 1841, he said:—

"The Queen requests that the King [of Prussia] will come hither the middle of January to stand godfather to the Prince of Wales at his baptism.....The Prince of Wales was shown to me by his father."—'A Memoir of Baron Bunsen,' vol. i. p. 630.

In this connexion there may be added an interesting anecdote, related by Bunsen, in a letter of November 13, 1846, as to the first occasion upon which the Prince of Wales heard himself called by that one of his titles which is premier in point of time. Bunsen had been

"invited to Windsor Castle to spend the birthday of the Prince of Wales, for the first time, as it is not usual with the Queen to have foreign guests on that occasion. In the morning I accompanied the royal party to the terrace to see the troops, who fired a *feu de joie* in honour of the Prince of Wales, who enjoyed it much, in extreme seriousness, and returned duly, by a military salute, the salutation he received as the colours passed. I enquired of Prince Albert whether he had formed any idea as yet of his position, at this early age (five years). He told me that last month, in travelling through Cornwall he had asked for an explanation of the cheers accompanying the cry of 'The Duke of Cornwall for ever!' when Prince Albert informed him that there had been, long ago, a great and good Prince of Wales, called the Black Prince, who was also Duke of Cornwall, and he had been so beloved and admired that people had not forgotten him, and the title being given to the eldest son of the Sovereign, together with that of Prince of Wales, it ought to teach him to emulate the merits of that great Prince, in order to be equally beloved and remembered."—*Ibid.*, vol. ii. pp. 120, 121.

ALFRED F. ROBBINS.

IRISH SUPERSTITION. (See 7th S. xii. 85, 213, 245.)

—I have elsewhere said that the priests encourage these fictions and ceremonies. The following fact illustrates this: A poor widow who had already lost three children had her only remaining child, to use the common phrase, "struck with death." Its disease was supposed to be fever—of every form of which the Irish have a dreadful fear—so the neighbours, as was commonly done in such cases, built up a little hut of stones and sods (green turfs) in the field, with "just a hole low down to creep in and out," and laid the poor child in it. "There was plenty of straw betwixt him and the ground, and a pitcher of water beside him; but the mother was so faithful to him that she never left him till, after a couple of days, just coming on the dusk of a summer's night, he died. Then the women, when they heard the crying and lamenting of the poor mother over the last of her children, gathered to the hut, and by reason the widow was so poor there was not a bit of candle lighting; but—glory be to God!—what would they see"—let the

reader mark the incident, and remember the place and the conditions—"but four little lights dancing about the dead child; so the women ran and made such a talk of it that the priest, who would not give in to it at all, at all, till he had seen the lights himself, came up, and, sure enough, there were the four little stars shining and dancing about the corpse. Then the priest turned about to the lone mother and bade her hush her crying, for 'it is you that are the happy woman,' he said, 'and them four lights are the souls of the children you have lost—the angels that have gone before you to God, and are preparing a place for you in heaven.' And indeed," added the narrator, "it is a good thing, ma'am, to have children before us in the other world, for they say they do be always interceding for their parents; and it is like, too, that the Lord, being very grateful to them, would have favour to the father and mother. I have two children there—God rest their souls!—but both of them are boys, and they say the son angels lay two straws for the father and only one for the mother; but the daughter angel puts two for the mother and but one for the father; but I don't give in to that myself, I don't."

Here is the literal meaning of the phrase "May the Lord give you a bed in heaven!"—a frequent wish amongst the poor Irish. But how singular an idea of heaven must prevail when its accommodation is so literally looked for and so simply and primitively prefigured. Instead of the current visions of its glories, we have the rude straw bed of the Irish cabin, with the children who have gone before making it straw by straw.

C. A. WHITE.

Preston on the Wild Moors, Salop.

LETTER OF OLIVER CROMWELL.—When recently turning over the pages of some old volumes (1772) I found a cutting from a very old newspaper containing the enclosed copy of a letter signed "Oliver Cromwell," which perhaps you may think worthy a space in your columns. To me it portrays the Protector in the character of a genial, kind-hearted country squire:—

For my noble friend Thomas Knivett Esq. att his house Ashwell Thorpe Norfolk.

SIR,—I ca'nnot praetend to any I'terest in you for any thing I have donn nor ask any favor for any service I may doe you but because I am conscious to my selfe of a readinesse to serve any Gentleman in all possible civillities I am bold to bee beforehand with you to aske your favor on the behalf of your honest poor neighbours at Hapton whoe as I am informed are in some trouble and are like to bee put to more by one Robert Browne your tenant whoe not well pleased with the way of those men seekes their disquiet all hee may—Truly nothinge moves me to desire this more then the pittie I beare them in respect to their honesties, and the trouble I heere they are like to suffer for their consciences and however the world interprets it I am not ashamed to sollicit for such as are any where under a pressure of this kinde, doeing herein as I would bee done by—Sr,

this is a quarrelsome age and the anger seems to mee to bee the worse where the ground is thinges of difference in* opinion wch to cure, to hurt men in their names persons or estates will not be found an apt remedie—Sr it will not repent you to protect those poore men of Hapton from injurie and oppression wch that you would is the effect of this letter—Sr you will not want the grateful acknowledgement nor utmost endeavours of requital from your

Most humble servant

OLIVER CROMWELL.

1646 July 27 London.

F. P. H. HUGHES.

ROBERT HARLEY, FIRST EARL OF OXFORD (1661–1724).—His baptism is thus recorded in the register of St. Paul's Church, Covent Garden, co. Middlesex:—

"Robert Harley, eldest sonn of Sr Edward Harley, Kn^t of the Hon^{ble} order of the Bath, and the Lady Abigail his wife, was baptized the sixt day of December, 1661. Born the 5th of the same moneth."

See further 'Dict. Nat. Biog.,' vol. xxiv. p. 399.

DANIEL HIPWELL.

ALLHALLOWS CHURCH, LOMBARD STREET.—There have been ominous rumours respecting the fate of this truly beautiful church from time to time, and it is, therefore, to be hoped that those societies specially interested in the preservation of such historical memorials of past generations of citizens will be on the alert, and do their utmost to prevent the demolition of the sacred building. On entering the porch lately, I saw on the left an old gateway enriched with wonderful carving of cherubs' heads, skulls, cross-bones, hour-glasses, and leaves, on which is the inscription:—

"This ancient gateway was erected at the entrance in Lombard Street to Allhallows Church soon after the great Fire of London, and was removed to this place when the buildings adjoining in Lombard Street were rebuilt in 1865.

Edward Robert Rigby } Churchwardens.
Richard Crawford }

On the north side, beneath a figure of old Father Time (with wings and scythe), appears the record:—

"This church was repaired and beautified A.D. 1847. The Rev^d Wiltshire Stanton Austin, M.A., Rector.

William Smither } Churchwardens.
and
James Medwin }

On the south partition are the words:—

"This Church was rebuilt after the Fire of London at the Public Expense. Pewed and beautified by the Inhabitants in the year 1694.

The Rev^d Humphrey Zouch, Rector.
Joseph Godwin } Churchwardens.
Thomas Bishop }

There are some beautiful stained-glass windows, and the artistic workmanship of the chancel and

* The pen was drawn through the words "difference in" in original MS., which was in possession of a gentleman in Salop.

pulpit is justly famed. A pleasing feature is the ceiling window, which admits much needed daylight.
D. HARRISON.

LOG-ROLLING.—

"'Log-rolling' is.....the combination of different interests, on the principle 'daub me and I daub thee.' Whoever is too feeble to carry his own project combines with others in the same position, in order to get influence. Local affairs and grants are often brought to notice and pass the Congress in this way."—'White, Red, Black: Sketches of Society in the United States,' by Francis and Theresa Pulszky (London, 1853), vol. i. p. 236.

L. L. K.

THOMAS PHILLIPS, R.A., PORTRAIT PAINTER.—The inscription on a tombstone in the burying-ground of St. John's Chapel, St. John's Wood, in the parish of St. Marylebone, records that he was born October 18, 1770, and died April 20, 1845.

DANIEL HIPWELL.

"BOYCOTTED" ADOPTED INTO ITALIAN.—The *Voce*, Roman newspaper, of August 1, under the heading 'Odii di Razza,' gives the story of the quarrel between Magyars and Germans over the question of the reopening of the German theatre in Buda-Pesth, burnt down two years ago. It is said that "those who signed the petition for the reopening find themselves delivered over to *una specie di quarantena*, or, in fact, *boicottati*."

R. H. BUSE.

"RUNNING THE GANTLOPE"—RUNNING THE GAUNTLET.—The following extract may prove of interest:—

"Flogging with laths, in other words, 'running the gantlope,' the only corporal punishment that remained in use in the Prussian army, has just been abolished by order of the King."—*Nottingham Journal*, July 21, 1882.

The Rev. Dr. Brewer, in his 'Dictionary of Phrase and Fable' (p. 332), says:—

"To run the gauntlet. To be hounded on all sides. Corruption of *gantlope*, the passage between two files of soldiers (Germ. *gangellaufen* or *gassenlaufen*)."

The original word, however, seems never now to be used.

A. F. R.

SAILORS' ANTI-FRIDAY SUPERSTITION.—I have only now (October 10) seen the following in the *Boston (U.S.) Herald* of June 13. "O. B." I take to mean Cape Breton:—

"THE GREENLAND EXPEDITION.—North Sydney, C. B., June 12, 1891.—The Kite is under orders to sail at midnight to-night. It was the original intention to sail earlier; but there are several old 'shell-backs' in the ship's company, and the idea of sailing on such a trip on Friday was too much for their nerves. They saw the captain this morning and called his attention to the fact that it would be a wilful flying in the face of Providence to start to-day. True old salt as he is, he agreed with them, and on his representations to Lieut. Peary the start was deferred."

The above is a curious example of the survival of

an ancient superstition. Yet I believe Columbus began his voyage of New World discovery on a Friday.

G. JULIAN HARNET.

Richmond-on-Thames.

AUSTRALIAN ABORIGINES: BURIAL CUSTOM.

—Canon Atkinson, in his delightful book, 'Forty Years in a Moorland Parish,' explains the disinclination on the part of his parishioners to carry a body to burial by any other than the "church road," and also the motive of the old practice of driving stakes through the breasts of suicides when committing their bodies to the earth. Each practice had one and the same meaning and intention, and was observed in order to prevent the deceased from "coming again." Some time ago (I forget the reference) I contributed to 'N. & Q.' a short vocabulary of words used by the aborigines of Australia at the beginning of the present century, and from the same source that these words were secured I obtained some information respecting the customs of the aborigines.

It struck me, when reading the learned canon's remarks about "earth fastening" a corpse and the church way, as very singular that the aborigines no more desired the company of ghosts than did the Danby people. My ancient informant told me that on the occasion of a death of a member of a tribe the body of the deceased was wrapped and tied up in an old canoe or other covering, usually the bark of a tree, and a hole or grave prepared in the earth. Instead, however, of carrying the corpse by the nearest way straight to the grave, the bearers carried it by a complicated roundabout course, up this hill, down that, apparently in an aimless manner, only at last, after having pursued a long devious route, reaching the grave, the object being to puzzle the dead so that he should not be able to find his way back. Having arrived at the grave, they placed the corpse in it head downwards, and then piled a heap of stones and earth on the top of the grave to further hinder his return. They showed no signs of grief when one died, and did not like to speak of the dead; but my old friend, who, I explained in my former note, was born in Australia in 1797, and lived for many years amongst the natives, saw these and many other curious things with his own eyes.

W. F. MARSH JACKSON.

VOCABULARY.—I have not seen so much of it lately, but I well remember being disturbed years ago by elaborate statistics touching the vocabulary of distinguished authors. The materialistic view of the thing was that those who employed the largest vocabulary of words—i.e., employed more of the dictionary—were also the greatest men in intellect. It was shown that Victor Hugo and Shakspeare registered very high. But surely that is more an accident than anything in its favour. It would as a mere inference testify, one would say,

to discursive description more than to profundity. A man such as Mercier, compiling *tableaux* to represent the accumulated wealth of kingdoms, would quite surpass all the rest in terminology. A man such as Pascal would have much fewer words than a theorist like Adam Smith. As a rule, the more earthy and worldly the subject, and the more things were mentioned, the more words would be wanted. The more the soul and spirit spoke, dealing with intellectual ideas, the sooner would the necessary catalogue of words be full and finished with. Phrenology again, with its almost idiotic jumble of content with capacity, trended on the same materialistic road. The biggest fool would often have the biggest head, whilst the brightest man in the company—Byron or Pope—might have the smallest. Symmetry, harmony, proportion, form, might all argue something; but mere size, apart from everything else, could only be valued by an empty head. A three-gallon pitcher can hold more wine than a two-gallon. But if the two-gallon be full and the other empty where lies the value? An ant may exhibit more brains than Gall the phrenologist, if intelligence be the test. What has the size to do with the intellect? The brain of a Kepler can take in (in a fashion) the infinite universe. If an eight-inch sphere can accommodate infinitude, what has size to do with intellectual conception? It wants a goose *de foie gras*, stuffed with the atomic nonsense of Democritus, to formulate such contradictions as that content is capacity; but we are smothered with the materialism of '89—we scarcely know now that ether is elastic and that spirit packs closer than lightning.

C. A. WARD.

Walthamstow.

NAKED.—It is too often supposed that this word in Elizabethan times necessarily implied bare-bodied. The following, from Greene's 'Euphues his Censure to Philautus, 1587' (Grosart's ed., vi. 158), will show that this is an error:—

"The Ladies of Troie (whose princely thoughts account none enemies but in Armour) noting from y^e Walles your experience in martiall discipline desirous to prayse virtue in an enemy, are come under the conduct of naked knights (yet armed by the laws of armes) to see if the Gretian pollicie in cyuill courtesie, bee comparable to their prowes in warlike indeuours."

Here *naked* simply means unarmed and unarmoured, devoid of that warlike attire to which they were otherwise entitled. Confute also 'Othello,' V. ii. 261,—

Or naked as I am, I will assault thee.

Here, concealing for his own purposes that he has "a sword of Spain," he by *naked* would confirm Gratiano's belief, "Thou hast no weapon." So Hamlet, when he wrote (IV. vii. 44), "I am set naked on your kingdom," merely meant that he was not merely without means of protection, but without his trunks or attendants or any-

thing but the clothes he had on. Hence, while Iago, in IV. i. 3, may possibly have meant to convey the looser idea, he really spoke so that Othello could not assert that he meant anything more than that Desdemona was undressed and in her smock or night-dress.

BR. NICHOLSON.

J. DONNE'S 'LETTERS,' 1651, 1654, THE SAME EDITION.—In three or four other instances I have shown that in Elizabethan-Jacobean times authors or publishers had got rid of unsold copies of a book by reissuing it some years afterwards, either as a new book or as a new edition. I now add the 1654 dated issue of the above to this list, the publisher or the younger Donne, the editor, having looked for a larger sale in and just after 1651. The evidence in every point is conclusive, and never contradictory; but as my readers will ask for proofs I give some as shortly as I can. The title-pages alone differ; the first being "Printed by J. Flesher, for Richard Marriott"; the other, "Printed by J. Flesher, and are to be sold by J. Sweeting." Such engraved head-lines as there are are the same, and so are the engraved initial letters. Where in one issue letters are ill formed or defective they are so in both. To I noticed on two different occasions as a catch-word, and each time and in each copy the *T* of the catch-word was of one form and on the next page of another. In any line of the text the letters have the same positions in both copies to the letters of the lines above and below that line. So the signatures in both (O 3, &c.) bear exactly the same positions to the letters of the last line of the text—are under the same letters or the same parts of letters. Where in one issue the catch-word slopes either way it is the same in the other. And one very noticeable example of this occurs on p. 19, not as to a catch-word, but as to four lines at the side giving the place, "From Micham," &c., whence the letter was written, and its date. Three lines slope upwards to the right, except the end word of the first line, "my," which, like the fourth line, "9 Oct.," is horizontal. I know not, however, whether the portrait of the 1651 issue was reissued in 1654; the Museum copy of the latter is without it.

BR. NICHOLSON.

P.S.—This fact is now noted in the Museum Catalogue, having been also observed by the authorities there.

ABRAHAM NEWLAND.—Happening to stroll into St. Peter's Churchyard, Dublin, a tombstone with the following inscription attracted my attention:—

"Here lieth the body of Abraham Newland, Esqr., died December 18, 1822, aged 53 years."

Can this be the head cashier of the Bank of England alluded to 7th S. xii. 78, 172? The name seems uncommon, and if there happened to be a namesake living in Dublin about the same time as

he who formed the subject of the previous remarks recorded in 'N. & Q.,' it may well be classed as a noteworthy coincidence.
T. O'C.
Dublin.

GREYHOUND. (See 4th S. i. 61; 6th S. xi. 368, 391, 492; xii. 135, 192.)—At the above references a passage from the 'Boke of St. Albans' respecting the points of a good greyhound is discussed. AN OLD COURSER stated that he had always heard the line

Syded lyke a Teme

quoted as

Sided like a bream.

Apropos, in Gervase Markham's 'Country Contentments' (1631) I find:—

"Now for the better help of your memory, I will give you an old Rime, left by our Fore-fathers, from which you shal vnderstand the true shapies of a perfect Greyhound, and this it is:—

If you will haue a good tike,
Of which there are few like,
He must be headed like a Snake,
Neckt like a Drake,
Backt like a Beame,
Sided like a Bream,
Tailed like a Ratt,
And footed like a Cat.—Pp. 48-9.

J. F. MANSERGH.

Liverpool.

WORDS AND LETTERS.—The curious suggestion quoted below is made by the late Prof. De Morgan in a letter to the Rev. W. Heald ('Memoir of A. de Morgan,' by his Wife. London, 1882, p. 215):

"I wish you would do this: run your eye over any part of those of St. Paul's Epistles which begin with *Παυλος*—the Greek, I mean—and without paying any attention to the meaning. Then do the same with the Epistle to the Hebrews, and try to balance in your own mind the question whether the latter does not deal in longer words than the former. It has always run in my head that a little expenditure of money would settle questions of authorship in this way. The best mode of explaining what I would try will be to put down the results I should expect as if I had tried them.

"Count a large number of words in Herodotus—say all the first book—and count all the letters; divide the second number by the first, giving the average number of letters to a word in that book. Do the same with the second book. I should expect a very close approximation. If Book I. gave 5.624 letters per word, it would not surprise me if Book II. gave 5.619. I judge by other things. But I should not wonder if the same result applied to two books of Thucydides gave, say 5.713 and 5.728. That is to say, I should expect the slight differences between one writer and another to be well maintained against each other, and very well agreeing with themselves. If this fact were established there, if St. Paul's Epistles which begin with *Παυλος* gave 5.428 and the Hebrews gave 5.516, for instance, I should feel quite sure that the Greek of the Hebrews (passing no verdict on whether Paul wrote in Hebrew and another translated) was not from the pen of Paul.

"If scholars knew the law of averages as well as mathematicians, it would be easy to raise a few hundred pounds to try this experiment on a grand scale. I would

have Greek, Latin, and English tried, and I should expect to find that one man writing on two different subjects agrees more nearly with himself than two different men writing on the same subject. Some of these days spurious writings will be detected by this test. Mind, I told you so."

Has any reader of 'N. & Q.' leisure to test this suggestion on a small scale? One of Dr. Johnson's essays in 'The Rambler' might be compared with an equal amount of matter from the 'Lives of the Poets,' and the results contrasted with others deduced from the writings of an author using a less Latinized style. P. J. ANDERSON.

AN OLD ELECTION BILL.—The following, showing how constituencies were worked sixty years ago, recently appeared in the *Kendal Mercury*:—

During the time of a contested election in Meath some forty years ago Sir Mark Somerville sent orders to the proprietor of the hotel in Trim to board and lodge all that should vote for him, for which he received the following bill, which he got framed, and it still hangs in Somerville House, county Meath. The copy from which this was taken was amongst the papers of the late Very Rev. Archdeacon O'Connell, Vicar-General of the diocese of Meath:—

MY BILL.

April 16th, 1826,	£.	s.	d.
To Tenting 16 Freehold above stairs for Sir Mark, at 3s. 3d. a head, is to me	2	12	0
To Eating 15 more below stairs, and 2 Priests after Super, is to me	2	15	9
To 18 Horses and 5 Mules about my yard all night at 13s. every one of them, and for a man which was lost on the head of watching them all night, is to me	5	5	0
To six beds in one room and four in another, at 2 Guineas every Bed and not more than 4 in any Bed, at any time, cheap enough, God knows, is to me	22	15	0
For Breakfast on Tay in the morning for every one of them, and as many more of them as they brought in, as near as I can guess, is to me	4	12	0
To raw whiskey and punch, without talking of pipes and tobacco, as well as for breaking a pot above stairs, and other Glasses and delph for the first day and night, I am not very sure, but for the 8 days and a half of the Election, as little as I can call it, and to be very exact, is in all or thereabouts as, near as I guess, and not to be 2 particular, is to me at least	79	15	9
For Shaving and Cropping off the heads of 49 Freeholders for Sir Mark, at 13d. for every head of them, by my brother, who has a vote, is to me	2	13	1
For a Womit & Nurse for poor Tom Kernan in the middle of the night, when he was not expected, is to me ten hogs. I don't talk of the piper for keeping him sober as long as he was sober, is to me	0	10	0
	£110	18	7

Signed in the place of Jemmy Car's wife, his mark X.
Bryan & Geraghty's mark X.

You may say £111, so your honour, Sir Mark, send me this Eleven Hundred by Bryan himself, who and I

prays for your success always in Trim, so no more at present.

W. D. PINK.

FIFTH OF NOVEMBER DISTICH.—As the 5th of November approaches I am reminded of the saturnalia which on that day celebrate the Gunpowder Plot in many provincial towns. Lewes, in Sussex, has always been to the fore with tar-barrels, masqueraders, and fireworks, and I well remember reading on the gates of the Lewes Roman Catholic Chapel the following charitable couplet:—

Roman Catholic, ring the bell,
When you're dead you'll go to hell.

JAMES HOOPER.

COMBE.—I want early instances of the place-names ending in *-combe*, especially from Domesday Book and earlier, and shall be greatly obliged to any reader of 'N. & Q.' who can furnish or find any of these, and will take the trouble to send them (by postcard in preference to letter) addressed to me.

J. A. H. MURRAY.

Oxford.

CONTENTS.—As I intend to print an abstract of the multitude of answers I have had to my inquiry about the pronunciation of this word (which reveal the contemporary existence of fourteen or more varieties of accentuation, I shall be glad if readers who have not yet favoured me with a reply will do so at once (I much prefer a postcard to a letter).

J. A. H. MURRAY.

Oxford.

[See *ante*, pp. 267, 310.]

Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

CHILDREN'S SINGING GAMES.—I have been collecting children's singing games for some time, and hope shortly to publish them in book form. I should be greatly obliged if correspondents of 'N. & Q.' would help me to collect more, by inquiring from girls' schools (village, Board, and Sunday schools) as to what games are known and played by the children in their neighbourhood. I am desirous of getting as complete a collection as I can, and of having as many variants of each, both games and tunes. A great many games are generally known throughout England; but as they probably vary slightly in words, tunes, and actions, I should be glad to be told of them. That I may not trespass too much on the space of 'N. & Q.' I should be glad to receive and answer communications direct. I believe a number of these, both singing and other games, still survive, and are played by children. I am desirous of recording as

many as possible before it is too late. I hope no correspondent will be deterred from sending me games because a version has previously appeared in print, or because they are well known "everywhere." I specially want the tunes sung wherever it is possible to obtain them. These games are, I believe, now almost solely played by girls and very small boys, which is the reason I have only mentioned girls' schools. Boys would probably know them, though they do not join in them so much. I should also esteem it a favour to be put into communication with any one who is interested in the subject and would help.

ALICE E. GOMME.

1, Beverley Villas, Barnes Common, S.W.

EXIST.—Can any example of this word be found before Shakspeare's time? No instances have been contributed by the readers for the 'Dictionary.' The word is not in Cooper's 'Latin Dictionary' (1565) among the renderings of *existo* or of *exto*.

HENRY BRADLEY.

6, Worcester Gardens, Clapham Common.

EXILE-TREE.—This is stated to be a name for the *Thevetia neriifolia*, a West Indian shrub, acclimatized in India. Does the plant bear this name in the West Indies, or only in India? In the latter case, perhaps the obvious etymology may be correct; if not, what is its real origin? I should be glad to receive examples of its use before 1868.

HENRY BRADLEY.

6, Worcester Gardens, Clapham Common.

'A MAN'S WOOING.'—Can any reader of 'N. & Q.' inform me who is the author of a poem with the above title, which appeared in *Macmillan's Magazine* in 1859? It commences:—

You said last night you did not think
In all the world of men
Was one true lover, true alike
In deed and word and pen.

CHAS. PALMER.

Ipswich.

THOMAS MORE.—May I venture to ask whether you can inform me if any drama has ever been written—or perhaps I should say produced in public—portraying the leading incidents in the life of Sir Thomas More? Or could you put me in the way of ascertaining this for myself?

H. G. A. BROWN.

['Sir Thomas More,' a tragedy, in five acts, by the Rev. J. Hurd, the author of 'The Village Curate,' was printed in 8vo., 1792, but was never acted. It exhibits Anne Bullen as a daughter of Herodias, and paints More in most attractive colours. A play of the same name was in the British Museum, No. 7363, Harleian MSS.]

ERNEST JONES.—I have in my possession a little book, the title of which is as follows: "Infantine Effusions, by Ernest Charles Jones, written by him between the eighth and tenth

years of his age. Hamburg, printed by F. H. Nestler, 1830." I think the author of this must have been Ernest Jones, the celebrated Chartist orator and poet. Can any reader of 'N. & Q.' say if this was so or not? **BERTRAM DOBELL.**

DR. KENNICUT'S FIG.—Is there a poem entitled 'Dr. Kennicut's Fig' known to any of your readers? It must belong to the date of Peter Pindar or Southey. The Dr. Kennicut there mentioned appears to be Dr. Kennicott, the Hebraist, after whom a Hebrew prize is named.

ARTHUR BENSON.

PERKED.—Can any one explain the meaning of the word "Perked," placed on the pedestal of a small antique silver statuette, in the form of a seal, of a cavalier holding a cup in his left hand, from which he is drinking?

H. L. P.

SIR THOMAS PALMER.—Can any one help me to the arms and genealogy of the above, who is said to have been beheaded for taking part in Wyatt's rebellion, to have been a citizen of London, and to have owned property in Herefordshire?

W. O. W.

ST. CHRISTOPHER: HOB-NOB.—At Salisbury recently I was shown the dummy of the local giant St. Christopher and his four-legged companion Hob-Nob. The museum curator said that all cities originally had giants. Who were these worthies,—patron saints?

J. D. S.

FRESCO IN MORWENSTOW CHURCH.—Can any of your readers oblige me with particulars of a fresco recently (when?) uncovered in the chancel of the well-known church of Morwenstow, Cornwall? Murray's 'Handbook' does not mention it. I have a photograph of it; and the character of the faces, so far as I can judge, would seem to be Byzantine. Any particulars about it or reference to it in any archaeological papers will be welcome.

B.

FAMILY HISTORY: GERRISH.—I am endeavouring to prepare a monograph and pedigree of the Gerrish family, co. Wilts, or elsewhere. Can any of your correspondents give me information respecting this name? Such will be welcomed and acknowledged by

W. B. GERRISH.

Blythburgh House, South Town, Great Yarmouth.

MARRIAGE LICENCES: GOULD.—Can any of your readers suggest how I could discover the marriage licences of Gabriel Gould, who married between the years 1717 and 1720? In the latter year the baptism of his daughter Martha is recorded at Holy Trinity Church, Dorchester, Dorset, but his marriage is not recorded at any of the churches in Dorchester. Also of James Gould (son of Gabriel Gould) who married Grace — between the years 1745 and 1752. The baptisms

of all his children appear at St. Michael Royal, College Hill, London, E.C. **A. W. G.**

STARCH.—When was this article first introduced into England? Townsend's 'Manual of Dates' and several other works of the same kind vary no further in their dates than from 1552 to 1558 or thereabouts. But the Wardrobe Account for 1511 (2-3 Hen. VIII., 52/2 A.) contains an entry of "A lytyll panne to make sterche in, 2s." This carries us back at once for about forty years.

HERMENTRAUDE.

MARTIN KOSZTA.—Your American correspondents may be able to give me some information about the hero of the celebrated Koszta affair. A friend wishes to ascertain the maiden name of his wife, said to have been a rich lady of Guatemala, and also the date and place of his death in 1853. He would also be glad to know the name and date of the American illustrated paper which published a representation of the scene of Capt. Ingram standing on the deck of the United States man-of-war with his watch in his hand, waiting for the delivery of Koszta, the deck cleared for action, and the guns all run out, and ready to pour a broadside into the Austrian gunboat if the prisoner was not delivered within the stipulated hour. The affair happened on July 2, 1853. References to papers giving the portraits of Capt. Ingram or Martin Koszta would also be welcome. My friend already possesses a cast of the medal struck in 1854 in commemoration of the event.

L. L. K.

WATERLOO VASE.—What has become of the large marble vase, carved with Waterloo heroes, that formerly stood in the hall of the National Gallery?

E. L. G.

BROUNWITCH.—Have any of your correspondents ever met with the name of Brounwitch? I find in the Banbury register record of the marriage of George Hawten to "Anne Brounwitch widdow," June 27, 1595.

X. BEKE.

ELDER.—I should like to know something regarding the early history of the Scottish Elders, the most probable origin of the name, particulars of their numerous branches, &c. Is Sir Thomas Elder, of Australian fame, one of the Elders of Scotland? Please send information to

J. J. ELDER.

No. 1, Board of Trade, Indianapolis, Ind.

"BESIDES THE CUSHION."—The notorious Judge Jeffreys seems to have been in the habit of using the phrase "besides the cushion," in the sense of "besides the question." In the 'Tryal of Mr. Thomas Rosewell' (1684), published in 1718, he is reported to have said, "Come, Come; All this is besides the Cushion; come to the matter that is here before us, Man" (p. 86). This is not the only

instance of his use of the phrase in the above trial. Miegé (1701) gives *hors de propos* as the French equivalent of the expression, and Littleton (1703) *nil ad rhombum* as the Latin; but shortly after the date of these dictionaries the phrase appears to have gone out of use. Are there many other examples to be found in English literature?

J. F. MANSEGH.

'ROXOBEL' OR 'ROXABEL'.—A novel or story of this name was published some fifty years ago, and I am asked to ascertain the name of its author and the date of its publication. Can any one kindly give me these particulars? Is it possible to procure a copy; and at what price? Of the characters in the book I am told there are three amusing old ladies, whose method of conversation is curious, each in turn concurring in and repeating each other's answers, but omitting some of the words.

A. C. W.

LINES WANTED.—In what poem of Leigh Hunt's later period, written with courtly allusion to facial heredity in the royal family, does this line occur?—

The ripe Guelph cheek and the straight Coburg brow.

A previous appeal for aid in finding certain lines which set forth the sovereigns of England, from the Conquest downward, in one of Leigh Hunt's early publications (the *Companion*, I think) has hitherto found no response.

G. T.

[The previous question is answered *ante*, p. 253.]

'CONVITO MORALE'.—Will you kindly allow me a few lines for the following remarks, in the hope that others will be able to resolve the several questions pointed out by me with reference to a very interesting book of which I am the proprietor? The book to which I allude is the following: "Convito Morale per gli Etici, economici e Politici di Don Pio Rossi. Portata prima nuovamente corretta e ristampata, utilissima a chi legge, scrive, insegna, governa, impera." The dedication is as follows: "All' Emo. Signore il Signor Card. Capponi. In Venetia, Appresso i Guerigli MDCLXXII." with an elogium in Latin. This "Portata Prima" appeared in 1672; but I have also another volume of the same author, viz., the "Portata Seconda," published by the same Guerigli in 1657, fifteen years before. Which of these editions is the more correct? The "Portata Seconda" begins with the word "Abbandonare" and finishes with the word "Zucchero," while in the "Portata Prima" of 1672 "Zoroastro," "Zucca," and "Zucchero" are wanting. The "Seconda Portata" of 1657 has a permission from the "Riformatori dello Studio di Padova," granted in 1656, under the date of April 4; but this permission does not exist in the "Prima Portata" of 1672. The two books are identical in form, and were printed on the same paper and

with the same type; but what is the reason of such a difference? I hope that my queries will give the opportunity to others to study the matter. I have no objection to add that these volumes were formerly belonging to the "Capuccini of Nola," as is declared in both books, which I bought several months ago in Rome at the price of sixteen francs.

M. A. M. MIZZI, M.R.C.I.

Valletta, Malta.

WIGS WORN IN 'PYGMALION AND GALATEA.'

—Can you enlighten me on this point? When Mrs. Kendal (then Miss Robertson) and Miss Anderson played Galatea in Mr. Gilbert's comedy, did either wear a white wig as the statue, or was her own hair made to appear white by means of artificial light; and if she wore a wig as the statue, did she continue to wear it after coming to life, or did she discard it for her own hair? In other words, Did she, when a woman, retain the appearance of a statue?

EXILE.

INSCRIPTION IN RINNEL CHURCH.—A writer in the *Tablet* of September 12, p. 412, speaks of the following inscription having been in the Ogilvie aisle in Rinnel Church until some five or six and thirty years ago. Is it possible that there can have been in our own time vandals in Scotland who have swept away a memorial so interesting? Will some correspondent tell us of its fate?—

While girrs grows green and water rins clear
Let none but Ogilvys lie here.

ANON.

"QUIS SEPARABIT."—Can any reader of 'N. & Q.' inform me where the above motto is first to be found? On one of the houses in this village there is a shield on which is carved two triangles, a crown, and the above motto. Can any one give me information about it? THOMAS SATCHEL.

Shepscombe, Gloucestershire.

KNIGHTS OF THE ROYAL OAK.—Where is a list to be found of those who were nominated to be Knights of the Royal Oak? In an old peerage I have seen such a list, but the name of the peerage has escaped me.

R. A. E.

ECCLESIASTICAL FUNCTIONS OF MEDIEVAL EMPERORS.—Was the mediæval Roman emperor a deacon by virtue of his imperial dignity? It was customary of him to read the Gospel at the coronation service, but was this the only occasion he acted as an ecclesiastic? This question, which does not now occur to me for the first time, is suggested by seeing in Bell's edition of Didron's 'Christian Iconography' that the imperial dalmatic is still preserved in the treasury of St. Peter's.

E. B. M.

QUEENS OF THE GIPSIES.—Can any one kindly inform me the names of the queens of the gipsies between 1800 and 1820?

W. S.

Replies.

THE FATE OF LOUIS XVII.

(7th S. xii. 305.)

In the *Argosy* for August last there appeared an article ('A Silent Grave') setting forth yet another theory of the death of Louis XVII. The story is this. About the year 1813, a mysterious couple, Count Vavel de Versay and the Countess, took up their abode in a castle at Eishausen, known as the "Baronial Hall." These two lived here together for thirty years, when the countess died. During the whole of this time the lady's face was seen by nobody. Whenever she drove out she wore a thick veil, and even the servants were not permitted to see her face, the count himself placing her meals before her, which were brought into an ante-room by the valet. During her walks in the garden she would often sing snatches of song, but was always silenced by the count, who was ever on the watch at one of the windows of the castle. The efforts of the police to discover the identity of these mysterious people were always met with a donation to a charity and an intimation to the effect that if the inquiries were persisted in they would leave the neighbourhood.

When subsequently the countess died she was buried at Hildburghausen, a short distance from Eishausen, and the grave is still tended by the daughter of the count's valet, who states that when a child she often saw the countess, and that she was tall with a majestic bearing. She wore her hair short, and at the time of her death was remarkably handsome, although nearly sixty. This lady is supposed by some to have been Marie Thérèse, daughter of Louis XVI., but it is the firm conviction of the writer of this article (Miss or Mrs. Bettina Wirth), that the countess was not a woman, but a man. In support of this conviction she urges the facts of the count silencing her (or him) whenever a song was attempted, the short hair, the majestic bearing and vigorous frame. Moreover, she left behind "no traces of female vanity," nothing in the shape of work with which women are wont to occupy themselves in spare time. Again, the count called no doctor when she was taken seriously ill, and this may be accounted for by his not wishing to risk the discovery of the sex of the patient. If this "countess" were a male, the writer suggests, why should it not have been Louis XVII. Her age would exactly correspond with that of the young prince, who in 1807 would be twenty-two, and at that time the countess was spoken of as "a handsome, tall young lady, of not more than twenty." In conclusion, I cannot do better than quote the last lines of the article:—

"Perhaps when the belief that a woman is buried in the grave at Hildburghausen has been abandoned, other traces will be found that will prove the identity of

Louis XVII., and another fact in history will have been established."

CORRIE LEONARD THOMPSON.

RICHIEU (7th S. xii. 169).—Your correspondent may find the following extract from Mathew Bridge's 'Popular Modern History,' pp. 294, *et seq.* (1855), of use on this subject. The author of the quotation in the above number of 'N. & Q.' made a mistake, as your correspondent supposes. M. Bosseboeuf has written a number of books concerning Richelieu, and I shall be pleased to furnish a list of them and the local bookseller's name and address to your correspondent:—

"He [Richelieu] resolved to humble the House of Austria abroad.....A collateral representative of the Gonzaga family happened to be a French subject, Charles, Duke of Nevers and Rethel, whom Richelieu determined to establish in his rights. Ferdinand stormed at such an unlooked-for check. The Cardinal instructed his sovereign to pass the mountains at Suza, until he could follow himself with 20,000 men. With these he defeated the Imperialists and dictated the Treaty of Cherasco (1631), whereby Charles, Duke of Nevers, became Duke of Mantua with part of Montferrat.....Richelieu, in subduing the aristocracy and fanning their respective factions, sacrificed whatever existed of popular spirit and independence, and rendered the Throne despotic.....Protestantism proclaimed Gustavus Adolphus her champion, and Richelieu gave the sinews of war.....Richelieu had coerced him to an observance of the strictest neutrality towards Bavaria and the members of the Catholic League, on the simple condition that they should not unite with the Emperor against the Swedes, as also to preserve the rights of the Roman Church wherever he should find them established.....the whole weight of the war (1635) being thus thrown upon Oxenstiern and Richelieu.....His [Richelieu's] dissolution occurred in the winter not long before that of his feeble sovereign, Louis XIII. Their successors, and particularly Cardinal Mazarin, allowed no material alteration to be made in the line of policy which the kingdom had been accustomed to deem a prosperous one under the auspices of Richelieu."

There seems to be no mention of any action on the part of Richelieu or Mazarin as suggested by the quotation given by your correspondent; but Richelieu is the more likely of the two, judging from his character, only dates do not tally. Mazarin was "milder" than his predecessor; but the last lines of my quotation tend to show that he followed in Richelieu's footsteps.

JOHN A. RANDOLPH.

2, Halsey Street, Chelsea, S.W.

AUTHORSHIP OF CERTAIN REVIEWS (7th S. xii. 249).—The essays on the 'Life and Writings of Werner,' 'Goethe's Helena,' 'Goethe's Collected Works,' 'German Playwrights,' 'Novalis,' 'Jean Paul Friedrich Richter,' and on 'Early German Literature,' in Nos. 1, 2, 3, 6, 7, 9, and 16 of the *Foreign Quarterly Review*, are by Carlyle. They have been reprinted in his 'Miscellaneous Essays' (vols. i. and iii.). He had previously written an

essay on Richter, which appeared in the *Edinburgh Review*, No. 91, in 1827, and is also included in his 'Miscellaneous Essays' (vol. i.). There are some letters of Carlyle's in Froude's 'Life' and in Norton's 'Letters,' in which these essays are referred to.

J. A. J. HOUSDEN.

Canonbury,

Carlyle's articles on German authors, contributed in 1828-9 to the *Foreign Review*, are reprinted in his 'Critical and Miscellaneous Essays,' vols. i. to iii., ed. 1872. There they are duly dated, and the number of the *Foreign Review* in which they appeared is given in a foot-note. The article on Werner was published in the first number of the magazine, and those on 'Goethe's Helena' and 'Goethe' in the second and third numbers respectively.

THOMAS BAYNE.

Helensburgh, N.B.

DAME REBECCA BERRY (7th S. x. 289, 451; xi. 21, 189, 252, 298, 434; xii. 34, 250, 293).—Before replying to BETA's question I must correct him on one point. I am not aware that I ever said I had seen the monument in its original position. This is certainly not the case, for my investigations lead me to the belief that it was removed some few years before I was born. I very much want NEMO to give us the exact date of the removal, for, from what he says (7th S. xi. 21), I think he must know. I have tried to find this out myself by inquiries on the spot and elsewhere, but though the accumulative evidence points to the year 1846, there seems to be no record in existence which refers to the removal of monuments.

The original position of this monument was the centre of the space now occupied by the five lancet lights of the great east window. At the time it was put up the main part of this window was filled in with masonry, the interior of the arch only being glazed. There are several engravings hanging on the walls of the vestry of Stepney Church, which show the monument in position. The best of these is an engraving by J. Storer, from a drawing by G. Sheppherd (undated). I have a view of the church from the south-east in my possession (vide Leigh's 'New Picture of London,' 1839). This is very small, but Dame Berry's monument is well indicated, as also are several other characteristics of the church which have been improved away. The engraving of Stepney Church in 'Old and New London,' vol. ii. p. 133, also shows this monument in its original position. The quotation from Lysons (*ibid.*, p. 140) would, however, be as well annotated if inserted in a future edition.

No trace of the family grave of the Berrys is now to be seen, if, as I conjecture, it was contiguous to the east wall under the monument. A wide asphalted path runs all round the edifice, and renders further investigation in this direction hopeless. This path is bordered by an ivy-covered slope sur-

mounted by iron railings. Outside this boundary lies the graveyard, now kept trim and neat under the jurisdiction of the London County Council.

JOHN T. PAGE.

Holmby House, Forest Gate.

P.S.—Since writing the above I have seen the October number of *Harper's Magazine*. As an illustration to an article on 'Plantagenet London,' by Mr. Walter Besant, a good representation of old Stepney Church, showing Dame Berry's monument in its original position, is given on p. 792.

BURNSIANA: J. MIERS, SILHOUETTE ARTIST (7th S. xii. 268).—I have a silhouette profile of a lady, done on plaster of Paris, on the back of which is a copper-plate bill as follows:—

"Miers and Field, | 111, Strand, London, | opposite Exeter Change, | Profile Painters, Jewellers, Seal Engravers, | and manufacturers of every description of miniature frames, cases, &c., | continue to execute their long approved Profile Likenesses | in a superior style of elegance and with that | unequalled degree of accuracy as to retain the most | animated resemblance and character even in the | minute sizes of Rings, Brooches, Lockets, &c. | Time of Sitting not exceeding five minutes. Messrs. Miers & Field preserve all the Original Shades, by which they can at any period furnish copies without necessity of sitting again."

The execution quite bears out the promise. I have another of Wm. Hancock, with a bill on either side of the backboard, very similar to the above, except that it is headed "Miers, Profile Painter & Jeweller," &c.

J. C. J.

PARAPHRASE OF POEM WANTED (7th S. xii. 69, 135, 234, 337).—MR. EWING asserts that the facts are with the poetess and the unreal with myself; but he altogether fails to prove his statement. Because a very small bird builds its nest among reeds which are tough, does not prove that another bird could or would build its nest in the "water-shoot" of a tree, which is tender; and this tenderness is clearly proved by MR. EWING's quotation from Lord Bacon, which is quite in my favour, for it shows that "water-boughs" are new sprouts, consequently "tender," as I said. "Water-boughs" were almost certainly so called because they were watery—juicy, sappy=tender and brittle. What the poetess intended by "shoot" is proved in her lines quoted by one of your correspondents:—

Seeds and roots, and stones of *froots*

Swollen with sap put forth their shoots.

"Five inches diameter at the base." That is not what the poetess meant. But she says "watered shoot," about which MR. EWING observes a discreet silence.

Some think the Bible contains quite as good poetry as any written nowadays. A parallel was attempted to be drawn between the poetess and Jeremiah, and it would have been very much to the purpose if MR. EWING had supplied an example from the Bible of a bird or beast rejoicing be-

cause the valleys were covered with corn, because its nest was in thick foliage, or for any similar reason.

As for the comparative toughness of reeds and "tender shoots"—as a boy I have often made arrows of reeds tipped with lead or iron, but never of a "watered shoot." A bed of reeds is not at all a bad or insecure place for a nest, as Mr. Ewing's schoolboy has proved if ever he found such a nest. I have had as much acquaintance with bird-nests as that same schoolboy. I have taken tom-tits ("featherty-pokes"), stone-chats, reed-warblers, larks, yellow-hammers, pinks, red-caps, kingfishers, corn-crakes, plovers, redshanks, woodpeckers, magpies, jays, starlings, stock-doves, jackdaws, owls, crows, sparrowhawks, kestrels, "gleads," and hosts of others, but never found one in the biggest or smallest "water shoot." Is the reference to St. Francis d'Assisi, as an authority for what birds can understand, meant seriously, or as a joke? In the 'Golden Legend,' a very few folios after the pleasant history of this amiable saint, I find the following in "The lyfe of St. Bede the holy preest":

"Also it is sayd that whan he was blynde he wente about for to preche | his seruante that ladde hym brought hym where as were many huples of stones to whom he made a noble sermon and whan hadde fynished his sermone y^e stones answered and sayd. Amen."—'Golden Legend,' W. de Worde, 1511, f. ccc.lix. verso.

From which it may be inferred that stones as well as birds have reasoning powers.

The best explanation of the poem is that it belongs to "goblin-land," where everything is strange, even the pronunciation and meaning of words.

R. R.

Boston, Lincolnshire.

PRECEDENCE (7th S. xii. 347).—The Court lists referred to by ENQUIRER do not follow a formal order of precedence, but the titles are lumped in classes for brevity and convenience. D.

RHYMING CHARADE BY MACAULAY (7th S. xii. 309, 335).—I have heard that this charade appeared in an early number of 'N. & Q.' but I cannot trace it. All that one hears about 'N. & Q.' is not true. Years ago I heard of an audacious querist writing to ask if some reader of 'N. & Q.' could inform him of any lyrical poetry treating of the industrial habits of the bee; I can find no reference to this in any of the indexes. At a later period, however, one correspondent gravely asked, and another gravely answered, a question as to the authorship of what is, perhaps, the most popular ode of the most popular ode-writer of all time. But interesting discussion may arise from the simplest questions and answers. The Editor knows best how to determine the question of the what and the when. "Manslaughter" was once refused admission to the columns of 'N. & Q.' as being too long. At the same time it was admitted to be doggerel and

unlikely to have been written by Macaulay. Later it was ascribed to Dr. Maitland, formerly librarian at Lambeth Palace, *nem. con.* KILLIGREW.

Mr. Locker-Lampson, in the notes (p. 423) to his 'Lyra Elegantiarum,' ed. 1891, says: "Some excellent riddles have been attributed to the late Lord Macaulay; but I have good reason for knowing that he never wrote a riddle in his life." If this is really the case, then the well-known riddle or charade on "Cod," which is usually ascribed to Macaulay, must look out for another parentage.

JONATHAN BOUCHIER.

SIGNATURE OF ARMY COMMISSIONS (7th S. xii. 269, 333).—The Queen signs with her own hand all first commissions in the Army, Militia, and Volunteers. SEBASTIAN.

COL. CHURCHILL AND SARAH JENNINGS (7th S. xii. 287).—Surely there is a mistake in this query. Several old biographies of the Duke of Marlborough which I have seen state that he was married in 1681. Coxe says that the marriage took place in 1678, after a courtship of three years' duration. Is not this the earliest accepted date? "The ceremony took place in the presence of Mary, Duchess of York, who bestowed presents of considerable value on the bride; and some months afterwards the marriage was avowed." See 'Memoirs of Sarah, Duchess of Marlborough' (1839), by Mrs. A. T. Thomson, vol. i. p. 41.

J. F. MANBERGH.

Liverpool.

Sarah Jennings was born at a small house at Holywell, near St. Albans, on the very day of Charles II.'s restoration, 1660. "The marriage of Sarah Jennings.....was declared in the winter of 1677; she had been espoused clandestinely to the handsome Colonel Churchill." So says Miss Strickland (Mary II., ch. ii.), and further on refers the reader to 'Life of the Duke of Marlborough,' by Coxe, vol. i. pp. 20 to 40. It is distinctly stated that this marriage took place when Sarah was only fifteen; the date would therefore be 1675.

H. G. GRIFFINHOPE.

34, St. Petersburg Place, W.

There is no evidence of a marriage between Col. Churchill and Sarah Jennings before 1678. Till Coxe wrote the date of this union was usually fixed three years later, in 1681. In 1678, however, Col. Churchill was sent on a special mission to Flanders. He writes from Antwerp, April 3, and refers to this letter in another letter, written from Brussels, April 22. This latter letter is addressed to "Mrs. Jennings"; but the duchess thus endorsed it, later on: "I believe I was married when this letter was writ; but it was not known to any but the Duchess" (of York). Col. Churchill fell in love with his future wife when she was barely sixteen, in 1676. In 1677 there

seems to have been a lovers' quarrel between them. The *redintegratio amoris* followed, and a secret marriage took place early in the ensuing year. See Cox, 'Life,' 4to., Lond. 1818, i. 11.

W. F. WALLER.

BIBLE-BACKED (7th S. xii. 266).—Speaking from recollection, an instance of a hump-backed person being made use of as a desk will be found in C. Mackay's 'Memoirs of Extraordinary Popular Delusions.' In the account of the South Sea Bubble craze in Paris he states that a *bossu* made a good income by letting his hump as a desk for the speculators in, I think, the Rue de la Quincaillerie, an illustration, probably imaginary, being given of the scene.

ALBERT HARTSHORNE.

This expression is common enough, at least it is very familiar to me. I know one man who frequently uses it to describe some one not so upright as himself; and not many years ago a friend, who now is dead, was among a certain set of candid intimates always called "Old bible-backed —." "No, I'm not!" he would say. "Yes, you are; it comes from your poring over the pages of the peerage," was the censorious reply. Poor fellow! He dearly loved to see his name in that book and let you know he "was first cousin to Lady Jones," and Burke only knows whom else besides.

H. G. GRIFFINHOOF.

BURNS'S PORTRAITS (7th S. xii. 280).—MR. E. B. NASH, referring to a portrait of Burns the poet by Alexander Reid ("Read, a wandering limner, who found his way on a time to Dumfries," says Cunningham, in his 'British Painters,' vol. ii. p. 265 of Mrs. Heaton's edition), mentions a miniature which he thinks has "much of Reid's natural truth and expression in technique." May I ask what is Mr. Nash's standard by means of which he forms this good opinion of Reid's artistic style? Will he kindly inform me whether he has examined any works attributed with good reason to this little-known painter; and, if so, what are their subjects, where is their present resting-place, and what are the grounds for regarding them as Reid's work?

J. M. GRAY, Curator.

Scottish National Portrait Gallery.

"MEN HAVE A THOUSAND FAULTS" (7th S. xii. 340).—The Lancashire variation of this wicked old rhyme runs as follows:—

Many men have many minds,
But women have but two:
Everything would they have,
And nothing would they do.

I trust the ladies among your readers will not prosecute me for libel.

HERMENTRUDE.

AN ESTABLISHED TIDESMAN (7th S. xii. 229, 291).

—MR. COLEMAN is not correct in stating that Tidesmen are now known as Landing-waiters. The latter title was abolished about thirty years

ago. The duties are now performed by so-called out-door officers of Customs, and watermen or boatmen.

C. A. PYNE.

BUHL (7th S. xii. 108, 158, 255, 291).—Will O. B. kindly complete his information, and say where Buhl's letters of naturalization are "still extant"?

W. F. W.

THE PROBABILITY OF DESCENDANTS OF KNOX (4th S. ii. 277, 542; iii. 445; 7th S. xii. 121, 252).

—There are a few claiming John Knox as an ancestor in the United States. In the second edition of a work published this year by Porter & Coates, Philadelphia, 8vo., entitled 'Americans of Royal Descent,' on pp. 355-7 and 684-5 will be found genealogical accounts of the descendants. The Rev. John Witherspoon, D.D., LL.D., a president of the College of New Jersey, U.S., 1768, a member of the Continental Congress, 1776, and a signer of the Declaration of Independence, was a son of the Rev. James Witherspoon, of Yester, and his wife, who was a daughter of Rev. John Welch, "the minister at Ayr," by his wife Elizabeth Knox, third daughter of John Knox, the celebrated reformer of religion, through whose wife, a daughter of Andrew Stewart, second Lord Ochiltree, the "royal descent" from the Stuart kings of Scotland is derived, and so given in 'Americans of Royal Descent.'

C. B.

I recollect the late Mr. Trotter, of Woodhill, in Perthshire, who died in 1889, telling me that he was descended from Knox. Being a Catholic, he was not proud of the fact. The wife of Carlyle, Jane Baillie Welsh, had, or claimed, a descent from the reformer.

GEORGE ANGUS.

St. Andrews, N.B.

AUTHORSHIP OF BOOK WANTED (7th S. xii. 249).—MR. F. C. FROST may like to see a recent notice of this book. It is of some interest in reference to Wesley. R. Denny Urdin, in 'The Churchman's Life of Wesley,' S.P.C.K., 1880, has:—

"Stress has been laid by some writers upon a certain essay by Peter King, which Wesley read early in the year 1746, while on a journey to Bristol,"

with other remarks on this "juvenile essay." There is a further notice in a separate essay, 'King on the Primitive Church' (pp. 303-9).

ED. MARSHALL.

I have a copy of the book about which Mr. Frost inquires, but there is a difference in the title-page. Mine ends thus: "London, Printed for Jonathan Robinson at the Golden Lion, and John Wyatt at the Rose in St. Paul's Church-yard, 1691." This is one of the first edition, and I should be glad to know if it is scarce. My copy belonged to my great-grandfather, and cost two shillings.

H. G. GRIFFINHOOF.

34, St. Petersburg Place, W.

WHITSUNDAY (7th S. xii. 108, 233, 277).—*Whitsul* is given as a provincial word in Todd's 'Johnson,' with a passage from Carew explaining it much as I did. *Sool* is anything eaten with bread to flavour it, as butter, cheese, milk. With milk it would be *Whitsul*. The white meat given to the poor at Whitsuntide brings the whole into connexion. *Sowel* is the same word, and occurs in 'Havelok,' 767:—

That he ne bronche bred and sowel.

We get in 'Henry V.':—

Busied with a *Whitsun* morrice-dance

for performed at Whitsuntide. A Whitsun-week is quite as legitimate as a Whitsun morrice.

C. A. WARD.

Walthamstow.

BUNYAN'S 'HOLY WAR' (7th S. xii. 188).—"The Bird with the Boy." Does it refer to the Stanley crest?—

"A most ancient and distinguished bearing," saith the Baron of Bradwardine, 'as well as that of my young friend Francis Stanley, which is the eagle and child.'

"The bird and bantling they call it in Derbyshire, sir," said Stanley.

"Ye're a daft callant, sir," said the Baron."

C. F. S. WARREN, M.A.

Longford, Coventry.

The comparison of "The Bird with the Boy" may refer to the fable, which appears as follows in Bulloker's 'Æsop,' 1583, p. 163:—

"Of the bird called a linnet and a boy. The linnet (being a bird) being asked of a boy (of whom she was had in pleasantness, and nourished with sweet and plenty-full maete) why being gon out of the cage she would not com-agein: saith, that I may be abl' to fed my-self according to myn-own fancy, and not thy judgment.

"The Moral.—This fabl' sheweth, that freedom of lyf is too be set befor al' delighting."

ED. MARSHALL.

OAK APPLE DAY (7th S. xii. 289).—Not improbably till the time of the first Reform Bill in 1832. I remember that in the city of Exeter the houses on either side of the main street—i. e., Fore Street Hill, Fore Street, and High Street—were adorned with boughs of oak, many of considerable size, down to that period, when the custom all at once ceased. I walked under them on my way to school in 1830 and 1831—perhaps in 1832, but of this I am not quite certain. Others may be able to corroborate my recollection. W. E. BUCKLEY.

The statue of King Charles I. at Charing Cross was certainly decorated with oak boughs in 1835, during which year I passed it twice daily on my road to and from the Admiralty.

EVERARD HOME COLEMAN.

71, Brecknock Road.

MAIDSTONE AND BUTLER FAMILY OF ORMONDE (7th S. xii. 264).—Referring to the "chance" connexion of the Butler family with Maidstone, I may

observe that it appears from the Court Rolls of the manor of Chatham that in the year 1636 Lady Anne Butler was lady of the manor there, and in 1884 Oliver Boteler was lord of the manor. About thirty years ago there was a public-house in one of the older streets which went by the sign of the "Three Cups," and I suspect commemorated the connexion of the Butler family with the manor. I have a list of the signs in Chatham in the year 1865, which, with your permission, I will print in your columns. S. ARNOTT.

Gunnersbury.

BARBADOES RECORDS (7th S. xii. 44, 117, 173, 274).—All interested in the preservation of Barbadian records will no doubt heartily agree with MR. OLIVER that if they cannot be properly cared for in the island they should be sent home, and so saved from further "damage from fire or hurricane." But though I am a "student," and would fain know these records where I could study them, I think Barbados ought to cling to her own, and the Government to find the means to save and keep what is still left them.

I do not think the fact that "the planters and merchants are only intent on sugar-boiling and money-making" has any bearing on the matter. As I understand it, few of the "good old families" retain their plantations, and those who do retain them at a great loss. Those who have lost them have lost them to the money-lending merchants in England, from whom they had to borrow at high interest to keep up their plantations. These new owners can feel no interest in the old records, and the "old folk" who are still owners, and who have every interest in the preservation of the history of the island they love so much, are struggling with too many difficulties to be able to be in any way really helpful in the matter. VERNON.

I am very glad that VERNON's and my own notes about Barbados records have drawn attention to the subject. I hope shortly to be able to inform you as to what has been done about the preservation of these invaluable documents. I have recently obtained some extracts which are most interesting; among them a deed executed by Capt. Gerrard Hawtaine, of the island of Barbados, Esq. (elsewhere described as of Colthorp, in the county of Oxford, England), by way of security to "Sir Anthony Ashly Cooper, of Wimborne, in ye county of Dorset, Knight Barronett," for the observance of the award of "Col. Thos. Modiford, Willm. Kirton, Esq., Colonell Henry H—, Richard Buckworth, Gent., and Mr. Richard As—, merchant," in an arbitration. The deed is dated March 30, 1654. It does not say what the difference between Gerard Hawtaine and Sir A. A. Cooper was. In the Shaftesbury papers, however, there is an award, "by virtue of an order to be directed from S^r George Asceu, Governor of Bar-

bados, and by Consent of Capⁿ Gerrard Hawtaine of the one part, and Judah Throckmorton and Charles Regayne, 'authorneyes' to S^r Anthony Ashly Cooper, Baronett, of the other part," from which it appears that the differences arose concerning an estate or plantation in copartnership between the said Sir A. A. Cooper and Capt. G. Hawtaine. This document is dated June 18, 1652. The deed contains an inventory of the goods, &c., on a Barbados plantation at that date, which is very quaint.

I am working out the history of Gerrard Hawtaine, who was second son of Henry Hautaine or Hawton, of Colthorpe (Banbury). He went to Barbados in 1639, signed the "declaracyon" for the king in 1659, and may have been the Gerard Hawtaine who took passage from Barbados for England in 1679, though he must then have been an old man. Perhaps when done my notes may be acceptable to 'N. & Q.'

X. BEKE.

"A GAME AT SLAMME" (7th S. xii. 247).—Herrick has this epigram:—

Upon Tuck.

At post and paire, or slam, Tom Tuck would play
This Christmas, but his want therewith sayes nay.
Reeves and Turner's ed., 1859, p. 339.

Nares explains the former of the two games, but s.v. "Slam" he says only "An old game at cards." Littleton (1693) does not give *slam* as a substantive, but has, "To *slam*, at cards. Adversarios uno congressu fundere." Bailey has:—

"Slam [either of *schlam*, Teut. Mud, *q.d.* to overwhelm with mud, or of *scalgen*, Teut. to smite], the winning of all the Tricks at Cards.

C. C. B.

That a game of this name was formerly played there can be no doubt, as the following quotations from works of the seventeenth century fully prove: Ruffe, *slam*, *trump*, *noddy whisk*, *hole*, *sant*, *new-cut*, *unto the keeping of foure knaves* he'l put.

Taylor's 'Workes,' 1630.

At post and paire, or slam, Tom Tuck would play
This Christmas, but his want wherewith sayes nay.
Robert Herrick's 'Witts Recreations,' 1654.

EVERARD HOME COLEMAN.

71, Brecknock Road.

FANCY SUBJECTS OF PAINTING (7th S. xii. 287).—URBAN's amusing little note reminds me of the delightful list of titles of books compiled by Hood for a "dummy" bookshelf at Chatsworth. The Duke of Devonshire was much pleased with this imaginary catalogue, as he well might be. More "gracious fooling" I have seldom met with. Some of these titles are, in my opinion, the perfection of innocent playfulness, and they might have evoked at least a smile from a New England Puritan or a Scottish Covenanter—e.g., 'Johnson's Contradictionary'; 'The Scottish Boccaccio, by D. Cameron'; 'Annual Parliaments, a Plea for Short Commons';

'Chronological Account of the Date Tree'; 'Mackintosh, Macculloch, and Macaulay on Almacks'; '~~Remarks on~~ Punctuation, by a Thoroughbred Pointer'; 'Dante's Inferno; or, Description of Van Demon's Land'; 'Kosciusko on the Right of the Poles to stick up for themselves'; and many more. Does this "dummy" bookshelf still exist at Chatsworth? I think the joke quoted by URBAN of "Troy after Teniers" occurs, with an illustration, in one of Hood's 'Comic Annuals.'

JONATHAN BOUCHIER.

I have found in an old album the following list of these absurdities, two of which are given by URBAN at the above reference:—

Catalogue of Pictures singularly analogous with the Painters.

View on the Sea Coast. Beachey.
A Laughing Girl. Smirke.
Covent Garden during the Riots. Opie.
Cats Fighting. Claude.
Portrait of Myself. Mee.
Portrait of a Lady. Shee.
View on a Voyage of Discovery. Moreland.
Pigs Feeding, a distant view. Bacon.
A Dutch Landscape. Vandyke.
Portrait of a Man of Fashion. Buck.
The Siege of Troy. Teniers.
Chairing a Successful Candidate. Gainsborough.
Sketch of l'Anatomie Vivante. Bone.

C. A. PYNE.

Harrow.

HORSEBACK (7th S. xii. 309).—MR. WARD asks why the priest of Jupiter was forbidden to ride on horseback. He was forbidden to do a great many other things seemingly quite as innocent as this. A list of the taboos to which he was subject will be found in Guhl and Koner's 'Life of the Greeks and Romans' (Hueffer's translation, pp. 535-8); but the most complete account of royal and priestly taboos among all people, so far as my acquaintance with the subject extends, is to be found in Mr. Frazer's 'Golden Bough,' chap. ii. The facts Mr. Frazer has there brought together, and the explanation of and reasons for them which he gives cannot be even summarized here, but I may cull a few sentences from his own summary of them (vol. i. p. 208-9):—

"In savage or barbarous society there are often found men to whom the superstition of their fellows ascribes a controlling influence over the general course of nature. Such men are accordingly adored and treated as gods. Whether these human divinities also hold temporal sway over the lives and fortunes of their fellows, or whether their functions are purely spiritual and supernatural, hardly concerns us here. Their supposed divinity is the essential fact. In virtue of it they are a pledge and guarantee to their worshippers of the continuance and orderly succession of those physical phenomena upon which mankind depends for subsistence. Naturally, therefore, the life and health of such a god-man are matters of anxious concern to those whose welfare and even existence are bound up in his; naturally he is constrained by them to conform to such rules as the wit of

man has devised for averting the ills to which flesh is heir, including the last ill, death."

C. C. B.

THE STOCKS (7th S. viii. 432; ix. 167, 253, 478; xii. 158, 297).—I well remember the old stocks by the side of the (then unfilled up) "Wire Pond" here. They had become decayed and useless, so some one ordered a very good new "pair." Public opinion was against them, and they long remained "unputtenup," on the ground floor of the church steeple. I do not know what became of them. I have sometimes fancied that the old ones may have been the successors of a "cucking-stool."

J. T. F.

Winterton, Doncaster.

It may, perhaps, not be too late to note that the Waltham Abbey stocks, indicated at the last reference as having mysteriously disappeared, were removed into the church, owing to the want of repair of the post to which they were affixed.

A. COLLINGWOOD LEE.

Waltham Abbey.

JERRY-BUILDER (7th S. ix. 507; x. 116).—There does not appear to be the slightest proof that the term *jerry-builder* was derived from the name of any building firm either in Liverpool or elsewhere. I have, therefore, for some time held the opinion that the most probable derivation is from *jerry-shop*, which in Lancashire parlance means a low and disreputable beer-house, as opposed to a respectable hotel or public-house. So, I would venture to suggest, the rickety houses built by the bad and low-class builders were called *jerry-houses*, or *jerry-built* houses, as opposed to well and substantially built residences, and the men who ran them up acquired the name of *jerry-builders*. I am not aware that the above suggestion has ever previously been made, and I make it with all diffidence.

J. F. MANSEGH.

Liverpool.

THE BEAUMONT FAMILY (7th S. xii. 123, 218).—There is some discrepancy as to the fate of Henry de Beaumont, Earl of Boghan (Buchan). We find by Burke's 'Extinct Peerage,' p. 36, that he died in 1340, under very prosperous circumstances; but at pp. 149, 150 of the same book he appears to have been disinherited, and fled to Scotland, apparently dying there in 1340-1.

A. HALL.

SHOOTING BIRDS FLYING (7th S. xii. 267, 310).—That netting was more common in England than shooting is certain. That Frenchmen in 1717 shot birds on the wing better than Englishmen—that is, that there were more good shots in France than in England—has been shown to be probable; but that shooting flying was "introduced" in 1685 or at any later date since a man could handle a gun, or even a bow, I cannot believe. We must also

think if shooting flying was unknown that a running shot was beyond the hopes of the sportsman, for the aim is the same in both cases, and the one scarcely more difficult than the other. Your correspondents might have remembered their Shakspeare (1598), '1 Henry IV.,' ii. 4:—

"Prince. He that rides at high speed and with his pistol kills a sparrow flying.

"Fal. You have hit it.

"Prince. So did he never the sparrow."

Where the wonder was not that a bird was hit flying by a gunner, but so small a bird, and with a pistol, and the shooter riding at full speed. About eighty-six years later the author of 'The Gentleman's Recreation' speaks of a bird being shot in the air as if it was an ordinary thing. "When he is spent, come tumbling down, as if he had been shot in the air" (p. 244, ed. 1721).

HENRY H. GIBBE.

Aldenharn.

On a tablet outside the parish church of Harefield, Middlesex, is the following epitaph on a gamekeeper formerly living with a family in the neighbourhood, which throws some light on the above:—

Robert Mossenden, died 1744.

In frost and snow, thro' hail and rain,
He scour'd the woods, and trudged the plain;
The steady pointer leads the way,
Stands at the scent, then springs the prey;
The timorous birds from stubble rise,
With pinions stretched divide the skies;
The scattered lead pursues the sight,
And death in thunder stops their flight;
His spaniel of true English kind,
With gratitude inflames his mind;
This servant in an honest way,
In all his actions, copied Tray.

ALFRED H. TARLETON.

SHAKESPEARE AND THE PRODIGAL SON (7th S. xii. 305).—There is a little point, not, perhaps, closely connected with W. O. B.'s note, but curious enough to be worth notice, viz., that Shakespeare puts more Scriptural allusions into Falstaff's mouth than into that of any other character. What was his object in showing Falstaff to be so familiar with Scripture?

G. J.

FOLK-LORE OF BLACKBERRIES (7th S. xii. 306).

—The folk-lore of the blackberry varies in different parts of the country. In Sussex the devil spits on the blackberries on Old Michaelmas Day; in Warwickshire, as MR. BIRKBECK TERRY says, he sets his foot upon them. Traditionally, this is done on St. Simon and St. Jude's Day. In Scotland he throws his cloak over them; in Ireland marks them with his hoof. In some parts of the latter country the decay of the blackberries in the late autumn is attributed to the Pooka, the mischievous animal spirit, horse, or ass, or goat, or bull, that figures so largely in many of the Irish folk-tales. The bramble is, according to the old

astrological herbalists, a plant of Venus in Aries, and Culpeper quaintly says: "If any ask the reason why Venus is so prickly, tell them 'tis because she is in the house of Mars." C. C. B.

GALILEE (7th S. xii. 227, 315).—I have eaten the fish of the Sea of Galilee, but there certainly was nothing extraordinary about them. Canon Tristram gives an account of them in his book 'The Land of Israel, a Journal of Travels in Palestine.' At p. 426, he writes:—

"The shoals were marvellous—black masses of many hundred yards long, with the back fins projecting out of the water as thickly as they could pack. No wonder any net should break which enclosed such a shoal. We secured this morning specimens of two species (*Chromis niloticus*, Hasselq., and *Hemichromis sacer*, Gthr.), but saw several other kinds."

And at p. 428:—

"We early visited the fish market, for the fishermen here as elsewhere toil all night; but though they reckon fourteen species of fish as inhabiting the lake, they reject most of them as uneatable. It was cheap and abundant, but of only four species—the two we had already obtained, and two barbels (*Barbus longiceps*, Cuv., and *Labeobarbus canis*, Cuv.), very bony and all of them poor eating even in comparison with Mediterranean fish."

HENRY DRAKE.

ANDREA FERRARA SWORDS (7th S. xii. 261).—Local tradition relates that Andrea de Ferrara, so called from having learned the art of making sword-blades of exquisite temper in that city, forged his celebrated swords in the Black Wood of Rannoch, Perthshire. This, if true, would account for the number of these swords still to be found in Scotland; and very many Highland officers, down to the time of the Peninsular War, wore them. Heaps of slag from furnaces still exist in the Black Wood, which is the only remnant left of the old primæval forest of Scotland.

R. P. H.

THE SHAWL (7th S. xii. 268).—To see the far-famed Leyburn Shawl in Wensleydale simply described as "a locality" is to me inexpressibly absurd. No one reading your correspondent's query without having previous acquaintance with the "locality" could possibly imagine to what he refers. "The Shawl" is a natural terrace of limestone rock, extending for about a mile, with thick woods waving below, and pushing up their crests to the summit of the precipice. The view from it is magnificent and never to be forgotten. Penhill rises in all his majesty in front across the valley; westward, you look towards picturesque Bishopdale, and see Addleborough towering over it in solitary grandeur; to the right is the half-ruined pile of Bolton Castle; a glinting flash, as the sun strikes the water, reveals the Falls of Aysgarth Force; whilst to the left the historical Castle of Middleham calls up many memories; indeed, whichever way you look a lovely prospect is re-

vealed. Your esteemed correspondent the Rev. John Pickford, in a little book written by him, called 'A Week in the Yorkshire Dales,' which I am happy to possess, says at p. 21:—

"Leyburn Shawl is, indeed, a delightful spot on a summer's day to fleet the time carelessly, as they did in the golden world 'in Arden's shade,' according to Will Shakspeare, when the thrush and linnet sing sweetly, when the air is laden with the smell of bedded grass and summer flowers."

Credo experto.

The name *Shawl* is supposed to be an abbreviation of *shaw-hill*, *shaw* meaning a wood.

F. C. BIRKBECK TERRY.

"The Shawl itself (the lower banks, and the clefts of the scar, are clothed with coppice, and the name may be connected with *shaw*=wood) forms the north side," &c. (Murray's 'Yorkshire,' 1882).

H. G. GRIFFINHOOF.

Is "Leyburn Sparol," in the third volume of Lewis's 'Topographical Dictionary' (1831), *s.v.* "Leybourn," a mere misprint for Leyburn Shawl?

JOHN RANDALL.

SIR ANTHONY BROWNE, OF COBS, GOVERNOR OF CALAIS (7th S. xii. 287).—Lady Bruyn (or de Brune), the wife of Sir Henry Bruyn, of South Okendon, Essex, was Elizabeth, daughter of Robert Darcy, of Maldon, Esq. She died, his widow, in 1471, leaving two daughters, Alice and Elizabeth, coheiresses. They each had three husbands. Those of Elizabeth were (1) William Malory, Esq., by whom she had no issue; (2) Thomas Tyrell, Esq., by whom she had two sons; (3) Sir William Brandon, father to Charles Brandon, Duke of Suffolk, who is said to have been born at Bruyns, in South Okendon (see Morant's 'Essex,' vol. i. pp. 99, 100).

H. G. GRIFFINHOOF.

34, St. Petersburg Place, W.

BRITISH MINISTER AT BAVARIAN COURT (7th S. xii. 307).—Sir John Ralph Milbanke was Envoy Extraordinary and Minister Plenipotentiary at Munich from 1843 to 1862. He assumed the additional surname of Huskisson in January, 1866, and died on December 30, 1868. G. F. R. B.

The Foreign Office List states that Sir John Ralph Milbanke was Minister Plenipotentiary to the Court of Bavaria from November, 1843, to 1862, when Lord Augustus Loftus succeeded him from 1862 to 1864.

A. R.

BRAVO (7th S. xii. 184, 312).—Both my critics must be under the impression that *bravo* and *bravissimo* are adverbs as well as adjectives. If so, they are mistaken, as the corresponding adverbs are *bravamente* and *bravissimamente*. I still maintain that *bravo* and *bravissimo*, whether used as interjections or not, must comply with the rule for adjectives, and agree with the gender and

number of the noun to which they refer—at least, according to the grammar of the Accademia della Crusca. I am glad to hear that my declension of *bravo* is faultless. I learnt it from native audiences on Italian soil, and as I never had the slightest doubt about the true meaning of the word I had no occasion to refer to any dictionary. Agreeably to my censors' wish, however, I have since consulted the 'N. E. D.' and find that, in every case where the gender is obvious from the text of the quotation, *bravo* is correctly used in the masculine, as it refers to a man and not a woman. The 'N. E. D.' therefore, proves nothing. What is required is some quotation, as, e.g., the following: "Bravo, Carlotta," or "She escaped before any bravo could be heard," or "The prima-donna was received with deafening bravoes," and these would only prove what I have stated, namely, that English audiences use *bravo* indiscriminately, regardless of sex or number.

L. L. K.

VERSES (7th S. xii. 289).—William Harvey Church, Commander R.N., died in Bristol, March, 1856, on his return to his home at Cork, after having delivered his previous year's surveys on the south-west coast of Ireland at the Admiralty, where his name is still well known in the chart department. He was quite capable of writing those charming stanzas which Mrs. WHITE quotes, but I feel very confident that he never published any of his productions in that way. I knew him well from his boyhood. He joined the Navy about 1829, and his whole life was spent in surveying, first on the coast of Africa, where his health was sadly undermined, afterwards on the south and west coasts of Ireland, from the Shannon to Cork Harbour. He was a good artist, a fair violinist, and a delightful companion.

ROBERT J. LEEKY.

LAST ABBOT OF GLASTONBURY (7th S. xii. 148, 385).—As one reply to my query appears at the last reference, it is fair to render testimony to the usefulness of 'N. & Q.' and the kindness of its readers by mentioning that several most useful replies have been sent me direct, as requested, both by esteemed writers well known to its pages and by others whose names do not appear there. From their information I am able to point out that the work of which my friend was in search ('The Tor Hill,' by Horace Smith) was first published in 1826 (not 1851), and also that there is another novel embodying the same story, entitled 'The Last Abbot of Glastonbury,' by Rev. A. D. Crake, brought out by Mowbray, a much later publication.

My friend was very glad to be furnished with the means of renewing acquaintance with an old favourite. One of my correspondents mentions a traditional circumstance to which some allusion is

made in 'The Tor Hill,' and which, though it may be already known to some readers of 'N. & Q.,' may be worth mentioning for the sake of others, viz., that a family still living at Mells Park, Somerset, is said to be descended from the "Little Jack Horner" of our nursery rhyme, who was "horner," or huntsman, to the last Abbot of Glastonbury. The introduction of the pie and the plum make the verse a fine piece of folk-satire.

R. H. BUSK.

16, Montagu Street, Portman Square.

This was, I suppose, Abbot Whytynge, executed within sight of his own abbey for his participation in the Pilgrimage of Grace. Should your correspondent desire to read a graphic account of one of his brother abbots, who was capitally punished for his part in the same formidable insurrection, let him refer to the 'Lancashire Witches,' by William Harrison Ainsworth. The account of the execution of John Paslew, Abbot of Whalley, called also the Earl of Poverty, may there be found:—

Priest and warrior, rich and poor,
He shall be hanged at his own door:

He is buried in the north aisle of the parish church under a slab bearing this inscription, "Miserere mei." JOHN PICKFORD, M.A.
Newbourne Rectory, Woodbridge.

THRONGED (7th S. xii. 105).—The verb *to throng* is used in the A.V., St. Luke viii. 45: "Master, the multitude *throng* thee and press thee, and sayest thou, Who touched me?" Also in verse 42 of the same chapter we have "the people *thronged* him." Wycliffe's version has "he was *throngun* of the cumpeny," and the A.S. version, "of sam menegum he waes of-prungen." So Shakespeare has:—

Here one being *throng'd* bears back, all boll'n and red,
'Lucrece,' 1417.

Hence *to throng*=crowd can hardly be considered a Northern expression. The Rev. Joseph Hunter was probably thinking about the Northern *throng*=busy.
F. C. BIRKBECK TERRY.

In the North (Nottinghamshire, Derbyshire, and Yorkshire) I have heard this word used in a manner which may be worth noting in your columns. It may be illustrated as follows: A man was shown into my office recently at a moment when I was particularly busy giving instructions on urgent matters to two messengers. When I turned to my visitor, he said, "You are thronged, I see." I have also heard the word used in precisely the same sense in sentences addressed to shopkeepers who had more customers than they could well serve.
MONKBARN.

Leeds.

This seems to me a really good old English word, against the use of which exception cannot

be taken as a provincialism. We find in St. Luke's Gospel the following: 'Ἐπιστάτα οἱ ὄχλοι συνέχουσίν σε καὶ ἀποθλίβουσιν, καὶ λέγεις, Τίς ὁ ἀψάμενός μου (chap. viii. v. 45). In the A.V. the Greek is thus translated: "Master, the multitude throng thee and press thee, and sayest thou, Who touched me?" In the Revised Version the expression is slightly altered: "Master, the multitudes press thee and crush thee. But Jesus said, Some one did touch me."

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

Μiscellaneous.

NOTES ON BOOKS, &c.

A New English Dictionary on Historical Principles.
Edited by James A. H. Murray. Part VI. *Clo-Con-*
signer. (Clarendon Press.)

UNDER the new arrangement Dr. Murray's great dictionary makes satisfactory progress. Many words of keenest interest to readers of 'N. & Q.' are found in the present part. Dr. Murray thus draws attention to the verb "Come," to which is assigned twenty-three columns, the largest space yet occupied by any word in the 'Dictionary.' Before arriving there much curious information is supplied on "Clout" and its various significations, "Clown," "Club," "Coal," and "Cock," in regard to which the information is of highest historical value. Of "Cockatrice" a very curious history is given, too long for quotation in a review, but well worthy of being enshrined in the columns of 'N. & Q.' One of the meanings of "Cockle," young cock, is announced as an error of Johnson. The word in the phrase "to warm the cockles of the heart," which is used in the West Riding of Yorkshire, is, as we suppose, derived from *coquille*, a shell. Not less important historically is the development of "Cockney," the growth of which is traced in an admirable article. "Congeon," "Closch," "Clough," "Clow," and "Comely," are words to which in the prefatory note special attention is directed. In no previous part of the vocabulary, it is said, have the deficiencies of earlier dictionaries been so apparent or so large a number of bogus words been dragged to light. So numerous are, indeed, these that it has been determined to prepare a list of spurious words to be given at the end of the present work, from the general pages of which they are rejected. A very large proportion of the part is occupied by words beginning with the Latin prefix *col-* or *con-*, the consequence being that there are two hundred pages of "words exclusively Romanic, amidst which the word *con* and its few derivatives are the sole representatives of the original stock of our language." In connexion with the word "Conner," an examiner, inspector, &c., it may be worth while to note that a lane in Potter Newton, a suburb of Leeds, is known as Hen Conner Lane, involving a reference to a sufficiently mysterious occupation, now, we fancy, no longer practised. Most words in the new part justify some comment, a task, however, which must necessarily be interminable. We confine ourselves, accordingly, to congratulation on the progress that has been made.

The Pentateuch of Printing, with a Chapter on Judges.
By William Blades, Typographer. (Stock.)

THIS book, with its quaint but significant title, has necessarily something in common with the 'Last Words on the Title-Page' of Mr. Pollard also reviewed in 'N. & Q.' It consists itself of posthumous words,

by one of the few exact scholars who have succeeded in bringing bibliographical knowledge in England to the front and in replacing with exact information the pleasant gossip and the guess-work which passed current for erudition. Upon this work the hand of Blades was engaged when it was arrested by death. The task of completion was thus left to another and necessarily a less skilled hand. While it cannot take the place which the grant of a few more years of life to its author would have assigned it, it is none the less an important contribution to bibliographical knowledge. It is enriched by a short memoir of Blades by Mr. Talbot Baines Reed and by a list of his published works and one of fugitive pieces and contributions to periodicals, some day doubtless to be collected and reprinted.

The plan of the 'Pentateuch of Printing' deals, under "Genesis or Creation," with chaos, speech, writing, blocks, types; "Exodus" with the propagation of printing through the various continents; "Leviticus" with the laws necessary to be observed on making a book. "Numbers," in which the analogy is least happy, consists of a roll of famous printers from the beginning of printing until to-day; and "Deuteronomy" shows a second birth of printing, due to the invention of steam and other modern appliances. A chapter on "Judges" consists of a list of those whom the author considers qualified to rank as judges of books. The list is short, and excludes men such as Dr. Dibdin, whose works, however pleasant to read, "carry no weight historically or bibliographically." Aiming only at giving a popular summary, 'The Pentateuch of Printing' more than fulfils its aim. It is delightfully illustrated, and contains, in addition to reproductions of the earliest dated wood-block presenting St. Christopher and of various objects of interest, some original designs.

MESSES. LONGMANS have issued a *School Atlas of English History*, intended as a companion atlas to Mr. S. R. Gardiner's 'Student's History of England.' It contains eighty-seven maps, and is likely to be of great utility.

SIR CHARLES DILKE opens out the *Fortnightly* with an estimate of 'The French Armies,' the result of his observations of the recent manoeuvres. Mr. Wm. Archer writes earnestly on 'The Free Stage and the New Drama,' and takes part in the crusade against the established theatrical critics. Very short is 'The Bard of the Dimbovitza' of Mr. Frederic Harrison, occupying only four pages. It introduces us, however, to some superb ballad poetry. Prof. Dowden supplies a brilliant paper upon 'The "Interviewer" Abroad.' This deals with the recently published 'Enquête sur l'Évolution Littéraire' of M. Huret. 'French and English,' by Miss Betham-Edwards, puts forward views it would be pleasant to accept. Mr. Francis Adams writes with some cocksureness upon Mr. Rudyard Kipling, whom he charges with being "cocksure." 'Slavery in Madagascar' is discussed by Vazaha.—Many articles of literary interest are included in an excellent number of the *Nineteenth Century*. Foremost among these is Mr. Wheatley's 'Unpublished Pages of Pepys's Diary.' That some portions of the immortal diary are too coarse or outspoken to be made public is known. Editors have, however, been needlessly scrupulous, and the appearance of the all but complete diary which Mr. Wheatley promises will be eagerly anticipated. Writing 'On Spurious Works of Art,' Sir Charles Robinson exposes many devices of the purveyor of old pictures, china, &c. In some cases, when men have been unable to recognize pictures parts of which they have themselves painted, it looks as if comparatively little harm was done by imitation. Connoisseurs, however, know better, and the moral aspects of the question are

unmistakable. Mr. Whibley gives an attractive account of 'The Mimes of Herodas,' and proves that we have to congratulate ourselves upon an important acquisition. 'French Authors on Each Other,' by M. E. Deille, has much interest. Mrs. Ross gives a striking account of the turbulent life led by Byron at Pisa. Many other papers, such as 'Life in a Jesuit College' and 'Is Man the only Reasoner?' have quasi-literary importance.—Mr. Boughton's delightful picture of Isaac Walton is reproduced in the *Century*, in which to illustrate a paper of Mr. Stillman on Michelangelo Buonarroti 'The Delphian Sibyl' and 'The Cumaean Sibyl' are also reproduced. Under the title 'A Great German Artist' a paper appears on Adolf Menzel. 'Mazzini's Letters to an English Family' and 'James Russell Lowell' repay attention in the literary portion. Very striking illustrations are supplied to 'A Rival of the Yosemite' and to an account of 'San Francisco Vigilance Committees,' written by the chairman.—In *Macmillan's*, Mr. A. F. Davidson writes on 'Talma,' and Mr. J. C. Bailey on 'Cowper's Letters.' 'Off the Azores' includes an animated account of the combat and death of Sir Richard Grenville.—'Dickens as an Art Critic' is a very sensible paper in *Temple Bar*. 'Some Famous Border Fights' gives an account, among other descriptions, of the treacherous murder of Percy Reed. 'A Modern Mystic' deals with Laurence Oliphant. 'Turenne' is also the subject of a paper.—Very quaint and curious, and hitherto unpublished, is the account, in the *Gentleman's*, by Major Martin A. S. Hume, of 'The Journal of Richard Bere,' a toper of the first magnitude. Mr. Shindler finds something to say on 'The Theology of Mr. Swinburne's Poems,' and Mr. G. L. Gomme writes learnedly on 'Two Primitive Beliefs of London History.'—'A Poor Gentlewoman of the Last Century,' by W. J. Hardy, contributed to *Belgravia*, deals with Lady Wentworth, mother of Lord Stafford. 'Lord Edward Fitzgerald' is also the subject of a sketch.—The *English Illustrated* gives admirably illustrated accounts of 'Hatfield House' and 'Rugby School.' The latter has reached the third part. 'Three Portraits of Milton,' by Archdeacon Farrar, has so much interest that every lover of Milton will be bound to purchase and keep the number.—In *Longman's*, Mr. Froude completes his 'Spanish Story of the Armada,' a profoundly stirring and romantic record. 'Life in a French Province' has some just observation. 'The Basking Shark' is readable.—In *Murray's*, 'Social Bath in the Last Century' is concluded, as is the 'Scenes in Russia' of Andr  e Hope. An estimate of Mr. Henry James is included in the number, as is 'Political Pamphlets by Men of Genius.'—'Afoot' is a capable essay in the *Cornhill*, in which is also a good paper on 'Riddles.'—Prof. Garner's very interesting record of experiments towards a comprehension of the Simian tongue is continued in the *New Review*, as is Carlyle's jeremiad entitled 'Excursion (Futile Enough) to Paris, 1851.' Sir Morell Mackenzie concludes his thoughtful and temperate paper on 'Training: its Bearing on Health.' Dr. Garnett gives a very encouraging account of 'The British Museum and the British Public,' and Mr. Wm. Archer, in an epistle to Mr. Bernard Shaw, expounds 'The Quintessence of Ibsenism.'

Messrs. Cassell's reprint of *Old and New London*, Part L, is still in or near the old Court suburb. A full-page illustration of Holland House opens out the number, and other views of the same building follow. Notting Hill in 1750 furnishes a strange contrast with the Notting Hill of to-day. Hogarth's print of the execution at Tyburn of the idle apprentice is among the illustrations.—Dr. Geikie's *The Holy Land and the Sea*, Part XXVI., has some well-executed views of the Sea of Galilee, the Plain of Gennesaret, Capernaum, and

other spots of supreme interest.—*Picturesque Australasia*, Part XXXVII., gives many views of handsome buildings and busy life in Auckland. Deloraine, Ben Lomond, and the Derwent are also depicted, and there is a good view of a bullock team in a bush forest.—*The Life and Times of Queen Victoria*, Part X., is still in the period of Crimean War, and gives portraits of St. Arnaud, Omar Pasha, Lord Raglan, Canrobert, &c., and views of Odessa and Balaklava.—*The Storehouse of General Information*, Part X., has a page of views of comets. It carries the alphabet as far as "Burnet."

FURTHER designs for bindings are given in *The British Bookmaker*.

No. V. of *The Ex-Libris Journal* reaches us from Messrs. A. & C. Black. The illustrations are excellent, especially the reproduction of the charming Joubert plate. Mr. John Leighton writes on the ship in *ex-libris* and Mr. Lichtenstein resumes his description of American book-plates and their engravers. The list of dated book-plates is brought down from 1851 to 1891.

Notices to Correspondents.

We must call special attention to the following notices:

On all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

We cannot undertake to answer queries privately.

To secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

X. B.—Shall appear.

NOTICE

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'."—Advertisements and Business Letters to "The Publisher"—at the Office, 22, Took's Court, Cursitor Street, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

In a few days will be published,

THE PARISH REGISTER OF EDWINSTOW.
In the COUNTY of NOTTINGHAM, 1624-1758. Edited by GEORGE W. MARSHALL, LL.D. With numerous Extracts from the said Register, from 1728-1801, and Copies of Monumental Inscriptions by CECIL G. SAVILE POLJAMBE, Esq. M.P. F.R.S. Price 12s. 6d. and 15s. November 25th, after which the price will be 15s.

Worksop: ROBERT WHITE.

SECOND EDITION, ENLARGED.

Edited by ERNEST E. BAKER, F.S.A.

Crown 8vo. price 10s. 6d.

A CALENDAR of the HALLIWELL-PHILLIPPS COLLECTION of SHAKESPEAREAN RARITIES.

The Times:—"Mr. Ernest E. Baker has now reprinted and published the 'Calendar' in an enlarged form, no doubt in the expectation that the publication will lead to the fulfilment of the sincere wish he expresses in his preface, 'that this really national collection of Shakespearean deeds, looks, and illustrations may find a permanent home in the native land of the great dramatist.' Every Englishman must entertain the same wish, and desire its speedy fulfilment; and in any case the publication of the 'Calendar' must prove a boon to every student of Shakespeare."

London: LONGMANS, GREEN & CO.

LONDON, SATURDAY, NOVEMBER 14, 1891.

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Notices to Correspondents.

Notes.

LOST REGISTER BOOKS.

The title of this paper does not, I regret to say, by any means suggest an uncommon occurrence. By rights the registers of a parish are the charge and responsibility of the parish itself, or of its representatives and trustees, the churchwardens, but the actual custodian is the parson. Now, among so many changes of officers, it is not surprising that the parochial volumes have often been, through carelessness and ignorance, separated and taken away from their proper place—namely, the parish chest—and when once removed their identity is not recognized, and, the old writing being difficult and undecipherable, they are liable to be thrown away as useless, eventually becoming illegible, and consequently worthless. But, although lost, it is possible, within certain limits, to replace at least a part of the entries, should this be required, for by Act of Parliament passed October 25, 1597, among other wise regulations for the preservation and security of registration, the clergy were commanded to send yearly, within a month after Easter, a true copy of all entries, to be preserved among the episcopal archives of the diocese.

Had this regulation been fully carried out, falsification and omission among the entries would have been impossible; but, alas! many causes

tended to nullify the advantages of this Act of Parliament; and, besides, in some dioceses the documents have been more carelessly treated than in the parishes themselves. Some time ago I required some entries from the Erith and Orayford registers, but application to Rochester only elicited a reply to the effect that none was forthcoming. The Salisbury registration appears to have been fairly well carried out, and, thanks to it, I have been able to obtain some older entries pertaining to our parish. In 'Rowe More's Queries,' a book which was compiled about 1820-3, out of a number of questions addressed to the individual clergyman of each parish, I extracted the following quaint fact. That in 1666 Edward Pilgrim, of Sulhamstead Banister, and his wife were excommunicated, and that his two children, born nine and ten years previously, had not been baptized, although their births had been entered in the register. We are not told what was the cause of this severe sentence being passed, but the date gives us the clue, for at that time the feud between Catholic and Protestant was at its height, and no doubt the Pilgrims, who had connexions in the neighbouring parish of Ufton, were educated and brought up according to the tenets of the Romish Church, and worshipped in the old chapel of Ufton Court. In an interleaved copy of Lysons's 'Berkshire,' to be seen in the Reading Free Library, I found the following:—

"Extracted from the Parish Register of Sulhamstead Banister:

"The agreement of a marriage between Robert Woolley of Burghfield in co. Berks, yeoman, and Anne Cowdry of Sulhamstead Banister, widow, was published 6th day of August and 13th August and 20th day of August, 1654, and were declared to be husband and wife by me Peter Burningham one of the Justices of the Peace for the County of Berks 22 August 1654."

Two other agreements somewhat similar follow, and below is written, "Not married by me or any other minister." (Signed) "James Fayrer, rector."

Now by these two extracts I learnt that a register book existed prior to 1820; but now the earliest parochial register for Sulhamstead Banister dates only from 1660. On application to the registrar of the diocese I obtained, upon payment, a transcript of a part of the lost register book, namely, entries from 1607 to 1638, so that the entries are still missing for a period of nearly thirty years which were existing in the lost book, but which are not to be found at the diocesan registry; nor do I believe the diocesan transcripts to be complete, for there are few if any entries of marriages extending over considerable periods, and although in a small parish marriages are few and far between, the fact of no entries at all points rather to a carelessness of registration than that none took place. There exist early transcripts of most of the Berkshire parishes; those of Sulham commence in 1607, and Tidmarsh 1613, Strat-

field Mortimer 1613. It is, of course, possible to personally inspect and transcribe them, but the office hours at the diocesan registry are short, namely from 10 A.M. to 4 P.M. on week days, and 10 A.M. to 2 P.M. on Saturdays, the lowest fee being 6s. 8d., rising according to the time occupied. A day's previous notice must be given; therefore, unless staying in the neighbourhood of Salisbury, it is wiser to request transcripts to be made by the diocesan lawyers, for without experience in deciphering old handwritings mistakes are apt to arise, which in copying registers, either for parochial or genealogical work, may cause the utmost perplexity and confusion. I have written this paper with a view to pointing out to those engaged in genealogical work a far easier and simpler method of obtaining extracts from registers than by application to clergymen, who frequently are unable to give information, either from loss of the early register books or from not being able to read the writing; and, not being interested, maybe, in such-like researches, too often throw aside an application of this nature till they have "time to answer it," by which means it is usually soon forgotten among the press of parochial everyday work.

Government Blue-books exist on almost every subject, but no record is to be found of what diocesan transcripts do exist; and among the numerous publications yearly undertaken it seems a pity no one turns his attention to this branch of the subject, for archaeology has become of late years most fashionable, and parish histories are daily issuing from the press. All manuscripts are especially liable to destruction and loss, and the parochial registration of the last 353 years gives a history of the masses of the people of past generations, forgotten in many instances even by their descendants.

EMMA ELIZABETH THOYTS.

PLACE-NAMES.

You have admitted several lists of place-names of late, and it has occurred to me that it might be interesting to have a complete list of the names of this parish, so far as I have been able to learn them, whether from the Tithe Commutation Deed or from deeds in my possession, and I have therefore copied them from a *précis* which I long ago made of those documents, omitting such names as "Six Acres," which are rather descriptive than nominative. Many of those existing in my list might for the same reason be excluded. I add also some few names which I have culled from deeds relating to the adjoining parishes of Elstree, Edgware, Little Stanmore, Bushey, and St. Stephens.

Place-names in Aldenham, co. Herts.

Brookfield	Scrabbits (wood)
Abbot's Mead	Bury Hill
Doctors	Gill's Hill Meadow

Mary Mead	Quindells
Merry Mead	Great Nats
Berry's Field	Little Nats
Bush Field	Great Clay Hills
Artichoke Field	Breaches
Green Dragon Meadow	Little Clay Hills
Charlton's Field	Sand Field
Maple Field	Bounds
Boreham Wood Field	Broad Sawyers
Tile Croft	Moses Dell
Teasdale Mead	Oxlands
Goldings	Bastens
Settlers	Little Tylers
Honeysuckle	Great Tylers
Long Haydens	Up and Down (or Upper Down) Hedges
Hilly Field	Hither Bacon Oaks
Tyke's Water Meadow	Lower Down Hedges
Shoulder of Mutton Piece	Further Bacon Oaks
Pigeon Close	Dee Common Field
Upper Pebble Close	Hyde Common
Great Pebble Wood Mead	Dell Field
Bowse	Worth Lands
Ovens	Molands
Motherstone Dell	Lower Mills
Dowles Field and Wood	Upper Mills
Fore Field	Sawyer's Lane Meadow
Ashy Mead	Chapels Field
Chamber Hills	Medburn Grounds
Upper Marshall Heath	Dovehouse Field
Harmans	Cony Burrows, alias Cony-gree
Longlands	Chizells
Wigbournes	Ward's Lane Meadow
Piersons	Rose Mead
Erris	Burley Mead
Loomes Lane Field	Boyden's Hill Meadow
Stocking Dell Grove	Slips
Chipperfield Lane	Axtells
Watershipps	Cox's Mead
Backers	Matthews Pond Field
Runsett Mead	First Castle Field
Watts Mead	Great Castle Field
Crooked Mead	Little Castle Field
Hogg Lane	Little Leys
Pegmire Lane	Great Leys
Stoney Field	Harm's Hall Meadow
Rush Mead	Penscroft Field
Patchett's Green	Hogcroft
Batler's Green	Great Goldens
Millfield	Bramble Hill
Le Bourne	Fosters
Great Medburn	Wall Hall
Shippcotts	Organ Hall
Doles	Berry (or Bury) Grove
Hickfield	Furze-field
Brierhills	Compasses
Knottfield	Great Grove Field
Broomfield	Bingham's Knoll
Triangle	Priest Heath
Peetly Hill	Anchor Pond Field
Fray Mead	Lechmore Heath
Strangenerme	Otter's Pool
Strangelands	Hippocrates
Caldecott Hill, otherwise	Rablett
Curicot Hill	Ryland Gate Field
Burness Farm	Theobald Street, or Tybalt or Titburst Street
Slakes	Manor of Pen's Place
Slade's Farm	Manor of Titburst and Kendall
Great Frith	Piggot's (or Pykot's) Manor
Little Frith	
Chalkpit Dell	
Hills and Bugbyes	
Oldfield	

Longslip
Bush Close
Berry, or Barnes
Hillalows
Urris
Mabbs
Middle Pearsons
Hushfield, or Nashfield
Little Woodlands
Fewsters
Little Longlands
Great Woodlands
Hungerlands
Great Wicks
Little Wicks
Little Down
Great Down
Broadfield
Hedge Grove Field
Dell Field
Little Dell Field
Gravel Pit Field
How Field
Slow Field
Home Pightle
Great Drapers
Little Drapers
Sheephouse Meadow
Dellrow Hill Meadow
Dellrow Field
Hill Field
Great Hilly Mead
Little Hilly Mead
Summerhouse Mead
Crosspath
Butts
Little Simsons
Bailey Meadow
Darkings, or Darlings
Great Hows
Great Folly
Little Folly
Starveacre
Heath Field
Porters
Cross Croft
Cross Field
Folly Meadow
Bread Croft
Malt Lane Field
Radlett Field
Radlett Meadow
River Meadow
Hogwaters
Cobden (otherwise Copden
and Opthorn) Hill Field
Hit Field

A few Place-names in Elstree, co. Herts.

Goodmans
Brickhill
Allam Elms Mead
Allam Lane
Hook Mead
Hill Slows
Artichoke (or Pond) Field
In Hendon.
Golder's Green
And in Little Stanmore, or Whitechurch, or in Edgware.
Marfield
Chalkcroft
Greenstone

Boyden's Hill
Parker's Mead
Wrench Meadow
Burnt House Field
Miles Field
Great Gingerbread
Little Gingerbread
Great Hatch Field
Little Hatch Field
Nine Ends
Little Tomkins
Crabtree Field
Blue House Field
High Cross
Kemp Row
Jenny's Orchard
Great Coblers
Little Coblers
Becup Field
Chesterfield
Upper and Lower Little
Heath
Darlings
Great Heath
Woodside Field
Darkhouse Field
Trolley (or Holley) Mead
Horse Leach
Kemp Field
Kemp Row
Oakridges
Dagger Lane
Bride Street, or Bright
Street
Illock
Wartree Mead
Munk's Mead
Barham (or Boreham) Park
Scotch Corner
Great Dagger Field
Little Dagger Mead
Bingles
Runards, or Runsett
Grubb's Lane
Ward's Lane
Frith Grove
Bowyers
Daggers Mead
Short Slips
Milk Mead
Layfield
Roundbush
Wypers Mead
Witoh Dell
Longshot Field
Tile House Farm
Sparkesacres

Pennywell
Holman Grove
Bartholomew Grove
Terretta
Sharpescrofts
Netherhooke
Potter's Meade
Hook Meade

Downfield, or Dowsfield
The Meare
Lower Stones
Upper Marions
Brockhill Cross
Leper's Field
Riffeild
Horseblockfield

Some Place-names in St. Stephen's Parish, St. Albans, co. Herts.

Hamfield
Barnesland
Newmans Land
Kitsowe Spring
Albury Mead
Clancroft
Waterdell
Aldens
Lanes
Hobbe's Grove
Le Frith
Nether Wild
Smug Oak
Ninnings
Crossfield
Deanfield
Great and Little Wells
Meadcroft
Slowmans
Babbs
Great Babbs
Middle Babbs
Babbs next the Lane
Broomfield
Wellcroft
Close called Close-before-
the-door
Owells
Lyon Mead
Darnley Hall Mead
Great Starvecroft

Upper Shrawleys
Great Namans
Upper and Lower Tippen-
dells
Bellemys
Lycroft Wood
Bartlett's Wood
Charter's Broadfield
Chiswell Green
Rowlands
Cockmans
Coxshotts
Grimsdells
Borne Meadows
Flaxmoors
Doxe
Twitchell Field
Gronwell Field
Ordells
Little Pightle by the Mead
Lower Hide Field
Stephen's Hill
Hither Forefield
Further Forefield
Hither Smuggs
Further Smuggs
Broomfield
Pease Croft
Hill Hide
Lower Hill's Field
Burston Manor

Bushey Parish.

Walkfield
Shortwalks (eighty acres)
Aldenhall Hatch
Thieves' Hole
Duckfield
Markells
Hartebourne

Merry Hill
Great Ostage
Little Picketts
Osborne Grove
Slakdeacons
Etterages, or Erledges
Great and Little Wicks

HENRY H. GIBBS.

Aldenhall House, near Elstree, Herts.

DR. SMITH'S 'BIBLE DICTIONARY.'—If a new edition of this valuable work of reference is in contemplation, may a hope be expressed that notice will be taken of the subject of Hebrew emblems? So far as I know, this subject seems ignored by Biblical dictionaries, &c., yet it is both interesting and important, and the force of numerous passages is lost by ignoring the emblems therein mentioned. Take as an example of neglected Hebrew emblems the signs of the zodiac and the decans accompanying them. The zodiac pervades the Bible from Genesis to Revelation. It is intimately connected with the history, religion, rites, and sacred vessels of the Hebrews, and yet the subject is not even entered on in such large

works as Kitto, Smith, Calmet, Jahn, Fairbairne, Cassell, &c. The most we get is a brief wordy discussion of the meaning of Mazzaroth (Job xxxviii. 32, and 2 Kings xxiii. 5), without any attempt to connect it with, or apply it to, Hebrew institutions. A brief reference to some of the Biblical zodiacal connexions will, I think, show that it is a subject that should be treated of in so learned and useful a work as Dr. W. Smith's undoubtedly is, and at the same time excuse the presumption of such a suggestion. The zodiac was seen by Joseph in his inspired dream, Gen. xxxvii. (Clarke, 'Commentary,' i. 229). Jacob referred to the signs in blessing the patriarchs, Genesis xlix. (Vallancy, 'Collectanea de Rebus Hibernicis,' VI. ii. 343). Moses made use of them in blessing the tribes, Dent. xxxiii. (Hales, 'Analysis of Scripture Chronology,' ii. 165). John has a vision in which the Church is seen crowned with them, Revelation xii. The signs were borne on the banners of the tribes, Numbers ii. and xxiv. (Josephus, 'Chaldee Paraphrase, Targums'). The various types used in the Levitical ceremonies were actually taken from the constellations (Rolleston, 'Mazzaroth,' ii. 49). The sacred vessels even were similarly mysteriously connected. The signs were engraven on the twelve stones of the Pectoral, according to ancient authorities (Wilson, 'Lights and Shadows,' p. 215), and Josephus refers the stones to the signs ('Antiquities,' III. vii. 7). The circle of twelve signs appeared gloriously embroidered on the splendid Temple veil (Josephus, p. 578). When examining the lamp-stand on Titus's Arch, Rome, I was led to consider that the twelve signs had been sculptured on the twelve panels of the stand, and further examination of photographs, &c., has tended to confirm this. See large photographs, Fairbairne, 'Bible Dictionary,' i. 263, and 'Calmet,' by Taylor, v.; also Reland, 'De Spolia Templi,' from which it seems that the designs, from decay or carelessness, have been misunderstood. Josephus expressly says the seven lamps had a reference to the seven planets (Milner's ed., p. 73). Josephus further intimates that the twelve loaves on the sacred table had a mystic reference to the twelve signs ('Wars,' p. 578). Numerous references to individual signs appear all through the Bible. The zodiac is only an instance (though a composite one) of Hebrew emblems. But many others, equally interesting, equally connected with the Hebrews, and equally ignored, could be mentioned. For instance, the deeply mysterious Cidarid (Zornlin, 'Urim and Thummim'); the equally ancient and modern Trident, 1 Samuel ii. 13 (Waddilove, 'Lamp in the Wilderness'), *cum multis aliis*. The whole subject ancient, deeply interesting, and recondite as it is, has been strangely and persistently neglected—this of Hebrew emblems. The very

cherubim had faces taken from the constellations (Ezekiel i. 10) Leo, Taurus, Aquarius, Aquila.

A. B. G.

EDWARD III. AND JOHN OF ELTHAM.—The narrative of some chroniclers to the effect that Prince John of Eltham was stabbed by his brother, King Edward, before the high altar of St. John's Church at Perth, in a fury of righteous indignation, because the earl burnt a church in which women and children had taken refuge, has never been either proved or disproved, though the high authority of Mr. Stapleton is given on the affirmative side. The Wardrobe Rolls furnish a few interesting notes bearing on this point, which at any rate show that the prince did not die in that church from a blow of his brother's dagger, since the king was not at Perth, nor near it, on the day of death. The names of Scottish towns so anciently spelt will probably have an interest for your Northern correspondents.

The first Roll I shall quote is one of those Hospitium Accounts which name the place where the king was each day in the margin. His journeys may thus be traced as follows:—

"May 23 [1336], Woodstock.

"June 4, Toucester; 5, Northampton; 6, Leicester; 7, Allerton; 8, Pontefract; 9, Topclue; 10, Durham; 11, Newcastle on Tyne; 13, Morpath; 14, Wollour; 15, Kelshou; 16, Neubottle; 17, Linlisco; 18, Gagewod; 19, Villa Sancti Johannis de Perth; 24, Atlight; 25, Kirkerith; 26, Brennand; 27, Perth.

"July 2, the Lady Queen held the King's hall at Northampton; and there ate with her the ordinary Council then held, the Archbishop of Canterbury, 7 Bishops, 8 barons and bannerets, and 28 knights, with others gathered to go with the said Queen to Scotland. 12, Aughtreganen; 13, Blare; 14, Fighagh; 15, Dotheleie in Glencarny; 16, Abbertaff; 17, Kinelow; 18, Elgin in Morrik; 19, Cunan; 20, Siny; 21, Aberdun; 23, Morthelaie; 24, Moreton Katherine; 25, Bregban; 26, florfare; 27, Coupre in Anegos; 28, Perth. The wages of the sumptermen going with the Earl of Cornwall, 59s. 6d.

"August 5, 7, Perth; [ib. to Sept. 4th].

"September 4, Clinclony; 5, Skam'kinel; 7, Strielin; 14, Berwick; 16, Belford; 17, Newcastle; 18, Aukeland; 19, Darlington; 20, Knarborough; 21, Blida; 22, the Council at Nottingham. Carts, horses, etc., sent to Nottingham and Lonscastr' for the war in Scotland; 23, Nottingham; 30, Leicester.

"October 1, Coventry; 2, Blida; 3, York; 4, North Allerton; 5, Durham; 6, Newcastle. This day came the King to Newcastle, and had with him at meat and all [other] costs, the Lady Queen and several of her suite. 14, Hextildesham; 15, Therlwal; 16, Castelton; 17, Howik; 18, Poebles; 19, Carnewith; 20, Stonhouse; 21, Botheuill.

"November 2, Striuelin; 4, Botheuill. Eight horses sent to Striuelin and Edenburgh from Botheuill; for victuals thus sent for the war, 6l. 4s. 2d.

"December 5, Brounleghe; 6, Simondeston; 7, Stubhowe; 8, Stowe in Twedale; 9, Carnale; 10, Berwick; 15, Alnewik; 16, Newcastle."—Wardrobe Account, 10 Edw. III. 61/12, Q. R.

The king was now on his journey to London, where he arrived January 8th. From this Roll we

see plainly that on the 13th of September he was not at Perth, but on his way from Stirling to Berwick, and that he reached Berwick on the 14th. For the remaining entries we turn to another account:—

"October 4 [1337]. The King's oblation at mass, on the anniversary of the Earl of Cornwall, at Woodstock, in the King's chapel, September 13th, 16d. [Apparently in the following July] To 200 poor men praying, in the King's presence at Woodstock, for the soul of John, Earl of Cornwall, in consequence of an apparition which appeared to the King in the preceding night, 1½d. each, 50s."—Wardrobe Account, 11-12 Edw. III, 61/17, Q. R.

If, therefore, the details of the tradition are essential to its truth, it seems to me that Edward III. must be acquitted of the murder of his brother; yet there appears from the last entry to be some reason for suspecting a cause for the king's evident uneasiness as to his brother's eternal safety.

HERMENTRUDE.

BURNING DEAD BODIES.—In St. George's burial-ground, in the Uxbridge Road, is a monument erected to the memory of Honoretta Pratt, who ordered that her body should be burnt. It stands near the back of the chapel. On it are four columns supporting a canopy, under which is an urn with snakes twined round it. The inscription on the southern face has nearly all perished. As it is it reads:—

.....Honoretta Pratt
.....ourable John Prat,.....
.....~~honore~~ of Ireland *treasurer*
.....September 1709

and a few disconnected words. The northern side has the following:—

"This worthy woman believing that the Vapours arising from graves in the church yards of populous Cities must prove hurtful to the inhabitants and resolving to extend to future times as far as she was able that charity and benevolence which distinguished her thro life ordered that her body should be burnt in hope that others would follow the example, a thing too hastily censured by those who did not inquire the motive."

The stone is so weather-worn that it is impossible to tell whether the vacant space below the above contained anything or not. It may have recorded the fact that her order was or was not carried out. The date 1709 probably refers to her birth, as the graveyard came into use only in or about 1764.

I have never seen comparatively modern grave-stones in such a state of decay as are many in this ground. The stone generally used appears to have been about as bad as it could be.

ROBERT PIERPOINT.

St. Austin's, Warrington.

"WHAT A DAY MAY BRING FORTH."—This is given by Beloe as a Scripture phrase. "Who knows what a day may bring forth?" Cruden's 'Concordance' does not give it under "knows,"

"day," or "bring forth." Concordances generally are only half carried out. Mr. Cleaveland's to Milton, published by Sampson Low, wants redoing. Under the heading of "Cause" alone there are fifty-five references merely giving the book and line in which the word occurs. Had the line been given the seeker could have found his passage in an instant; now, unless he knows some other words in connexion with "cause," he must give the hunt up. It would occupy more than an hour to refer to fifty-five passages. I do not for one moment imagine the fault to lie with Mr. Cleaveland, but with his publisher. It is the tradesman has stepped in here to mar the whole work: 'Could not undertake the risk of such a mass of type, sir; it would never show a return for the outlay.' "Thus enterprises of great pith and momentturn awry," and spoil the whole concordance.

C. A. WARD.

Walthamstow.

THREE OLD ST. ANDREWS BELLS.—In the first decade of this century the heritors of this parish and the magistrates of this city thought fit in their combined wisdom to dispose of three bells which had long hung in the steeple of the town church, although from the minute-book of the heritors and also from the inscriptions on two of the new bells it appears that one of the old ones was dated 1095 and another 1108. The inscription on the smallest of the three new bells, which measures 33 in. in extreme diameter, and 32 in. in extreme height, is:—

"Tintinnabulum cujus loco hoc A.D. 1809 effectum est hoc habuit inscripta—Qualibet aurora populum voco voce sonora MLXXXV⁷⁰ × Thomas Mears & Son of London Fecit."

Of course "loco hoc" should be *loco hoc* and "at hoc" should be *est hæc*. As these words are correctly given in the proposed inscription as recorded in the minute-book, the mistakes have probably been perpetrated by the bell-founders. The minute-book furnishes the following additional information about the predecessor of this bell:—

"Most part of the inscription on the old tenor bell was not legible. It consisted of two rows of monkish rhyme quite round the upper part of it. Some verses were as follow, 'Qualibet aurora populum voco voces sonora,' and afterwards 'Gabriel hanc odam cecinitque tempore quodam.' The hymn was illegible. Another line was—'Virginis Puella vocos ergo Maria Novella.' The date was quite distinct, viz., MLXXXV⁷⁰."

The "×" after the date has evidently been intended to mark the end of the line or inscription. Can any reader of 'N. & Q.' supply or suggest any of the lines which were then illegible? Should "Virginis Puella vocos" not rather be "Virgines Puellas voco"?

The inscription on one of the larger bells, each of which measures 37 in. in extreme diameter, and 33 in. in extreme height, is:—

"Tintinnabulum cujus loco hoc a.d. 1809 effectum est hoc habuit inscripta David Learmonth prepositus curatatis Sanctos Andreæ me fecit pere in honorē S^æ Trinitatis—Ann. Millesimo Centesimo Octavo Thomas Mears & Son of London Fecit."

It will be observed that there are two gross errors in this inscription, "curatatis" for *civitatis* and "pere" for *feri*. In this case the heritors' clerk is primarily responsible for these blunders, as they occur twice in the minute-book, viz., in the copy there given of the inscription on the old bell, and also in that to be put on the new one. The late Dr. Charles Rogers, of Grampian Club fame, in his 'History of St. Andrews,' 1849, p. 98, says that Learmonth's bell was sold because it was believed to be "rent and useless"; and further affirms that it

"was taken to London, and suspended in St. Paul's Cathedral, where it still hangs, much admired for its fine intonation."

I should like very much to know whether this bell is really in St. Paul's; and, if so, to get a correct copy of the inscription, as there must be something seriously wrong in the copy preserved in the heritors' minute-book and also in that on the new bell. There could be no provost of the city of St. Andrews in 1108, as it was first constituted a burgh by Bishop Robert, who was elected to the see in 1123-4, and who, with the permission of King David, brought Maynard, a Fleming, from Berwick as the first provost. David Learmonth was provost not in the early part of the twelfth century, but in the corresponding part of the sixteenth. The date on the bell, 1108, may possibly refer not to the period of Learmonth's provostship, but to the original foundation of the church of the Holy Trinity by Bishop Turgot. There is no saying how often the old bell had been recast, nor how many errors in its inscription were originated or perpetuated in consequence; but if the one sent away in 1807 is in St. Paul's a careful reading of its inscription might dispel at least part of the mystery.

The inscription on the third old bell has not been preserved in the minute-book, and the new bell itself only bears the names of the dignitaries of the city in 1807, and the name of the firm who made it, "T. Mears & Son of London."

It is possible that none of the three old bells sold to Messrs. Mears for old metal was melted down, and some one may be able to tell where they now are, and give a description of them.

D. HAY FLEMING.

St. Andrews.

DENHAM OF WEST SHIELDS.—In an article on the Scotch family of Denham or Denholme which appeared in *Northern Notes and Queries* (vol. v. p. 83) it is stated that there is no authority for the baronetcy said to have been conferred on Sir William Denham, of West Shields, or for the assumption

of the title by Sir Robert Baillie or Denham and Sir William Lockhart or Denham, his nephews. The baronetcy, it is true, does not appear in Milnes's list of Scotch baronets prefixed to the 1880 and 1882 editions of Foster's 'Baronetage,' nor in Solly's 'Titles of Honour,' nor in Burke's 'Extinct Baronetage,' nor in the list of Scotch baronets given at p. 44, vol. v. of Betham's 'Baronetage.' But the Great Seal Register contains an entry of the baronetcy having been conferred on Sir William Denham, January 31, 1693, with remainder to his heirs and assigns, and this remainder seems to justify the assumption of the title by Baillie and Lockhart.

Mr. Stodart ('Scottish Arms,' vol. ii. p. 336) says the baronetcy "probably became extinct on the death of Sir William Lockhart-Denham in 1776."

SIGMA.

SHIMEON HAPPIGOLI.—A Manchester man may naturally take an interest in an early cotton merchant. Bishop Wordsworth, in his new book, the 'Holy Communion' (pp. 65-67, 195), in discussing the Jewish prayer against heretics, quotes from the Talmud of Babylon the statement that

"Shimeon the cotton merchant (Happigoli) arranged in order the eighteen benedictions before Rabban Gamaliel in Jabneh. Rabban Gamaliel then said to the wise men:—'Is there no man here who is able to compose a prayer against the *minim*?' Then arose Samuel the Little and composed it. In the following year he had forgotten it. The Sanhedrim, curtailed of some of its power, had migrated from Jerusalem forty years before the destruction of the Holy City, and, passing from place to place, had settled at Jabneh, Jarne, or Jamnia, which is said to be between Ascalon and Joppa. According to Jewish tradition Samuel the Little was a disciple of Gamaliel the Elder, and died before the destruction of Jerusalem. Another theory is that it is Gamaliel the grandson who is intended. An ingenious effort has been made to identify Samuel Haccaton with Paul the Apostle."

I have quoted from Bishop Wordsworth, as most readily accessible, but the whole of the treatise 'Berachoth' has been translated by Chiarini, who also mentions the editorial labour of Simeon le Marchand de Coton (t. ii. p. 93). Is anything more known of him? WILLIAM E. A. AXON.

47, Derby Street, Moss Side, Manchester.

JOAH BATES (1741-1799), MUSICIAN.—He was admitted to Manchester School, January 15, 1755, as the son of Henry Bates, innkeeper and parish clerk of Halifax, Yorkshire ('Admission Register of the Manchester School,' vol. i. p. 58, Chetham Soc., vol. lxix, 1866). His elder brother, Henry Bates, entered Manchester School August 11, 1753; Peterhouse, Cambridge, 1755, B.A. 1759, foundation fellow 1761, M.A. 1762, D.D. 1782; rector and vicar of Freckenham, co. Suffolk, 1773; died January 31, 1816, in his eightieth year, and was buried in the chancel of Freckenham Church, where is a marble monument to his memory. It may be

added that both brothers had previously been educated in the grammar school of Halifax. This note will add to the interest of the account of Joah Bates appearing in 'Dict. Nat. Biog.' vol. iii. p. 397.

DANIEL HIPWELL.

17, Hilldrop Crescent, Camden Road, N.

Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

COOPER.—1. I shall be glad of any facts or suggestions as to the meaning of this substantive in the following passages, on which I have as yet no light:—

1817, T. L. Peacock, 'Melincourt,' ii. 80: "Give me a roaring fire, and a six bottle cooper of claret."

1829, W. H. Maxwell, 'Stories of Waterloo: Frank Kennedy,' in 'Casket of Lit.,' iv. 74: "He and the ambassador having discussed a cooper of port within a marvellous short period." 'Captain Blake,' ii. 1: "Carrying off diurnally his half-cooper of port."

1876, Jas. Grant, 'One of the Six Hundred,' lii. 436: "And a rare cooper of old port Davie Binns shall set abroad."

Of the following, from Miss Edgeworth's 'Absentee' (1809-12), ch. ix.:—

"He darted into the public-house, reappearing in a few moments with a *cooper* of ale and a horn in his hand."

Is this the same thing?

2. Also, I should like information as to the following:—

1840, Marryat, 'Poor Jack,' xviii. (ed. six), 57: "We've the Coopers and Bumboat-men."

A note on an old slip says, "*Cooper*, a river-thief on the Thames," but no authority is given. Does any reader of 'N. & Q.' happen to know it?

3. Finally, can any one furnish evidence to show that *coop* is, or has ever been, anywhere used in English in the alleged sense, "cask, barrel," which stands in dictionaries from Johnson down to the American 'Century,' which explains it circumstantially as "A cask; a barrel, keg, tub, pail, or other vessel formed of staves and hoops, for containing liquids"? From the minuteness of this account one might suppose that *coop* is actually the general name in the United States for anything in the shape of cooper's work. But several Americans whom I have asked utterly disclaim this, and say, "Our people know nothing of *coop*, a cask; it must be English." As I can find no trace of it outside dictionaries, and no authority for it in dictionaries, I am at a loss. I should be sorry to have to conclude that it is another bogus word, concocted, perhaps, in order to afford an "etymology" for *cooper*, by some guesser at the history of this word, as "one that makes coops or barrels"; and I hope some reader of 'N. & Q.'

may be able to bring forward *coop*=cask, barrel, from some literary or dialectal source. Dictionary statements, unfurnished with quotation or verifiable reference, are, of course, not evidence, their veracity being, in this case, on its trial.

J. A. H. MURRAY.

Oxford.

CORRUPTION.—I am perfectly familiar (somehow) with the use of this word in the sense of anger, indignation, and the like: "To rouse one's corruption"—to stir the bile; and I fully believe that I have known it not from books, but as a spoken word. But I do not seem to have heard it for very many years; and I cannot recall where, or among what persons, it may have been employed—e.g., whether as a school word. Can any one supply hints—whether it is still in use; how it came to be so applied (for this is by no means obvious); any literary examples? It seems to be known across the water, for Emerson says, in one of his essays, that if a man have risen out of sorts on a fair morning, he had better keep his ill-humour to himself, and not mar the day's beauty by "corruption and groaning." I find no notice of it in the principal dictionaries. I shall be grateful for direct replies.

C. B. MOUNT.

14, Norham Road, Oxford.

BARREL-ORGANS AND ORGAN-GRINDERS.—A friend (foreigner), who has searched through the Indexes of 'N. & Q.' in vain, and believes that this subject has never been discussed there, would be very glad of any information relating to it; early mention of the advent of foreign itinerant musicians, laws and restrictions against them, &c. Answers direct, to save time, will be much appreciated.

R. H. BUSK.

16, Montagu Street, Portman Square.

EXERGUE.—Can any example of this word be found, either in English, French, or Latin (*exergum*), earlier than 1697? It would seem to be a French attempt to translate *hors d'œuvre* into a quasi-Greek form; but Littré's earliest quotation is dated 1756, while Evelyn already uses *exerge* in 1697. I should like, if possible, to ascertain who invented the word, and to quote the author's own statement with regard to its etymology and meaning.

HENRY BRADLEY.

6, Worcester Gardens, Clapham Common, S.W.

THE MASHAM BARONET.—When did Samuel, first Lord Masham, succeed as the fifth baronet? His father, Sir Francis Masham, the third baronet, died either in February or March, 1722/3, and was succeeded, according to Burke, by a grandson named Francis, who died without issue.

G. F. R. B.

ABIGAIL, LADY MASHAM.—I am anxious to discover the following particulars about Lady Masham, viz.:—(1.) The date of her birth. (2.) The date of

her first Court appointment. The name of "Mrs. Hill" appears for the first time among the list of Bedchamber Women in Chamberlayne's 'Anglice Notitia' for 1704; but a Mrs. Ann Hill figures in Chamberlayne for 1700 as the "Mother of the Maids" in Princess Anne's household. (3.) The exact date of her marriage with Samuel Masham. We all know that it was in the summer of 1707. (4.) Whether her correspondence, none of which can be found in the British Museum, has been preserved. (5.) Whether there is any portrait of her in existence. She appears to have promised Swift to sit for him (Swift's 'Works,' iii. 175). (6.) The Christian name and the date of the death of her elder brother, who obtained a post in the Customs through the influence of the Duchess of Marlborough. I may add that I am familiar with the many references in 'N. & Q.' on some of these points.

G. F. R. B.

THOMAS MANNERS-SUTTON, FIRST BARON MANNERS, 1756-1842, was the fifth son of Lord George Manners, who is said to have assumed the surname of Sutton, in lieu of Manners, in 1772. When did Thomas Manners, afterwards Thomas Sutton, assume the joint name of Manners-Sutton? I am rather doubtful of the date 1772, and should be glad to have a better authority for this than the ordinary peerages.

G. F. R. B.

CAKES, LOCAL AND FEASTEN.—At the recent Folk-lore Congress I exhibited a number of local cakes, feasts and customary, which I had collected from different parts of Great Britain. The interest aroused was such that I have been induced to continue the work, with the hope of publishing something on the subject. I should be greatly obliged if any contributors to 'N. & Q.' will give me particulars of any cakes made in their neighbourhood now or in previous years, either for special purposes and customs or such as are peculiar to certain towns and villages and commemorative of special events—cakes connected with harvest, sowing, births, marriages, and funerals, and festivals like Christmas, Easter, Hallowe'en, Martinmas, New Year, and others. I should be pleased to receive and answer communications through the post or the columns of 'N. & Q.' I should also esteem it a favour to be put into communication with any one interested or likely to take an interest in the subject.

ALICE B. GOMME.

1, Beverley Villas, Barnes Common, S.W.

DATE OF MOTTO WANTED.—I should be glad if any readers of 'N. & Q.' could give me a reference to the use of the words "Jamais areyre" as a family motto prior to the sixteenth century.

W. E. W.

BELL-RINGING NIGHT.—In Mrs. Parr's charming story, 'Adam and Eve,' Gunpowder Plot is said to be ushered in in the West of England by bell-

ringing night. Is this ceremony still observed; and what is its history and origin?

JAMES HOOPER.

105, Lewisham High Road, S.E.

GAUNT'S COFFEE-HOUSE.—I should be glad if any reader could fix the site of Gaunt's Coffee-house in St. James's Street, or tell me anything about the house or its proprietor.

W. B.

VALENTINE FAMILY.—Can any one give me information, or clue to information, about the family of Valentine of Bentcliffe, in Lancashire? I have the pedigree in the Heralds' Visitation for 1664, but would like to know more antecedent and subsequent to that. They are said to have gone on the Crusades, but on what authority I do not know. I find also that Richard Valentine of Bentcliffe was sheriff of Lancashire in 1713, but his descent from the Valentines in the Visitation does not appear. His representative is said to have sold Bentcliffe some time last century.

A.

LATIN LINES.—

Elizabetha tibi princeps servivit equorum
A sellis Curus quem lapis iste tegit
Servivit Eduardo regi Marioque Sorori
Principibus magna est laus placuisse tribus.
Convixit cunctis charus, respublica Curæ
Semper erat Curo, Comoda plebis erant.
Dum vixit tribuit senibus, curavit alendis
Nummorum in sumptus annua dona domus.

I copied the above in 1867, as my pocket-book of that date suggests, from some unremembered stone (Bayonne Cathedral?). Is some curé the subject? There are some false quantities. I am not satisfied as to the correctness of the last line. Can any reader of 'N. & Q.' help me?

HIC ET UBIQUE.

Reepham, Norfolk.

WELLESLEY AND WESLEY.—At the time of John Wesley's centenary I happened to read an account of the celebrated preacher in a local paper, which contained a statement to the effect that the families of Wesley and Wellesley (sometimes spelt Wesley) were identical, and that the preacher and the general were not distantly related. On reference to Burke I was unable to trace more than a possible connexion, for the union of the Cowleys (the Duke's family name) with the Wellesleys was not productive, and there were no lineal descendants. Since then I have heard the above statement reaffirmed by the friend of a man who claims descent from both families, but who was unable, or unwilling, to supply me with the link connecting them. Is there such a link? In the account above quoted it was further stated that the Wellesley who made the Duke's father his heir had offered to adopt John Wesley if he would give up his preaching. Is there any truth, or likelihood of truth, in that statement?

HOLCOMBE INGLEBY.

BRITISH ANNEXATION.—Can any one inform me in what paper or book I can learn the particulars of the annexation of Jelebu (1885), Negri Sembilan (1886), and Pahang (1888) to the Straits Settlements? Also Walfisch Bay to Cape Colony? And is there any paper or book giving all our annexations, protectorates, &c., both important and unimportant, year by year as they take place? Kindly reply direct to
MISS EVILL.
Woodlands, Farquhar Road, Norwood.

REV. RICHARD FRIZELLE.—In his 'Life of Lady Morgan' Mr. W. J. Fitzpatrick attributes 'The Law Scrutiny; or, the Attorney's Guide' (1807), to Rev. Richard Frizelle; but no reason is given for so attributing it. I have seen the poem ascribed to Councillor William Norcott, author of other poems published about the same time. Are any biographical facts obtainable about either Frizelle or Norcott? I should mention that the *Dublin University Magazine* gave the poem to Norcott some years ago. I had the date, but have mislaid it.
D. J. O'DONOGHUE.
Belgravia.

MS. POEMS.—Is anything known of the following poems? Some of them are possibly part of a university collection. All seem to be of the seventeenth century:—

1. 'De Vere'; beginning "Aspice, nunc annum Janus patefecit." Signed "Warters."
2. "Exulet ex animis nunquam lux quinta Novembris."
3. "On 5th Nov.": "Yee sisters of the Heliconian spring."
4. "In diem Ascensus": "Quisquis exposcis celebrare Christum." Signed "J. P."
5. "In Conspirationem Papisticam 5^a die 9^{bris}." "Sacrilegum facinus patrarunt agmina casta!" Signed "Arth. [?]"
6. "Vpon Guy Fawkes, No. 5": "See Art is att a losse." Signed "Holmes."
7. "Vpon y^e Romist conspirici": "In six hundr'd 2 did Saturn bright appear." Signed "Tho. Oulton."
8. "Vpon the Gunpowder-Plott": "Meteors there are which portend fortune good." Signed "Say."
9. Epigrams: "On Faith," "Charity," "Day of Judgement," "Christians Pilgrimage," "Death and Sleep," "On the Verses Above." Signed "Tom. Burrage."
10. Greek and Latin Epigrams: Εἰς ἀνάβασιν τοῦ Χριστοῦ; "In Annunciationem B. Virginis"; "In Josephum sponsam gravidam dimittere gestientem"; "Virtus Altissimi adumbrabit te," Luc. i. 35; "In Idem"; "In Christi Crucem." Signed "Waryl."
11. "Sleepe, Pro and Con": "Returne, greif's antidote, soft sleep returne."

W. C. B.

NAME OF PAINTER: POTOCKI.—A lady of my acquaintance has submitted to my inspection a series of miniatures which she has recently acquired. The painter's symbol is AS, with a stroke through the letters. He must have lived towards the close of the eighteenth century, for the portraits are those of the hapless Madame de Lamballe, Marie Antoinette, Madame Potocki, &c. Can you tell me what the name of the artist is?

The name Potocki figures often enough in the latter days of Polish history. I have in vain tried to discover who this youthful Potocki is. She is evidently a Frenchwoman, about twenty-four years of age. Can you or any of your readers afford me any information on these two points? **RECTOR.**

DUTCH SETTLERS IN IRELAND, A.D. 1600-1700.—I shall be obliged for names of books, &c., giving particulars on this subject. **ALFRED MOLONY.**

AUTHORS OF QUOTATIONS WANTED.—

Lost to the world, to-morrow doomed to die.
I've dined with painted savages in regions most remote.
W. W. DAVIES.

What we love perfectly, for its own sake we love,
And not our own; being ready thus whate'er self-sacrifice
Is ask'd to make, that which is best for it is best for us.
A. DOWMAN.

Study and ease
Together mixed, sweet recreation
And innocence, which most does please
With meditation.

Loose clouds like earth's decaying leaves are shed
Shook from the tangled boughs of Heaven.

How dull it is to pause, to make an end;
To rust unburnish'd, not to shine in use.

This last I remember as having read somewhere, and cannot think where.
CARA.

Those rude days are gone
When creeds were taught by headsman's sword,
Scaffolds were pulpits for the word,
Doctrine by faggots shone.
ANON.

Replies.

BYRON VOLUME.

(7th S. xii. 347.)

The volume inquired about was bought by me at Sotheby's at the sale of Dr. Doran's library. I bought it for a trifling sum, and, indeed, I was not aware that it had any special value until I found, on reading the book, the extraordinary nature of its contents. It passed from my possession into the hands of a well-known literary gentleman, who, I have good reason to believe, still retains it. It has certainly never been published, nor is it, I suppose, likely to be issued during the present century. I was given to understand that the reason of its non-publication was that the Byron family had obtained an injunction against its issue. As to the genuineness of the letters, the opinion I formed after a careful reading was that they were undoubtedly Byron's own, for only another Byron could have forged them. The most extraordinary passage in the letters was one in which he alludes to his marriage in the following terms:—

"I am married at last, and mean no disrespect to Lady B., who though she may be a seraph to her friends, and really is, I believe, a good woman, is a devil to me."

This was followed by a strange, but truly

Byronian sentence respecting the possible offspring of the marriage, which it is better, perhaps, not to quote. On the whole, the book, though deeply interesting to the Byronian enthusiast, was scarcely calculated to exalt the character of the noble poet in the mind of the reader. **BERTRAM DOBELL.**

EXPLOSIVES IN ANCIENT ENGINEERING (7th S. xii. 248).—Hannibal's passage of the Alps receives examination in 'N. & Q.' 4th S. ii. 289, 350, 443, 490, 543; iii. 136. The theory of an explosive material comes in for notice at ii. 492, with reference to an article in *Fraser* of 1840, which substitutes gunpowder as Hannibal's means not only for splitting rocks, but for the earthquake of which there is mention especially in Silius Italicus, but to which there is also allusion in Livy, Pliny, Cicero ('Pro Caelio'), Lord Byron ('Childe Harold,' cant. iv. st. 63). Various appliances, possible or impossible, probable or improbable, as the case may be, come in for review. The inquiry began with the notion of Sir Thomas Tancred that the *aceto* of Livy meant an axe, while it finished with the "mid mattucum beawan" of Alfred's 'Orosius,' "hewed with mattocks" in the translation of Dr. Bosworth. **ED. MARSHALL.**

In the 'Student's History of Rome,' p. 236, Dean Liddell discredits the legend as to the shivering of the rocks, adding, "Polybius says not a word of such matters; and there is little doubt that they are a romantic addition of the Latin writers." In the exercise of his manifold allusiveness, Carlyle utilizes the picturesque myth in closing the first book of the second volume of the 'French Revolution.' Reflecting on the singular bonds fashioned for the union of French royalty and nationality, and unable to believe in their stability and permanence, he anticipates misunderstanding and fatal disagreement. "Whereby," he ruefully concludes, "the over-sweet moon of honey changes into long years of vinegar: perhaps divulsive vinegar like Hannibal's." **THOMAS BAYNE.**
Helensburgh, N.B.

[MR. C. W. PENNY quotes the passage from Livy relating to the subject, and notes its omission from Arnold's 'History of Rome.']

BERKSHIRE PARISH REGISTERS (7th S. xii. 228).—There is a valuable list of parish registers which have been either wholly or partially printed, down to 1885, in the *Genealogist* for that year, N.S. vol. ii. p. 193, from the pen of the founder and first editor, Dr. G. W. Marshall. Unfortunately, as is also the case in the lists in the contents to the volumes of *Misc. Gen. et Her.*, no indication of county is given, except through some incidental circumstance, and the process of working out the county of a given parish is not by any means always easy, as a 'Clergy List' is not necessarily at every genealogist's elbow. In future contributions of

this nature, perhaps Dr. Howard and Dr. Marshall will kindly think of the pains to which they may put less well-equipped brethren through the omission of the county, which might easily be supplied at the time of making the index. The following are certainly in Berkshire:—

[Didcot.—1562-1681. In progress in *Berkshire Notes and Queries*.]

Shottesbrooke.—Extracts. *Genealogist*, vii. 10.

Steventon.—Original Register. [Dr. Marshall includes original MS. as well as printed registers.] Bapt., 1558-98. Mar., 1559-98. Bur., 1559-99. Brit. Mus., Harl. MS. 2395. [Apparently the sixteenth century portion of this register is in the Brit. Mus., the remainder, presumably, at Steventon.]

White Waltham.—Extracts, 1565-1812. *Genealogist*, vi. 49-57.

Windsor.—Extracts. 'N. & Q.' 2nd S. vi. 163, 239.

Berkshire Administrations for 1653-4, and also a list of Berkshire non-parochial registers, will be found in *Berkshire N. and Q.*, vol. i. parts i. and ii. Extracts from parish registers are often to be met with in the notes to pedigrees in the *Genealogist* and *Misc. Gen. et Her.* **NOMAD.**

There is no occasion to search for a list of the contents of the parish registers of any county; these are all available for inspection with the Census Returns for 1831 (J. S. Burn, 'Hist. of Parish Registers,' p. 15, 1862). Previous to these, J. Rickman, Clerk of the House of Commons, after consultation with J. S. Burn, was able to prevail upon the authorities to sanction the preparation of a 'List of all the Register Books in England, with their Commencement and Termination.' This was the cause of 'The Parish Register Abstract of 1831,' which is available for public use, like any other Government publication (with the full title, 'Population and Parish Register Abstract, 1831'). **ED. MARSHALL.**

MR. WEBB will find the date of the earliest parish register given for every parish in Kelly's 'Directory.' These dates, however, cannot, I find, be implicitly relied upon. A fuller account of the dates of each volume of parish registers throughout England will be found in vol. iii. of the Census Returns for 1831. Since this date several registers, from various causes, have disappeared, while, on the other hand, two or three have been found. I shall be happy to give the dates, from these sources, of any parish register MR. WEBB may require, if he is unable to refer himself. **E. A. FRY.**

172, Edmund Street, Birmingham.

Berkshire Notes and Queries, vol. i. No. 2, October, 1890, and succeeding issues, contain the 'Parish Register of Didcot, co. Berks, 1562-1681,' being the earliest register of that parish. It may be interesting to add here that the original volume consists of twenty-three leaves of parchment, 8½ in. by 5½ in. in size. It was advertised for sale in 1890 by a Birmingham bookseller, if I recollect

rightly, and has since been restored to the Rector of Didcot. The first volume of the following work is in the press: 'The Registers of St. Mary's Parish Church, Reading, Berks, 1538-1812,' edited by J. P. Crawford, M.A., 1891, 2 vols. (Mitchell & Hughes). J. CUTHBERT WELCH, F.C.S.

The Brewery, Reading.

YORKE (7th S. xii. 326).—Is MR. WARD referring to the fire which occurred in New Square, Lincoln's Inn, on June 27, 1752? By this fire Nos. 10 and 11

"were entirely consumed, particularly the chambers of R. Wilbraham, the Hon. Edward Harley, Hon. Charles York, E. Hoskyns, — Chomley, Edmund Sawyer, Master in Chancery, and — Ansell, Esqrs.; all in No. 10, where the papers, books, plate, furniture, and wearing apparel were totally destroyed. The gentlemen in the next staircase, No. 11, viz., John Sharpe, Solicitor to the Treasury, Edward Booth, Esq.; Messrs. Ambler, Fazakerly, Fellers, and Wilmot, had just time to save most things of consequence."—*Gent. Mag.* xxii. 287.

This Charles Yorke certainly never became the second Lord Hardwicke, but his elder brother Philip did. Charles Yorke was the second son of the first earl, and died in January, 1770, while the patent conferring upon him the title of Baron Morden was being made out.

G. F. R. B.

BYRON'S TOWN HOUSE (7th S. xii. 28, 116).—My thanks to MUS IN URBE and to MR. RALPH CLANCEY for their replies to my query under the above heading; my apologies to MUS IN URBE, to Mr. Editor, and to the readers of 'N. & Q.' generally for my mistake as to the number of the house in question. No, it was not No. 20 altogether; but 24 is scarcely a more correct enumeration. As a matter of fact the building indicated in my first article is now numbered 24, 25, 26—24 being the corner house, comprising, perhaps, one-fourth or one-fifth of the whole building, so that it might well be said to be *ambitiously* styled Byron House. My question referred to that portion of the building now numbered 25 and 26, for which, so my wife tells me, her father, Mr. Charles Williams, senior, paid a rental of 400*l.* per annum, though it had previously fetched but 200*l.* per annum. What the total rental of the three houses may have been or may now be I do not know. That the three houses have at one time formed but one building or block is shown by the identity of their brickwork, roofing, cornice, and string-course, though No. 24—the corner house—has the appearance of having been an addition to the main building, since it is not in complete uniformity with the rest, whilst 25 and 26, uniform throughout, and evidently one building, are distinguished on the ground floor alone by scarcely perceptible variations in the stucco-work, entries, &c. So far as I can understand my wife's recollections,

which are perhaps not very distinct, the rooms appear to have been laid out in suites, as if forming part of a house of some consequence, though, of course, not of any great size. She tells me that the house now numbered 25 and 26 was formerly numbered 21, or 21 and 21A, or perhaps 21 and 22, in which case 24 must, I suppose, in spite of MUS IN URBE's correction, have, at that time, been 20, though it was not to 24 at all, except as a portion of the whole, that I was referring when I quoted that number. No, the mistake was a blunder of my own gratuitous invention. According to a bill-head of my father-in-law, the present Mr. Charles Williams, senior, *late* of Savile Row, and afterwards of Hanover Square, &c., the number was in his time 26; this referred only to the ground-floor front of the main building (25 and 26), now numbered 25, the entrance being by the door still numbered 26 (the only portion of the building upon which that number now appears), now, apparently, restricted to buildings in the rear, then let as a picture gallery, now as a museum of china and curios.

Abandoning for ever, let us hope, the maddening question of numbers—"I am ill at reckoning," &c.—the house is easy to be distinguished; it is that house in Savile Row which directly faces one on looking down New Burlington Street from Regent Street: a red-brick building, with high roof of dark glazed pantiles, showing five windows to the front on first and second floor, and dormer windows (two only, I think) in the roof. The name Byron House, I believe, no longer appears on any part of the building, though it was still to be seen over 25 only a few months ago.

The house calling itself "No. 24, Savile Row" is really only end-on to Savile Row, and has not until recently had any door at all in the Row, its front door, labelled as above, being in the side street connecting the Row with Old Burlington Street in the rear, called, I think, Savile Place, which looks as if it were a dwindled continuation of New Burlington Street, turned aside to avoid knocking down Byron House. I hope I shall not be thought too pertinacious in support of the Byron myth—if myth it be. I have been as sceptical as need be upon the subject, but having once taken up the cudgels I am loth to drop them—there is a fascination about a cudgel, however unworthy, perhaps in an inverse proportion to its worth.

THOMAS J. JEAKES.

Tower House, New Hampton, S.W.

KENSINGTON GARDENS (7th S. xii. 308).—Chambers's 'Guide to London,' published in 1862, does not mention the old restrictions on entrance into Kensington Gardens. The list of persons not admitted, which is given in the 'Picture of London' for 1806, includes "women in pattens," and

according to the 'New View' of 1834 this prohibition continued to be enforced at that time. MR. BROOKE's list, somewhat curiously, does not contain this clause. Are we to conclude from this that the use of pattens in London had practically died out in the "forties"?

J. F. MANSEGH.

Liverpool.

I cannot answer precisely the question put by MR. RAVEN BROOKE. Speaking by memory merely, I think that the exclusion he speaks of was abolished just before the first Exhibition of 1851. I did not know that private soldiers were ever expressly excluded. The prohibitive notice that I seem to recollect was very laconic: "Dogs and footmen not admitted"—dogs having the priority of mention.

O. A. WARD.

Walthamstow.

The following note at p. 130, vol. i. of Larwood's 'London Parks,' 2 vols. (1872), implies that the restriction on the admission of private soldiers was removed before the forties:—

"Even as late as 1795, no silk neckties nor leather breeches without top-boots were admitted into these gardens, neither were private soldiers nor sailors tolerated in that limbo of vanity."—See Walker's 'Gazetteer,' voce "Kensington."

The reference to Walker's 'Gazetteer' may be of more use to the querist than it is to me.

KILLIGREW.

BITTER AS SOOT (7th S. xii. 304).—Whether soot be bitter or not I have not at the present moment the curiosity to try; but that it is of an acrid, caustic, and irritant nature may be supposed from the fact that the chimney-sweeper is subject to a form of cancer known as chimney-sweeper's cancer, said to be caused by soot lodging in the folds of the skin.

THOMAS J. JEAKES.

Tower House, New Hampton, S.W.

"Did you ever eat a lug [worm], uncle?" said I.

"Lord, ay, my son, to be sure I have. They are as bitter as soot, if you eats 'em raw, but they are as sweet as sugar, if you cooks 'em. I knows it because I've eaten many a one when I cooked 'em in the fish."—Buckland's 'Curiosities of Natural History,' iii. 29.

C. F. S. WARREN, M.A.

Longford, Coventry.

"As bitter as sut (soot)" is an expression I have frequently heard in Leicestershire and South Notts.

O. C. B.

REFUSAL OF KNIGHTHOOD BY A JUDGE (7th S. xi. 305, 396, 418, 477; xii. 77, 114, 254).—Reading the 'Memoirs of Sir Samuel Romilly,' I came across the following account of his knighthood on being appointed Solicitor-General, 1806. It would appear by this that previous to 1786 knighthood was not conferred on judges and attorneys and solicitors general:—

"12th February, 1806.—I was this day sworn in together with Piggott, the new Attorney-General, and we attended the levee at the Queen's House, and kissed the King's hand on our appointment. His Majesty was pleased to knight us both, greatly against our inclination. Never was any city trader, who carried up a loyal address to His Majesty, more anxious to obtain, than we were to escape this honour. We applied to Lord Dartmouth, the Lord-in-Waiting, to Lord Grenville, to Lord Spencer, and everybody on whom we thought it might depend to deprecate the ceremony which awaited us. But the King was inflexible. For the last twenty years of his reign it has pleased His Majesty to knight all Attorneys and Solicitors General and Judges on their appointment, though for the first five and twenty years he had never seen the necessity or propriety of it; and now every man who arrives at these situations must submit to the humiliation of having inflicted on him that which is called, but is considered neither by himself nor any other person, as honour."

J. STANDISH HALY.

Temple.

In the Jubilee year it is generally understood that the following Canadian judges refused this honour (?): the Hon. John Hawkins Hagarty, the Chief Justice of Ontario; the Hon. John Alex. Boyd, Chancellor of Ontario; the Hon. John Douglas Armour, Chief Justice of the Queen's Bench Division of the Ontario Supreme Court of Judicature. One judge of the same province accepted the proffered dignity, and it did not raise him in the estimation of the bar or the public, for those who have been favoured with this distinction in Canada are generally scheming politicians of questionable morals (witness the present scandals at Ottawa), and it was felt that the judges could not afford to be classed with them, even in the distribution of rewards.

ARCHER MARTIN.

Winnipeg, Canada.

TYKO (7th S. xii. 307).—The *tyg* is a very familiar object to students of early English pottery. I quote the following from the third edition (1876) of Messrs. Reeks and Rudler's 'Catalogue of Specimens of British Pottery and Porcelain in the Museum of Practical Geology':—

"The *tyg* was a drinking-cup having more than a single handle, so that several persons drinking from the vessel, and each using a separate handle, would bring their lips to different parts of the rim. They were largely used in the sixteenth and seventeenth centuries. The double-handled *tygs* are generally called "parting cups," while those with more than two handles pass under the name of 'loving cups.' The word *tyg* is derived from the Anglo-Saxon *tygel* or *tigel*, signifying a tile, or anything made of clay, whence *tygel-ærgel* denoted a tile-worker or potter, a word that survives in the surname *Tilewright* and its corruptions, still common in Staffordshire."

C. E. D.

Chaffers, in his 'Pottery and Porcelain,' describes a *tyg* as a coarse earthenware cup, coated with a dark chocolate-coloured glaze. These *tygs* were made in various forms, having two or more

handles, so that they could be passed round a table for three or four persons to drink from, each taking it by a different handle, and so bringing his mouth to another part of the brim. The same authority mentions a large buff-coloured *tyg* in the collection of the Rev. T. Staniforth, of Storrs, Windermere, ornamented with brown slip designs and white dots. This mug has four handles, and the name Joseph Glass, S.V.H.G.X. (the potter), painted round the body. Bosworth defines the word *tigol* or *tygol* as anything made of clay, and says that he was informed by Mr. Ward, of Burslem, that the potters (1801) called their cups and porringers *tigs*. Many of them are dated, says Chaffers, varying from 1600 to 1680, and at the time of writing (1856) were still called by the same name. The men who made the cups were styled *tygel wythan*, worker of tygs; and from the Anglo-Saxon *tygol* comes the word tile (Bosworth). CORRIE LEONARD THOMPSON.

Not *tyko*, nor *tygo*, but *tyg*—the well-known name of the early drinking-cups with two or more handles, usually made of red clay and covered with a black glaze. Very full information concerning these vessels will be found in M. Solon's charming book 'The Art of the Old English Potter.' The author thinks that the term may be a corruption from the Latin word *tegula*, a "tile, in Italian *tegola*, in Spanish *teja*." Bosworth, in his 'Anglo-Saxon Dictionary,' translates *tigel*, "a tile, a brick, anything made of clay, a pot, a vessel." The number of handles was sometimes as many as eight, and each was often double or triple in its height. A large number of these *tygs* exist in private collections, and many may be seen in the collection of early English pottery at the British Museum. J. ELIOT HODGKIN.

[Many other replies are acknowledged.]

PLURAL OF TABLESPOONFUL (7th S. xii. 260, 309).—To begin with, it is a pity to discuss the plural of *tablespoonful*,—the word to test the question is *spoonful*. Let nobody object to this as a mere nicety; for if he should, the next individual might tell him that the whole question was of the utmost unimportance. But if only important questions are to be touched, good-bye to dear 'N. & Q.' "Othello's occupation's gone." I quite agree with C. C. B. and DR. COBBHAM BREWER. A *spoonful*, thus used, becomes a measure, and a separate word, with a right to its own plural. *Cartfuls*, *barrowfuls*, *handfuls*, all establish the point beyond a doubt; yet I think that the majority will rule for the contrary answer. But their rule will be a tyranny, for it is not based upon right or reason. If you write *spoons full*, that is correct; but if you write *spoonfuls*, you are wrong, there is no such word. In *spoonful* you dispense with one *l*, in proof that it has become an individual word. It is then too late to introduce the *s* after the first

syllable, let anybody say what he will. A medical spoonful, says Johnson, is half an ounce. And in this sense the great Arbuthnot uses it when he talks of "only by grains and spoonfuls."

Knight errant is not written as one word, and need not be even connected with a hyphen,—indeed, is not so generally. Therefore the plural, of course, is *knights errant*. *Lookers on* is not one word. Once that usage has soldered two words, the resultant word will form its plural with a final *s*. The plural of *bootjack* is not *bootjacks*.

C. A. WARD.

Walthamstow.

Tablespoons full, according to the Post Office, unless poor Mr. Raikes was lately worried into altering it. I have had to telegraph recipes requiring the use of the word or words, and have had to pay for two words, thinking myself lucky not to have to pay for three. KILLIGREW.

"JACKS O' TH' CLOCK" (7th S. xii. 306).—Wood, in his 'Curiosities of Clocks and Watches,' gives some instances of the imitation of the great clock in the tower of St. Mark's at Venice, more particularly that of St. Dunstan's, Fleet Street, sold in 1830 to the Marquis of Hertford, and removed to his villa in the Regent's Park. It is worthy of note that Wood calls the figures "quarter boys," and has omitted to mention those placed over the clock of St. Mary, Rye, Sussex, which were doing duty so recently as August last. EVERARD HOME COLEMAN.

71, Brecknock Road.

In T. Warton's 'Companion to the Guide and Guide to the Companion,' p. 17, *s.a.*, there is this notice of the striking figures which were formerly on Carfax Church, St. Martin's Church, Oxford:—

"Nothing which formerly belonged to it (Pennyless Bench) now remains, except two ferocious warriors, clad in coats of mail, originally placed above, to admonish the loiterers, by their significant strokes at just intervals, of the rapid flight of time, as is represented in the annexed cut."

Dr. Ingram's 'Memorials,' "Carfax," p. 4, also contain a print. These figures are now over the fireplace in the Mayor's Parlour in the Town Hall. The figures at the west end of Rye Church are still in their proper position and use.

ED. MARSHALL.

There is, I believe, a set of "Jacks o' th' clock" to the church of Notre Dame of Dijon, Burgundy, known locally as the "Jacquemart" family, father, wife, and child. The church itself is classed and subventioned by Government as a "monument historique." The clock is said to have been carried away from the town of Courtray in 1383 by Philip the Bold.

THOMAS J. JEAKES.

Tower House, New Hampton, S.W.

There is an excellent example at Wimborne Minster, Dorset. F. D. M.

SEDAN-CHAIRS (6th S. xii. 308, 332, 498; 7th S. i. 37, 295).—When the Duke and Duchess of Connaught visited Heligoland in (I think) 1885, the Duchess was unable to walk, owing to a sprained foot. As there are no horses or wheeled vehicles in the island, it at first seemed as if H.R.H. would see little of the curious little colony; but, happily, some one remembered there was an old sedan-chair at Government House. The Heligoland coastguard were quickly got together, and the chair was furbished up and taken to the beach. The Duchess entered, and was carried comfortably all over Heligoland. I was not there at the time, but I remember being told of the incident. I fancy the chair was a relic of the Danish times; but though I have often seen it at Government House, I regret I never examined it carefully; and now, no doubt, it has since the cession passed, like the British rule, "into the ewigkeit."

WILLIAM GEORGE BLACK.

Glasgow.

BOTOLPHMAS (7th S. xii. 307).—In 1383 the Guild of Corpus Christi at Boston agreed to pay for the services of one William Bevere 100s. annually, by four quarterly payments—namely, at Christmas, Pasche, St. Botolph's Day, and the feast of St. Michael. June 17, or thereabouts, is no doubt intended as St. Botolph's Day. Some lands let on a Michaelmas tenancy are comparatively unprofitable during the first six months, and on that account it does not seem unreasonable for the landlord to agree to accept payments for the whole year at two dates within the more profitable half year. The rents of many of the lands possessed by the aforesaid guild were payable once a year, and that on the feast of St. Botolph.

W. M. MYDDELTON.

St. Albans.

There is surely no Botolphmas but the feast of St. Botolph (June 17)! Are the two mentioned in one entry as if different days; or is not the same day called by different names in different entries?

J. T. F.

Bishop Hatfield's Hall, Durham.

I do not remember to have seen this name before; but of course it was St. Botolph's Day, just as Michaelmas and Martinmas are the days of those saints. This day, as B. C. correctly says, is June 17.

C. F. S. WARREN, M.A.

Longford, Coventry.

THE FASTING WOMAN OF 1357 (7th S. xii. 349).—The writ of Edw. III. is in Rymer's 'Foedera,' vol. vi. p. 13. Cecilia, wife of John de Rygeway, having been indicted for the murder of her husband, and having refused to plead, was kept in close custody for forty days in Nottingham gaol without food or drink; but her life being supernaturally sustained, as was declared by trustworthy

evidence, the king ordered her to be released, supposing that a miracle had been wrought on her behalf by God and the glorious Virgin Mary, His mother.

W. D. MACRAY.

See 'N. & Q.' 7th S. ii. 406, for the extract from Rot. Pat. 31 Edward III., part i. The name of the prisoner was Cicely de Rygeway, and she had been convicted of the murder of her husband. The prison was at Nottingham.

HERMENTRUDE.

DOMETT AND BROWNING (7th S. xii. 28, 133).—In order to prevent misapprehension, I may state that the volume which afforded me a text for my original query was purchased by me from Messrs. Albert J. Myers & Co., on the strength of the "appetizer" quoted by St. SWITHIN.

W. F. PRIDEAUX.

HUGH MIDDLETON (7th S. xii. 327).—I suppose Myddleton spelt his name anyhow, so that would be nothing to identify by or otherwise. But christenings were often deferred from the birth of one child to the birth of another. Three years would be a very long stretch, no doubt; but if Mary and Ann were not twins—and the register does not say so—Mary would have been a year old when christened. Does MR. PINK know whether Hugh married an Elizabeth. If he did we might presume it was only a deferred christening.

C. A. WARD.

WEST-COUNTRY PHRASES (7th S. xii. 206).—The phrase "dance the Phibbie" has reference to an old dance called the "Phæbe." Halliwell-Phillipps, in his 'Dictionary of Archaic and Provincial Words,' says:—

"A correspondent gives me the following lines of a very old song, the only ones he can recollect:—

Cannot you dance the Phæbe (*sic*)?
Don't you see what pains I take;
Don't you see how my shoulders shake!
Cannot you dance the Phæbe!"

The expression "as thick as inkle-makers" is explained by the fact that, when tape (*inkle*) was woven by hand, one tape to a loom, the weavers had to work very close together.

F. C. BIRKBECK TERRY.

A friend of mine remembers to have heard the expression "inkle-weavers" used in Wiltshire.

CELER ET AUDAX.

"A LEAP IN THE DARK" (7th S. xii. 328).—See 'N. & Q.' 5th S. vi. 29, 94, 151, 273; vii. 252, 358; viii. 237. Sir Walter Scott uses the phrase twice in the same romance:—

"So ho! a goodly fellowship come to see Richard take his leap in the dark."—The Talisman, chap. ix.

"I am no blind Bayard, to take a leap in the dark under the stroke of a pair of priestly spurs."—The chap. xvii. (1)

JONATHAN BOUCHI

"also in 'Guanhoe,' chap.
and 'The Monastery,' xiv. 51

CRUCIFIX IN THE BANANA FRUIT (7th S. xi. 84, 235; xii. 235, 333).—An Argentine friend tells me that in order to see the crucifix in the banana, it is necessary to cut it when it first commences to ripen; or, if ripe, immediately after it is taken from the plant. In Brazil, as stated by some of your correspondents, it is considered an insult to cut this fruit with steel. A superstition has generally got something sensible to justify it; and in this case the fact that steel destroys the delicate flavour of the fruit, and the juice stains the blade, is a sufficiently practical explanation. My informant sums the matter up in one pithy sentence: "Los Brasileños no cortan la banana con cuchillo mas que todo por una tradicion supersticiosa; y entre nosotros tambien se suprime esta arma, pero por tradicion gastronomicá." H. GIBSON.

Aj6, Buenos Aires.

It seems to me that the most important thing to note in the passage quoted by MR. HODGKIN is that people in 1653, two years after the battle of Worcester, had not yet learnt to see a "Royal," or "King Charles's Oak," or the royal cipher, in "the root of Ferne," or, at least, at that date, found it safest and best only "to find a spread eagle" therein. The question then arises, When did people begin to recognize the Caroline symbols? Whence does the "spread eagle" date? From the days of "S.P.Q.R."? If so, what, if anything, was seen before? The dendroheliophallic "Tree of Life" probably. That a cross or crucifix should be found in a banana or a cucumber, and that the former should be thought symbolic of the Fall, is understandable enough, considering that the cross is an old phallic symbol, and that the banana and the cucumber are old phallic symbols too. Natural objects bearing religious or other symbols are common enough. Witness the haddock and John Daury, with St. Peter's thumb; a white French bean, with a dark humaniform marking about the hilum, is "Haricot St. Esprit." It is grown in England, under what name I know not; probably not "Holy Ghost bean." THOMAS J. JEAKES.

Tower House, New Hampton, S.W.

FOLK-LORER v. FOLK-LORIST (7th S. xii. 243, 349).—The form *folk-lorist* is not quite such a recent coinage as some of your correspondents think. Reference to the 'Encyclopædic Dictionary' will show a quotation from the *Athenæum* of May 12, 1883. THE EDITOR, Cassell & Co., Limited.

La Belle Sauvage.

AN EARLY ILLUSTRATED NEWSPAPER (7th S. xii. 268).—An earlier example of a newspaper containing an illustration than the *London Chronicle* of 1757, mentioned by MR. WALFORD, is the *Weekly News* of December 20, 1638, which contains a view of the Isle of St. Michael, "one of the Terceras" ('Cat. Caxton Exhibition,' 1877, p. 164). The earliest newspaper systematically

illustrated was the *Mercurius Civicus*, the first number of which appeared in 1643 (*ibid.*). I possess the number issued October 10, 1644, which has not been cut open, and is probably unique in this state. On the first page is a woodcut portrait of "The Earle of Denbigh."

WILLIAM GEORGE.

Redland.

THE BUCKDEN LIBRARY (7th S. xii. 345).—I do not quite see why A. J. M. should have disfigured his interesting note at the above reference with an entirely gratuitous fling at opinions which "have nothing to do with the case." In other places a certain amount of sneering may pass for wit; but the columns of 'N. & Q.' might surely remain free from it. So much do I feel this, that I would make the same claim for Christianity or Buddhism which I make for my own faith—Socialism—and more vehemently, inasmuch as I should then be speaking with purer impartiality.

H. H. S.

THE GAUCHOS (7th S. xii. 248, 316).—Many interesting particulars of these "half-Indians" are given by F. Gerstaecker, in his 'Narrative of a Journey round the World,' London, 1853. He rode with a *correo* from Buenos Ayres to the foot of the Cordilleras, and had thus abundant opportunities for noting their habits and characters. The picture is not pleasant on the whole. One paragraph will suffice:—

"It was an extremely disagreeable sight as we proceeded, to meet such a quantity of small wooden crosses. We saw every day two or three, often even more of these memorials, and they all marked the spot where some poor traveller had been murdered, not by the savage Indians alone, but by the hardly less treacherous gauchos. These are, indeed, a great deal too ready with their long, sharp knives, and revenge or cupidity too often prompts their willing hand."

Gerstaecker always spells *gaucho*.

C. DEEDS.

RAIN OF BLOOD (7th S. xii. 288).—An account of a supposed rain of blood is given by Gassendi, in his *Life of Peiresk* (Gassendi, 'Opera,' vol. v. p. 269, ed. 1658), from which I have translated the following extract:—

"Nothing in the whole year 1608 gave him greater pleasure than that he observed the bloody rain which was commonly reported to have fallen about the beginning of July. Great drops thereof were plainly to be seen both in the city itself, upon the walls of the churchyard which is near the city wall, and upon the city walls themselves; also upon the walls of villages and towns for some miles in that neighbourhood; for in the first place he went himself to see those marks wherewith the stones were coloured, and did what he could to speak with those husbandmen who beyond Lambesk were reported to have been so frightened at the falling of the said rain, that they left their work and ran as fast as their legs could carry them into the adjacent houses.....He was less pleased with the common people and some divines who judged that it was the work of devils and witches, who

+ also 'jump in the dark,' in 'The Fortunes of Nigel,' VIII.

had killed innocent young children; for this he accounted a mere conjecture and injurious also to the goodness and providence of God. In the mean time an accident happened out of which, he conceived, he collected the true cause thereof. Some months before he shut up in a box a certain palmer worm which he had found, rare for its bigness and form, and had forgotten the circumstance until he heard a buzzing in the box, which when he opened, he found a beautiful butterfly, which presently flew away, leaving in the bottom of the box a red drop as broad as an ordinary shilling; and because this happened about the beginning of the same month, when an incredible number of butterflies were observed to be flying about, he entertained the opinion that such kind of butterfly, resting upon the walls, had shed such like drops and of the same bigness. He further observed that these marks were not to be seen upon the house-tops, which would have been the case if blood had fallen from the clouds."

C. LEESON PRINCE.

The Observatory, Crowborough.

Showers of "blood" do occasionally fall on the Mediterranean coast, and this rain would undoubtedly contain several of the mineral constituents of blood. The bloody appearance is, however, really due to the presence of dust consisting largely of the shells of diatoms, and containing a considerable quantity of red oxide of iron.

C. C. B.

GREENAWAY FAMILY (7th S. xii. 187).—Henry Greenaway, Esq., was one of the Loughrea commissioners appointed for the setting out of lands in Connaught to transplanted Irish, who were to remove thither before May 1, 1655 (Prendergast's 'Cromwellian Settlement,' second edition, p. 147n.). A Henry Greenaway was Recorder of Galway in 1655, after the dispersion of the "Tribes," also in 1656, and he was mayor in 1662. The same man evidently appears as a captain in the list of the '49 officers, and as a grantee under the Acts of Settlement and Explanation.

ARCHER MARTIN.

Winnipeg, Canada.

A branch of this family has long been settled in the townland of Derrycor, parish of Tartaraghan, county Armagh.

ROBERT PILLOW.

English Street, Armagh.

WRECK OF THE ROYAL GEORGE (7th S. xii. 128, 278).—Though rather travelling from the main issue, perhaps it may be worth noting that there is a very fine painting in oils of the 'Loss of the Royal George in 1782,' by Schetky, in the National Gallery. The seascape, if there is such a word in the English language, is, to the best of my recollection, on the left-hand side of the staircase. The Magnanime, Lord Howe's flag-ship, is depicted at the side as making signals of distress.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

There is another little book, three and a half by two inches, bound in wood of the wreck, which might be mentioned, as it contains an engraving

of the capsizing of the Royal George. The title-page reads thus: "True Stories | of H.M. Ship | Royal George. | From 1746 to 1841. | By Henry Slight, Esq. | Author of the 'History of Portsmouth.' | Ryde, Isle of Wight: | Printed and Published by | E. Hartnall, Arcade. | 1841." In my copy there are four engravings, the first three sharp and clear, the last a poor specimen. They are all by Maynard, Portsea, and represent (1) The Capsizing (frontispiece); (2) Attempt to raise the Vessel; (3) Diver at work; and (4) The scene on the water at the time of the blowing up of the hull.

H. G. GRIFFINHOOF.

34, St. Petersburg Place, W.

'THE SPARK,' BY THOMAS CAREW (7th S. xii. 86).—There can be little doubt that this poem was written by Carew, but as he died in 1639, and the first collected edition of his works did not appear till the following year, the matter is not susceptible of direct proof. It was the custom of the poets of that day to circulate their verses in manuscript among their friends, and when a posthumous collection was made, mistakes in ascription occasionally occurred. I have no doubt that the explanation which the Rev. W. E. BUCKLEY gives to account for the insertion of 'The Spark' in Suckling's 'Works' is perfectly correct. Another beautiful poem which is generally ascribed to Carew, 'The Primrose,' was printed in Herrick's 'Hesperides' (ed. 1823, ii. 10), under the same title and with very little variation in the text. The 'Hesperides' was printed in 1648, eight years after the first publication of Carew's 'Poems,' and is supposed to have been edited by the gay and reverend author himself. To use Haslewood's words, "it were bold to assert Herrick did not know his own, and Carew's collection appeared posthumously."

'The Primrose' may, therefore, be Herrick's, though I would certainly claim 'The Spark' for Carew. The only work of importance which was published by Carew in his lifetime was the masque of 'Coelum Britannicum,' 1634, which is scarcely worthy of him. The first two stanzas of his beautiful lyric "He that loves a rosy cheek" were printed in 1632, in "Madrigales and Ayres: by Walter Porter, one of the Gentlemen of his Majesty's Royall Chappell." It is fair to suppose that the third stanza, which was first printed in 1640, and which possesses none of the fine poetic spirit of the others, was added by an inferior hand. Carew is associated with Suckling by their common friend Robert Baron, in a poem called 'Doubts and Fears,' which appeared in 'Pocula Castalia,' 1650.

W. F. PRIDEAUX.

Kashmir Residency.

VOICES IN BELLS AND CLOCKS (7th S. xii. 304).—There are several allusions to, or rather descriptions of, these imaginary voices in eminent writers:

of fiction. See the amusing scene in Scarron's 'Roman Comique,' partie iii. chap. xiv., where Ragotin "tombe dans l'erreur de la plupart des gens du vulgaire qui croient que les cloches disent tout ce qu'ils s'imaginent," and fancied that the church bellringer was mocking him by making the bells say "Ragotin, ce matin, a tant bu de pots de vin, qu'il branle, qu'il branle," whereas, as the bellringer explained to the "Lieutenant Criminel," he was really chiming his usual *carillon*, "Orléans, Baugency, Notre-Dame de Cléry, Vendôme, Vendôme." (Is the third part of 'Le Roman Comique' by Scarron, or is it a continuation after Scarron's death? Perhaps D'NARCEL can answer this question.) Dickens's readers will remember the clock's obstinate repetition of Dr. Blimber's "How—is—my—little—friend" in Paul Dombey's imaginative little brain. In Björnson's 'Fisher Maiden'—which I am at present reading in M. Charles Bernard-Derosne's French version, 'La Fille de la Pêcheuse'—Pedro Ohlsen's clock continues to repeat indefinitely in Petra's ears her mother's words, "J'ai—connu—cet—homme—autrefois" (chap. vi.). Your readers will no doubt know of other instances in fiction.

I suppose most railway travellers have noticed the persistent way in which the wheels sometimes continue to play tunes in one's ears. So far as my experience goes, one can make them play any tune one likes, which is "re-markable," as Angelo Cyrus Bantam, Esq., M.C., is fond of saying.

As indirectly connected with this subject, I may remind your readers of Tennyson's line in 'Locksley Hall':—

And a song from out the distance in the ringing of thine ears.

JONATHAN BOUCHIER.

In former years, when the church bells used to ring merrily on the high days and public anniversaries (much more observed then than now), I well remember a very popular idea of the voices of the bells of three churches which stand in the same street, and quite near to each other, in this town. The six bells of St. Alkmund seemed to say, "Fresh fish just come to town." On which the three bells of diminutive St. Michael remarked, "They stinken." And the fine peal of ten bells rang out from the tower of All Saints, "Then put a little bit more salt on them." H. H. B.

Derby.

Just as in faces in the fire the eye "sees what it seeks," so, according to an old phrase, "As the fool thinks so the bell clinks." Innumerable examples may be known, or may be originated, as required; and Miss BUSK is doubtless right that these may be mentioned to others, and heard by them in other places where some bells may have a similar awing and sound. I well remember, when about eight years old, being asked by my father if

I could hear certain bells, "Come, oh! Sam and Joe." I could and did, and I still hear them whenever and wherever I hear the sound of five bells. ESTE.

Several years ago I was informed that the large clock in the Clock Tower of the Houses of Parliament, when it chimes the four quarters of an hour, is supposed to say:—

Lord, through this hour,
Be Thou our guide;
And by Thy power
No foot shall slide.

These words will suit almost all clocks that chime the quarters. J. F. MANSERGH.
Liverpool.

"SPLENDIDA VITIA" (7th S. xii. 248).—Some time since I took occasion to examine the source of this expression, the result of which is in the form of a query for earlier reference in 'N. & Q.,' 5th S. vi. 87. It is most probably from the authorship of Peter Martyr, who has, in his 'Commentary on the Epistle to the Romans,' viii. 18 (p. 297, Basil, 1558), as also in his 'Locis Communes' (cl. iii. c. xii. sect. 7, p. 649, Tigur., 1587), the statement, "Ethnici non erant præditi veris virtutibus, coram Deo sunt splendida peccata."

In 'N. & Q.,' 5th S. vi. 87, it was shown that two eminent authorities, Bp. Jacobson, as also Dr. Julius Müller, took the phrase not to be an expression of St. Augustine himself (the common authority for it), but an inference of some one else from the opinion, which he expresses; while it was my attempt to make out that it was an inference of Peter Martyr from St. Augustine, 'De Civ.' v. 18, so as by this means to attach the phrase to him as its author. ED. MARSHALL.

This expression is given in Mr. W. F. H. King's 'Classical and Foreign Quotations,' with a query as to whether Tertullian is the originator of it. Mr. King remarks: "Tertullian says of the virtues of the heathen, that being devoid of grace, they can only be looked upon at the best as so many 'splendid vices.'" Most probably the REV. E. MARSHALL will be able, with his usual erudition, to give chapter and verse for the phrase. F. C. BIRKBECK TERRY.

THE GREAT FROST OF 1684 (7th S. xii. 289).—There is a description of this great frost in 'The Memoirs of Thomas, Second Earl of Ailesbury,' now being printed for the Roxburghe Club:—

"The winter of 1683-4 lasted thirteen weeks, and the sea was frozen for two miles from the shore, and we had no correspondence from abroad. However, the snow lying continually, the harvest after was most plentiful, and the Spring and the fruits more forward than usual by near three weeks, by reason that in March we had no frost nor cold winds. There were fairs and taverns on the Thames, and the lawyers came to and from Westminster in coach on the Thames. The thaw began at two in the morning, and out of the king's bedchamber

windows we saw a waterman in the middle of the river in his boat, and 'tis positively asserted that ice sinks not, and in most places the heaps of ice were twenty feet high, and not like a pond and still water occasioned by the tide."

These memoirs were written in the years 1728, 1729.
W. E. BUCKLEY.

John Evelyn, who was an eye-witness of the great frost in 1684, describes the scene on the Thames in his 'Diary,' and alludes to the printing. Mr. William Upcott, of the London Institution, had formerly in his possession many of the cards printed there.

CONSTANCE RUSSELL.

Swallowfield Park, Reading.

Some ballads giving a good account of this celebrated frost and fairs on the river Thames were collected and edited for the Percy Society by Edward F. Rimbault, F.S.A., in No. 42 of their publications (February, 1844). Also an elaborate account of famous frosts and frost fairs was edited by Mr. W. Andrews, London, 1887, and published by Redway, of York Street, Covent Garden.

C. LEESON PRINCE.

Haydn's 'Dictionary of Dates' gives the following account of that visitation:—

"The forest trees, and even the oaks of England, split by the frost; most of the hollies were killed; the Thames was covered with ice eleven inches thick, and nearly all the birds perished. The frost this year was terrible. It began in the beginning of December, 1683. The people kept trades on the Thames as in a fair till Feb. 4, 1684. About forty coaches daily plied on the Thames as on dry land."

GEORGE ELLIS.

St. John's Wood.

[Other replies have been sent.]

DR. WATSON (7th S. xii. 307).—Your correspondent is referred to the 'State Trials,' vol. xxxii. p. 215, for Watson's trial for high treason on June 9, 1817, and six following days, also to the following works, which may be consulted in the Guildhall Library:—

The trial of James Watson, for high treason.....9th-18th June, 1817.....taken in shorthand by William Brodie Gurney. 2 vols. London, 1817.

Trial of James Watson, senior, for high treason; including the evidence.....speeches of the counsel, with the charge to the jury. London, 1817.

The younger Watson, who was implicated in the treasonable attempts for which his father and Thistlewood were tried and acquitted, also led his followers to the shop of Mr. Beckwith, gunsmith, Snow Hill, where he shot a gentleman in the shop, for which one of his comrades, named Cashman, was tried and executed. Watson escaped his pursuers, and was concealed for months in the house of Mr. Henry Holl, the actor and novelist, an old friend of Dr. Watson's, who, it is said, contrived his escape to the Continent in the disguise of a Quaker.

A general outline of the riot, and sketch of the programme of the "Spencean Philanthropists," will be found in 'The Popular History of England,' by Charles Knight, vol. viii. pp. 75-78.

EVERARD HOME COLEMAN.

71, Brecknock Road.

MR. SATCHEL will find in 'The Savage Club Papers' what purports to be an autobiographical account of Dr. Watson's connexion with the Cato Street Conspiracy in 1820. I cannot tell certainly what of this is truth and what not; but I believe the main points may be trusted.

C. F. S. WARREN, M.A.

Longford, Coventry.

THE 'NEW ENGLISH DICTIONARY' (7th S. xii. 246, 351).—MISS BUSK pronounces me uncor-tuous because I said that she reckoned Dr. Murray as no better than a humbug. Of course the word was my own. That she has said what inevitably amounts to this I presume she would neither affect nor wish to deny. If in a work professing to be learned and accurate integral parts are left to be "undertaken by a hodman" (i. e., to be prepared by a blundering, unscholarly dabbler), and that, through whatever cause, the editor lets the blunders pass unchecked, he is a convicted humbug, whether Miss BUSK may choose to call him so or not. May I ask Miss BUSK to consider whether her use of the word "hodman," suggested by MR. GIBBS, but applied by her very differently, is entirely courteous?

C. B. MOUNT.

OVRA (7th S. xii. 227, 330).—I find, at the last reference, a quotation from Jamieson's 'Dict.' as to the etymology of this word, which should rather be written *orra*. It is hardly possible, at the present time, to treat Jamieson's derivations seriously, as they often involve the wildest shots. I should like to say that I do not look upon *orra* as an impossible form; on the contrary, I should like to know if there is authority for it. I beg leave to reproduce an article of mine on this word which appeared in the *Transactions of the Philological Society*, 1885-7, p. 20, for I dare say very few of your readers ever see these articles, though they frequently contain the answers to queries:—

"*Orra*, remaining, superfluous (Scand.). The word *orra* is Lowland-Scotch. The senses in Jamieson are various, but all arise out of the notion of remaining, superfluous, spare, extra. Burns, in his 'Jolly Beggars,' has 'their *orra* duddies,' i. e., their spare garments. Jamieson's suggestions as to the etymology are worthless. The word is precisely the Dan. *örrig*, remaining, spare, Swed. *öfrig*, cognate with Germ. *übrig*. And of course this *örrig* is from Dan. *över*, Swed. *öfver*, cf. G. *über*, E. *over*. Thus *orra* = *over-y*. Cf. *ö'er* for *over*."

WALTER W. SKELTON.

DE LEYBURN FAMILY (7th S. xii. 49, 133, 270, 352).—I bow to the corrections of Mr. Williams, and thank him for them. "William de Quincy"

was certainly either a slip of the pen or a misprint, which in either case I am sorry not to have detected. Juliana de Leybourne was the heir of Robert de Sandwich (Rot. Claus.); but Juliana de Segrave, according to a paper in the *Archæologia*, was daughter and heir of John de Sandwich. I scarcely think they were identical. Juliana de Segrave occurs on Close Rolls in 1312 and 1321, but the Inq. Post Mortem of Juliana de Leybourne, 1 Edw. III. i. 86, names her Leyburne, not Segrave. Moreover, on the death of John de Segrave, "le Uncle," his son John, aged thirty, was returned his heir "of the inheritance of Juliana his wife" (Nicolas's 'Calendar of Heirs,' Addit. MS. 19,708; 17 Ed. III. 52); while the heirs of Juliana de Leybourne were her granddaughter Julian, Lady Hastings, aged twenty-four, and her son Henry de Leybourne (as heir male), the figure of whose age is not very legible, but it looks like forty-three (I. P. M., 1 Edw. III., First Numbers, 86).

HERMENTRUE.

Miscellaneus.

NOTES ON BOOKS, &c.

The Divorce of Catherine of Aragon. By J. A. Froude. (Longmans & Co.)

ANNOUNCED as a supplementary volume to the author's 'History of England,' this volume, containing the story of Catherine "as told by the Imperial Ambassadors resident at the Court of Henry VIII." is a vindication and an apologia. Since the appearance of the first volume of the 'History of England' some of the matter now used, the value of which cannot easily be over estimated, has been rendered accessible. Mr. Froude employs it to support the views, formerly advanced by him, which have brought him into strongest antagonism to Roman Catholic and High Church historians, and, to a certain extent, to Puritan and Evangelistic writers. The work thus obtained is necessarily controversial, and challenges opposition at innumerable points. It is brilliantly written and closely argued; the one charge to which it is to some extent open being that it includes some ingenious special pleading. Concerning his first volume, and the debates to which it gave rise, Mr. Froude finds nothing to withdraw which he formerly said; little to alter, except in corrections of trivial importance; and much to add. To impartiality he makes no pretence. Regarding the Reformation as "the greatest incident in English history; the root and source of the expansive force which has spread the Anglo-Saxon race over the globe, and imprinted the English genius and character on the constitution of mankind," he seeks to believe the least evil possible of those by whom it was wrought. Nothing is more just than his preliminary observation, the application of which is to King Henry VIII., that the more distinguished a man is the more talk there is concerning him. "Stories are current about him in his own lifetime, guaranteed apparently by the highest authorities, related, insisted upon, time, place, and circumstance given—most of them mere malicious lies; yet, if written down, to reappear in memoirs a hundred years hence, they are likely to pass for authentic, or at least probable." All but thorough is the whitewashing administered to Henry. The character of Catherine is, of course, treated with admiration, and that of More with reverence, while Anne Boleyn is held to be guilty of the worst charges

brought against her. Henry, however, is earnest all through. His repudiation of Catherine is due to a sincere desire for the welfare of his kingdom; to Anne, whom those nearest to her pronounce "une grande putaine," no mercy is conceivable; and the execution of Fisher is defensible on the rules of conduct then prevalent.

Mr. Froude is careful to say that he does not allow himself to be tempted into controversy with particular authors whose views dissent from his own. It is pretty certain, however, that the publication of the late J. S. Brewer's 'History of Henry VIII.,' reviewed in these columns, has had something to do with the appearance of the new volume. Both writers had access to the documents of Chapuys and Campeggio, and the conclusions drawn are widely different in many respects. The most interesting portion of the volume is that showing the growth of discontent among nobles and churchmen, and the constant efforts of Chapuys to secure a Spanish invasion. Of the political condition of Europe while the Pope was a prisoner to the Emperor, and of the vacillations and perplexities of Clement VII., a striking account is given. The whole is pleasant reading, and constitutes an important contribution to our knowledge of a period of altogether exceptional interest. As regards its polemical purpose, it will confirm in their views those who are already on the side of the brilliant historian, and will be regarded as an offence the more by those who abide by Lingard. Possessors of Mr. Froude's 'History' cannot do other than obtain this volume, which, besides being indispensable to the completion of the work, is in its author's best and most assured style.

Celtic Fairy Tales. Selected and Edited by Joseph Jacobs. (Nutt.)

FROM the inexhaustible stores of Celtic folk-tales Mr. Jacobs has extracted a companion volume to his 'English Fairy Tales.' To a certain extent he has popularized the stories, introducing, in a few cases, an incident in one story into another. He has thus succeeded in producing a volume that will be read by all classes with delight, while for the student he has supplied all desirable information in the shape of notes and references. Mr. Nutt, himself an ardent folk-loreist, has given the work all possible luxury of paper and print, and, in addition, some delightful illustrations by Mr. John D. Botten. To all lovers of fairy story the book makes, accordingly, most direct appeal. Many of the stories, especially those of Irish origin, are very striking. 'Connla and the Fairy Maiden' and 'The Story of Deirdre' are among the best. In imaginative gifts, and in reckless drollery, Irish stories take precedence of most others. Among Welsh tales are 'Beth Gellert' and 'The Wooing of Olwen.' The volume is delightful, and worthy in all respects of the able editor of *Folk-lore*.

The Youth of Frederick the Great. By Ernest Lavisse.

Translated by Stephen Louis Simeon. (Bentley & Son.)

QUARRELS between fathers and sons of royal blood have not been uncommon, and in one or two instances at least fatal results have followed. More than one father of our Hanoverian line has expressed loudly his dislike of his heir apparent. A feud so bitter as that between Frederick William of Prussia and his son, Frederick the Great, has, however, rarely been recorded. Not wholly unhappy was it in result, since the cruel experiences of Frederick at the hands of his maniacal father helped to form his character. In some respects the influence was prejudicial, but in the main it was fortifying. Frederick had more than one of the vices which servitude is apt to beget. In the main he profited by the sharp teaching he received, and learnt the not unneeded lessons of patience and self-restraint. With his character as seen

in the pages of Carlyle reading Englishmen are familiar. A knowledge, moreover, of his early sufferings is a part of the stock of information a man of average gifts is expected to possess. M. Lavissee has, however, presented us with a spectacle of the long-sustained and all but fatal feud more animated and more dramatic than we previously possessed. A considerable section of his work is devoted to Frederick William, a knowledge of whose strange, brutal, malignant, and yet in a sense virile nature is necessary to the comprehension of the drama which is developed. To read of the cruelties of this German porker makes the blood boil, and the picture of a German court in the last century is sufficient to reconcile us to the worst phases of Stuart rule. Pictures of orgies almost equalling those in the worst caricatures of Rowlandson are exhibited, and we see, after the retreat of the ladies, the men dancing with one another, and Frederick William himself, in spite of the gout, capering with a veteran, such as Pannowitz or some other survivor of Malplaquet. When Frederick William is not tearing the hair out of his son's head or thumping mercilessly his daughter with his stick we find him using expressions concerning this young lady, the proposed wife of a Prince of Wales, with which M. Zola would hesitate to defile his pages. At another time, at the residence of a neighbouring monarch, he is favoured with a spectacle, the description of which might have been taken from 'Le Moyen de Parvenir.' A flavour of incest, even, is not wanting, and one phase at least might have been extracted from some life of a Borgia. With our own history this record is closely associated, and the negotiations for a double marriage between the Prince and Princess of Prussia and members of the English royal family form a species of background to the whole. The story is well told, and is convincingly true. Late authorities have been consulted, and the account of the attempted escape of Frederick, of his father's ensuing madness, of the ultimate reconciliation, and of the marriages of Frederick and of Wilhelmina, is more stirring than a romance. A principal source of information has been the political correspondence in the archives of the French Foreign Office from 1725 to 1733. The translation is vigorous and idiomatic, and there are few points at which the fact that it was not written in the English vernacular will suggest itself.

Memorials of Edinburgh in the Olden Time. By Sir Daniel Wilson, LL.D. Part XII. (A. & C. Black.) With the appearance of the twelfth part this new and greatly amended edition of a standard work is brought to a completion. It was called for, and will be welcomed. Besides supplying title-page, &c., and a creditable index, the concluding part gives excellent views of Grey Friars' Church, Trinity Hospital, the North Bow Port, Holyrood Palace, &c. Much very interesting matter is included in the appendices.

The Songs of Sappho. By James S. Gasby-Smith. (Washington, Stormont & Jackson.) From the Washington University Press has been issued an edition of Sappho from the text of Wharton, London, with a well-executed translation in verse and a memoir. The little volume, which is prettily got up, will commend itself to scholars and lovers of verse.

A SPECIAL number of the *Graphic* is devoted to the Prince and Princess of Wales, of whose career many illustrations are given.

THE Rev. John Hoskyns Abrahall, of whose death we hear, sent to 'N. & Q.' at different times contributions on various subjects. He was born in 1829, and educated at Balliol College, Oxford, where he gained the

Chancellor's prize for Latin verse in 1850. He took a second class in 1852. In the following year he was elected to a fellowship at Lincoln College. In 1861 he was instituted to the living of Combe Longa, near Woodstock. Mr. Hoskyns Abrahall was an old-fashioned scholar, devoted to his books, and fond of the last of turning Latin epigrams. His published works include 'Versiculi; or, Varieties Latin and English,' and 'Western Woods and Waters.'

MR. J. T. WISE, of 52, Ashley Road, Crouch Hill, N., invites the participation of those interested in including a performance of the 'Cenci' among the commemorations of the Shelley Centenary.

'THE HOUSE OF CROMWELL: a Genealogical History of the Descendants of the Protector,' by James Weylen, is announced for early publication by Mr. Elliot Stock.

Notices to Correspondents.

We must call special attention to the following notices: ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately. To secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

JONATHAN BOUTCHER.—Annandale's 'Ogilvie's Dictionary' is in good repute, and is serviceable for ordinary purposes.

NOTICE

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'."—Advertisements and Business Letters to "The Publisher"—at the Office, 22, Took's Court, Cursitor Street, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

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Author of 'The History of the Two Ulster Mansions of Fingagh and Coole' and 'Parliamentary Memoirs of Fermanagh and Tyrone.'

8vo. 10s. 6d.

London: LONGMANS, GREEN & CO.

LONDON, SATURDAY, NOVEMBER 21, 1891.

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Notices to Correspondents.

Notes.

THE USE OF "ALIAS."

In old documents, down even to the seventeenth century, it is common to find two surnames linked by an "alias." This is not peculiar to either sex. What is the meaning of this usage, and what is its origin?

As examples of the fact I will give two well-known cases. In the preface to 'Coke upon Littleton,' Coke mentions Littleton as "alias Westcott." This last was his paternal name, exchanged by him for his mother's at her instance. So Oliver Cromwell's paternal great-grandfather, Richard Williams, adopted the name of Cromwell from his mother. In these two cases the name distinguished by an "alias" was the paternal name, and in both cases the assumption of the name was associated with an inheritance of land. I came across an instance the other day, which I, unfortunately, omitted to note at the time, I believe in Fosbrooke's 'Gloucestershire,' clearly showing that the name introduced by "alias" was the maternal name. This I suspect to have been the rule. In Mr. A. Clark's 'Register of the University of Oxford,' vol. ii. pt. iv., index iv. sub-section D, will be found a collection of these double names. It is to be observed that none of them belong to persons of social distinction.

The practice of adding the maternal name, though not preceded by an "alias," is familiar to all acquainted with the customs of France and Spain. A Spaniard named Iago Hernandez y Carrera would be called by his paternal surname of Hernandez. Carrera would be the maternal name. This use among the Latin nations furnishes a suggestion as to the origin of the "alias" in England.

The maxim of the civil law, at least where persons who were not full Roman citizens were concerned, was "Partus sequitur ventrem." This I conjecture to have been the origin of the practice among the Latin nations of adding the maternal name. "Entre gens roturiers et de poté [sic] le fruit ensuit la condition du ventre" ('Coutume de Meaux,' art. 5). Similarly, "Servi nascuntur ex ancillis nostris" (Just. 'Inst.' I. iii. 3).

This principle was carried a step further in the *Établissements* de Saint Louis, by which (ch. 130 and 18) the right of succession to a fief was granted to the issue of a roturier and a noble woman. Such issue, however, though free, was not noble. "Ils sont francs hommes de poesté, c'est à dire, roturiers libres" (Philippe de Beaumanoir. See further, as to the French customs, 'Recherches sur la Noblesse Maternelle,' par Anatole de Barthélemy, in the 'Bibliothèque de l'École des Chartes,' tome ii., Paris, 1861).

The ancient principle of the English common law was the direct contrary of that of the civil law. This is insisted upon by Fortescue ('De Laudibus,' &c., chap. 42, ed. 1616): "Leges civiles sanciant quod partus semper sequatur ventrem, vt si mulier seruilis conditionis nubat viro conditionis liberæ, proles eorum seruus erit; et e conuerso, seruus maritatus liberæ non nisi liberos gignit. Sed lex Angliæ nunquam matris sed semper patris conditionem imitari partum indicat. Vt ex libera, etiam ex natua, non nisi liberum liber generet, et non nisi seruum in matrimonio procreare potest seruus." So the 'Leges Henrici Primi,' lxxvii. § 1, ciii.: "Semper a patre non a matre generationis ordo textitur." Also Fleta (i. 3, 2): "Genitus fuerit partus a libero, liceat a natua, partus erit liber." And 'Le Myrrouer des Justices,' of the same period: "Ceux auxi sont serfs que sont engendres de serfs et nees de frankes en matrimony" (p. 167). Lastly, Littleton, § 187: "Item si un villein prent frank feme a feme et ad issue entre eux, l'issues serront villeines. Mes si nief prent frank home a sa baron lour issues serra frankes." In the later editions of Littleton this is followed by a note insisting on the difference in this respect between the common and the civil law.

All the above quotations relate to children born in matrimony, but in the case of children born out of wedlock a struggle of principle took place between the two laws. The Romanizing jurists of Bracton's age applied the maxim of the civil law to bastards.

Among those born *servi* Bracton mentions children born "*ex nativa soluta, quamvis ex patre libero*" (i. 6, § 4). Fleta and Britton both maintain the same doctrine. '*Le Myrrou des Justices*' (p. 167) says: "*Et ceux sont serfs que sont engendres de frank home et de serf et nees hors de matrimony.*" From this book I may take occasion to quote, as bearing upon this point, the curious passage, "*Ascuns devenient franks par le mere Saint Pierre, come est de ceux serfs que sont ordeines de Evesque*" (*ibid.*).

But the combined tendency of the common law, of the king's courts, and of the Church, which in these questions so largely influenced their decisions, proved too strong for Bracton and his fellow civilians. By the fifteenth century the law was established as expressed by Littleton, § 188: "*Item nul bastard poit estre villein, si non que il voile say conuster estre villeine en court de record; car il est en ley quasi nullius filius, pur ceo que il ne poit enheriter a nulloy.*" Coke's note on this passage shows how recently the victory of the common law had been achieved: "*Some hold that the bastard of a niece shall be a villeine (Bract. lib. i. fo. 5A; Fleta, lib. i. cap. 3; Britton, fol. 78), and others hold that if a villeine hath a bastard by a woman, and after marieth the woman, that this bastard is a villeine (39 Ed. III. 34; 43 Ed. III. 34; Britton).* But the law is contrary in both cases, for in both cases the issue by the common law is a bastard, and consequently *nullius filius*, as Littleton here saith."

The term "*mulier*"—"le mulere" in Littleton—used in the phrase mentioned by Coke, "a son mulier" or "a daughter mulier," signifies "lawful issue," because he is begotten "*ex muliere*," and not "*e concubina*" (Cowel, *s. v.*). From the attempts of the bishops to conform the common to the canon law by the introduction of the principle of legitimation by subsequent marriage (20 H. III. c. 9), it may be inferred that in the Middle Ages legitimate by the side of illegitimate issue were not infrequently seen. Where the mother was a villeine, the "son mulier," or eldest legitimate son, would be free (Littleton, § 187, *sup. cit.*). But the illegitimate elder children, if such there were, would not—at any rate, in the time of Bracton and his school. In any case, the younger as "*mulieratus*" would be heir to the land (Littleton, § 399). As Bracton says: "*Si mulier (i. e., wife) serva copulata sit libero.....quod partus habebit hereditatem*" (iv. fol. 298). It was with reference to this preferential right to the succession that the term was invented by the lawyers, and the fact of its invention confirms the inference to which the conduct of the bishops gave rise.

My view, then, is that the use of "*alias*" in England, like the addition of the maternal name in France, is connected with the succession to real

estate. It is obvious that the English and French analogies are not quite on all fours, nor do I introduce the French case except as suggesting the direction in which to look for a solution. As in France the succession to fiefs was claimed through mothers, where the mother was noble, and the mother's name was commonly borne in addition to that of the father, so in England the mother's name was added with an "*alias*" to denote that the bearer of it was "*mulieratus*" or "*mulier*" in cases where an illegitimate family by the same parents existed, and thus to designate the heir to the real estate, and perhaps, in Bracton's time, to indicate that members of the family so distinguished were free. This would be more likely to occur in the lower ranks of society, and it is there that the practice appears to have obtained. It would be continued long after its meaning had been forgotten, as is the case abroad at the present day.

I take occasion to note a curious example of the use of the term "*mulier*." In Brewer, '*Cal.*' III. i. 1284, 3, will be found an abstract of the deposition of the chancellor of the Duke of Buckingham (Edward Stafford) upon the duke's trial for high treason in 1521. The witness gave evidence that "he heard the duke say he had a writing, sealed with the King's Broad Seal, confessing the Act of Parliament by which it was enacted that the Duke of Somerset, one of the king's ancestors, was made '*mulier*,' or legitimate." The saying of the Duke of Buckingham referred, of course, to John Beaufort, eldest natural son of John of Gaunt by Katherine Swynford. John Beaufort's children were legitimated by Act of Parliament, and his daughter Margaret became Countess of Richmond, and so grandmother to Henry VIII. The point of the Duke of Buckingham's statement was, no doubt, that in the later confirmation of the Act of Parliament by Henry IV. the words "*excepta dignitate regali*" were expressly inserted, a fact, whatever its legal validity, of which Henry VII. and Henry VIII. were probably acutely cognizant.

I. S. LEADAM.

EDWARD LEMAN BLANCHARD AND THE "EDINBURGH CASTLE" TAVERN.

In reading the recently published, highly interesting, but very sad and melancholy '*Life and Reminiscences of the late Mr. E. L. Blanchard*,' and taking note of his references to the "*Edinburgh Castle*" tavern, 322, Strand, I have been reminded that from 1865 to about 1878 I was a frequenter of that house of entertainment. The dining apartment then was a moderate-sized room, with old-fashioned boxes on each side; the floor was sanded, the fittings were shabby, and the tablecloths and table cutlery not of the best, but the meat and drink were good, and the prices

moderate. Then there was an inner smoking-room, where, as it is generally reported, the first ideas ament the publication of *Punch* were mooted; but on this matter a great deal has already been said in 'N. & Q.' and other periodicals. The "Edinburgh" was noted for its steaks, chops, kidneys, and sausages; but joints and other dishes could be obtained during certain hours, and the pancakes were, so the waiter always affirmed, the very best in London. At this tavern I continually saw Mr. Blanchard, and although I never knew him personally, yet, the dining-room not being very large, I could not help now and then hearing some of his conversation. He always looked well, and appeared to be in good health and spirits, and there was nothing about him to lead a stranger to suppose that he was a man who had many sorrows and constant anxieties. I once heard him questioned as to how he spelt his second Christian name, when he said L-e-m-a-n, and added that he was not in any way related to Laman Blanchard. One day, in speaking of dining-houses, he said that he had tried nearly every place in London, and for being well served at a moderate price he found no tavern better than that in which he was then sitting.

The "Edinburgh Castle" at this period was much frequented by gentlemen connected with the theatrical profession. Among those I knew by sight were George Belmore, Gaston [or Garstin] Murray, Samuel Emery, Horace Wigan, and Edward Beverley, all since dead; David James, John Arnold Cave, Charles Marsham Rae, J. H. Barnes, E. W. Royce, and J. G. Graham. Other customers of the house were Augustus Septimus Mayhew, Frank and Henry Vizetelly, James Mortimer, dramatist, the founder and first editor of the *London Figaro* in May, 1870; William Prideaux Courtney, of the Ecclesiastical Commission Office, and now a well-known member of the Reform Club committees; Alsagar Hay Hill, philanthropist; Frederic Boase, librarian of the Incorporated Law Society, Chancery Lane; and a Mr. Charles Sholl, an architect by profession, who had been a major in the Confederate army during the Civil War in America. He returned to England in connexion with some petroleum company, which collapsed at the time of the bankruptcy of Overend, Gurney & Co. in 1867. He died in London, September 21, 1884.

John, the head waiter, who is several times mentioned in a very kind manner by Blanchard, was called John Hunt, and was well known to all the frequenters of the house. A very large business must have been done, from the fact that John was able to pay five shillings a day for his place. He also had to pay the second waiter (who was always known as Charles, whatever his baptismal name might be), and to provide the daily and weekly papers for the use of the room. The verses which

Blanchard wrote for John's birthday in 1875, commencing,—

"Right in the midst of the roaring Strand
If you want a chop there 's a house at hand,

were entitled "John's Birthday, Saturday August 28, 1875, being a birthday ode in commemoration of one who has been twenty-four years head waiter at the 'Edinburgh Castle' Tavern, Strand. By an Old Frequenter of the Establishment," and are signed at the conclusion "E. L. B." They first appeared in the *London Figaro*, August 28, 1875, p. 4, with a small portrait of John Hunt. From the type some copies were struck off on fly-sheets, and distributed by John with glasses of sherry to his customers. The only sample of this fly-sheet of the existence of which I am now aware is in the British Museum, where it is catalogued under B., E. L., and the press-mark is 11,602 f. 2 (23).

John Hunt died on October 17, 1883, Blanchard says aged fifty-three, but I think this must be a misprint or a mistake for sixty-three. Some time after 1883 the coffee-room was given up, and the "Edinburgh Castle" was henceforth only a house where refreshments could be obtained at a bar; but the exterior remains in appearance pretty much the same as it was thirty years ago.

GEORGE C. BOASE.

36, James Street, Buckingham Gate. S.W.

SIR ROBERT PEEL AND THE UNITY OF GERMANY.

Among those who heartily wished to see a united Germany was Sir Robert Peel, whose enthusiasm for the idea, indeed, went far beyond what could have been expected, as the following extract from a letter he wrote on October 10, 1841 (about a month after becoming Prime Minister a second time), to Baron Bunsen, then Prussian minister to the Court of St. James, will testify:—

"My earnest hope is that every member of this illustrious [German] race, while he may cherish the particular country of his birth, as he does his home,—will extend his devotion beyond its narrow limits, and exult in the name of a German, and recognise the claim of Germany to the love and affection and patriotic exertions of all her sons. I hope I judge of the feelings of every German by those which were excited in my own breast (in the breast of a foreigner and a stranger) by a simple ballad, that seemed however to concentrate the will of a mighty people, and said emphatically, 'They shall not have the Rhine.' They will not have it—and the Rhine will be protected by a song, if the sentiments which that song embodies pervade, as I hope and trust they do, every German heart. You will begin to think that I am a good German myself—and so I am, if hearty wishes for the union and welfare of the German race can constitute one."—"A Memoir of Baron Bunsen," vol. i. pp. 622-3.

It had been previously explained in the same work (p. 588) that a letter of Bunsen, dated November 13, 1840,—

"notices the extreme excitement produced by the insolent tone assumed by the periodical press of France in anticipation of speedily recovering the Rhine as a boundary; in consequence of which the song 'They shall not, shall not have it—our free, our German Rhine!' was sung to one melody or another with ever-increasing enthusiasm, from one end of the country to the other; and the prose ejaculations accompanying this music and poetry spoke of nothing short of the re-conquest of Alsace and Lorraine, and of dictating terms by means of the army of united Germany, alone and unaided, at the gates of Paris."

Note may be taken, in passing, of the fact that these words were published in England in 1868: describing the ideas of 1840, they precisely forecast the events of 1870. But the significance of the matter is in the wording of Peel's letter, as was seen at the moment by F. D. Maurice, who, writing on October 13, 1841, to Archdeacon Hare, after breakfasting the day before with Bunsen, observed:—

"Peel.....has written a letter to Bunsen about Germany which you would hardly believe to be genuine without the voucher of his signature."—'Life of Frederick Denison Maurice,' vol. i. p. 320.

ALFRED F. ROBBINS.

MIDDLE AISLE.—Gifford, in his edition of Ben Jonson, appends a note to the list of *dramatis personæ* of 'Every Man in his Humour,' in which he uses this expression: "A Paul's man, i.e., a frequenter of the middle aisle of St. Paul's Cathedral." He refers also to 'Every Man out of his Humour,' Act II. sc. ii. near the end, where Ben Jonson uses the same:—

"Cor. O marry, this is one, for whose better illustration, we must desire you to presuppose the stage, the middle aisle in St. Paul's, and that, the West end of it."—Vol. ii. p. 90.

Then on the following page, "Act III. scene i. The Middle Aisle of St. Paul's," is the heading inserted by Gifford; and on p. 94, to the words "Come, let's walk in Meditærraneo," he appends a note, "In the middle aisle." The word has the sanction of both author and commentator, but is inaccurate. The 'Glossary of Architecture' has:

"Aisle or Aile, Fr. *Aile*, collateral, Bas côté. Ital. *Ala*. Ger. *Flügel*, *Seitenavaten*, *Seitenschiff*, or *Seitenchor*; the lateral division of a church, or its wings, for such are the aisles to the body of every church."

E. J. Willson, in his glossary appended to Pugin's 'Specimens,' observes that "middle aisle seems improper, though commonly used; side-aisle sounds like tautology." The writer of the glossary seems to fall into the same mistake, while correcting it, for he says: "In the foreign churches there are many examples of five parallel aisles, or two on each side of the nave." A Latin quotation is given which shows the correct use of *ala*: "Exteriores etiam parietes, quos *Alas* vocant, per circuitum consummavit." Can earlier examples than those of Ben Jonson be cited for "middle aisle"? The

'N. E. D.' has none earlier than Browne Willis, 1760, and H. Walpole, 1762. Whewell and E. B. Denison (Lord Grimthorpe) are quoted as censuring the misuse of the expression, yet it is used by so great a master of language as the Poet Laureate in 'Aylmer's Field,' 818: "but in the middle aisle reel'd." W. E. BUCKLEY.

GODIVA.—Tennyson has the line:—

Godiva, wife to that grim earl, who ruled, &c.

We are all agreed to accent *Godiva* on the *i*, and to call it a long vowel (strictly a diphthong). Still, as a matter of curiosity, there is no harm in knowing that the accent was on the *o*, and that the *i* was short, i.e., it was "Gódíva." For it is a Latinized spelling of A.-S. *God-gifu*, lit. "God-gift"; see Freeman's 'Old Eng. History.' And we do not pronounce *give* so as to rhyme with *strive*. WALTER W. SKEAT.

"FIRST CATCH YOUR HARE."—A fallacy when once put into print is apt to acquire a vitality which defies all attacks, however well directed. That "the English take their pleasures sadly" has been brought forward as a remark of Froissart's, and in spite of denials in 'N. & Q.' and elsewhere it still figures as a stock quotation, and not long ago it appeared in a leading article of the *Times*. "Baxter's Shove" is another immortal hoax.

Mrs. Glasse's advice, "First catch your hare," does constant duty, and never fails to be highly appreciated. It has attained additional popularity through an attempted explanation of the mistake in which it was supposed to have originated. The following, from the *Times* of September 14, is well worthy of being reprinted in 'N. & Q.' X. Y. Z. says he has consulted 'The Art of Cookery made Plain and Easy,' by Mrs. Hannah Glasse, for the years 1747 (first edition), 1751 (fourth edition), 1755, 1760, 1768, 1770, 1784, 1802, and 1824, and in none of these editions does the phrase "first catch your hare" occur. The directions given are these: "Take your hare, when it is cased, and make a pudding; take a quarter of a pound of sewett," &c. J. DIXON.

[See *ibid.* S. xi. 90, 196, &c.]

OLD HOUSES IN FLEET STREET.—The following extract from the *Builder* of September 12 is, I think, of sufficient interest to be noted:—

"The premises numbered 184-5, between St. Dunstan's-in-the-West and Fetter Lane, Fleet Street, will shortly be pulled down, being in a somewhat unstable condition. They narrowly escaped from the Great Fire, which stopped just at the corner of Fetter Lane, and even then had been standing for longer than 100 years; as also from a conflagration in 1730. Aubrey tells us that Drayton, who dedicated his 'Polyolbion' to the Prince Henry who was a patron of Chapman in his translation of Homer, lived at the house next the East end of St. Dunstan's Church, that is, we gather, at No. 185. The houses, built of red brick and with one gable apiece at

the rear, are interesting specimens of Tudor domestic architecture, and probably form the sole survival of Fleet Street as it was before the fire. The front of No. 184 was slightly modernized within the last ten years or so by the insertion of a window in place of a doorway in the top story, and the removal of the former casements from the windows in the bay; the ornamental balcony railing of No. 185 is now concealed by a fascia board. The gateway under No. 185 leads into a court formerly known by the sign of the 'Hen and Chickens.' A view of Drayton's house was taken in 1884, *sculpis* Mr. Alfred Marks, for the Society for Photographing Relics of Old London."

A clever little sketch of the houses accompanies the above. C. M. P.

EARLY REGISTERS OF BROXBORNE, CO. HERTS.—The annexed extract from a note in the register, written by the Rev. William Jones, instituted to the vicarage of Broxbourne June 5, 1801, on the presentation of the Bishop of London, accounts for the absence of the parochial records prior to the year 1688:—

"When I entered upon the curacy of the parish of Broxbourn, in the County of Hertford, 23 years ago, I was astonished to observe that the most distant entries of baptisms, etc., in the Registers, did not extend 100 years back. The Sexton, a very old man, explained the matter by assuring me that a former vicar had negligently committed the Registers to his Clerk, who unfortunately happened to be a Knight of the shears. This man thought the preservation of old parchment books of distant date quite unnecessary, actually cut them into slips for measures, and was not ashamed to acknowledge the fact. Sept. 10th, 1804."

DANIEL HIPWELL.

A PARALLEL.—One of the best-known lines of Pope is that in which he writes:—

Alps upon Alps arise.

The same idea is elaborated by Tennyson in 'The Ancient Sage,' published in his 'Tiresias, and other Poems,' in 1885:—

And climb the Mount of Blessing, whence, if thou
Look higher, then perchance thou mayest—beyond
A hundred ever-rising mountain lines,
And past the range of Night and Shadow,—see
The high heaven dawn of more than mortal day.

E. WALFORD, M.A.

Ventnor, Isle of Wight.

NAMES OF MRS. MEEKE'S NOVELS.—Miss Mitford in her old age had a fancy for re-reading the novels she had read when young. I used to hunt up all I could of those in the lists she sent to me. In one list I find the following by Mrs. Meeke: 'Midnight Weddings,' 'Abbey of Clugny,' 'Count St. Blancard,' 'Palmira and Esmerie,' 'Matrimony,' 'Anecdotes of the Altamont Family.' Miss Mitford attributed her power of producing short stories to her reading of numbers of novels when a girl.

W. C. BENNETT.

INFORMATORY.—This strikes me as a new coinage of the penny-a-lining mint. I suppose it

means "full of information," but I own that I do not like the look of it. A recent number of the *Weekly Dispatch* speaks of a certain new book as "not only entertaining but *informatory*." That is its genesis. E. WALFORD, M.A.

Ventnor, Isle of Wight.

EPIGRAPH in St. Peter's Church, Cornhill, on the unfortunate family of the Woodmasons:—

"James	born	June 20th, 1773
Mary	"	August 28, 1774
Charles	"	Feb. 11, 1776
Harriot	"	Mar. 10, 1777
George	"	Jan. 20, 1778
John	twins	Mar. 22, 1779
Eliza	"	"

The whole offspring of | James and Mary Woodmason |
in the same awful moment | on the 18th Jan: 1782 |
Translated | By sudden and irresistible Flames | In the
late mansion | Of their sorrowing Parents | From the |
Sleep of innocence | to | Eternal Bliss | Their remains
collected from the ruins, | are here combined ! | A sym-
pathizing Friend of the bereav'd Parents, | Their com-
panion through the night of the | 18th of January 1782
| in a scene of Distress | Beyond the Powers of Lan-
guage | Perhaps of Imagination ! | Devotes this spon-
taneous Tribute | of the feelings of his mind | To the
memory of Innocence !"

ALBERT HARTSHORNE.

CURIOUS TRANSLATION.—In a so-called translation of Victor Hugo's 'Notre Dame de Paris' the following sentence occurs:—

"Thus marched on, four abreast, with the different insignia of their degrees in that strange faculty, most of them crippled in some way or other, the courtiaux de boutanche, the coquillarts, the hubins, the sabouleurs, the calots, the franc-mitoux, the polissons, the piéters, the capons, the malingreux, the rifodés, the marcandiers, the narquois, the orphelins, the archisuppôts, the cagoux."

Either "the great metropolitan English speech," as Emerson calls it, is very short of words, or this is an age of slipshod bookmaking.

T. P. ARMSTRONG.

THE LAST OF THE WATERLOO OFFICERS.—

"The last of the British officers who fought under Wellington at Waterloo died at Southampton on Monday night. Lieutenant-Colonel William Hewett, late of the Rifle Brigade, who was born at Parkhurst, in the Isle of Wight, on the 2nd July, 1795, spent the declining years of his life in Southampton, ministered to by his daughter. A question arose after the death of Colonel Whichcote as to how many survivors of the great epoch-making battle remained, and it was ascertained beyond the possibility of a doubt that Col. Hewett was the only one. In June, 1815, Col. Hewett was already a captain, and the late Lord Albemarle served under him as a subaltern. He also took part in Sir James Saumarez's Baltic expedition, and was with the British army which suffered so severely in its retreat through the Netherlands across the frozen Scheldt."

The above is extracted from the *Daily News* of October 28, and is, I think, worthy of preservation in 'N. & Q.' together with a few additional memoranda. I believe that Col. Hewett

was born in 1791, not 1795. He was the third son of Sir George Hewett, Bart., of Nethersall, co. Leicester. At the Battle of Waterloo he served as captain in the 14th Foot, the Buckinghamshire Regiment. In 1823 he exchanged into the Rifle Brigade, and retired from the service in August, 1828, with the rank of lieutenant-colonel.

The Hon. George Thomas Keppel, afterwards sixth Earl of Albemarle, then a lad of sixteen, was also present at Waterloo, as an ensign in the same regiment, the 14th Foot. It is a singular coincidence that these two gallant officers, who served side by side on that memorable day in the same corps, should have been almost the sole survivors for so many years, and have passed away, at last, within so short a period of one another.

WALTER HAMILTON.

Elms Road, Clapham Common.

ALLEN OF GLOUCESTER HALL.—In a pamphlet entitled 'The True Character of Mercurius Aulicus,' London, "Printed by T. Forcet, dwelling in Heydon-Court in Old Fishstreet, neare the upper end of Lambert-Hill, 1645," is related the following anecdote:—

"I heard once a storie told of old [Thomas] Allen of Gloucester-hall in Oxford, he that had the name of a famous Conjuror [who died September 30, 1632, aged ninety, after he had, as Fuller says, "succeeded to the skill and scandal of Friar Bacon"], which was thus. He being a walking a mile or two of Oxford with a Gentleman, met with a poore man loaden with glasses, whom he let passe by, and afterwards asked the Gent. if he would see that poore man breake his glasses. The Gent. desirous to see that sport, but somewhat loath to haue the poore man undoe himselfe. Well, old Allen made use of his art, the Pedler took his staffe, and fell a thrashing upon his glasses; the Gentleman could not forbear laughing to see how earnest the fellow was at his worke. Yet, when he had done, old Allen payd him his wages, for he ask't him how much his glasses cost him, and so payd him to the full and gave him some thing to drinke besides."

H. H. S.

THE LEGITIMIST JACOBITE LEAGUE.—

"A remarkable gathering took place at St. Ives, Hunts, last night, in the form of the first public meeting held in England or Scotland since 1745 in furtherance of the Stuart cause. The Legitimist Jacobite League sent several speakers from the Central Executive in London, and these gentlemen addressed a large and fairly orderly meeting in the Corn Exchange. The Rev. J. C. Fillingham spoke on the effects of the Revolution of 1688, and the Hon. Stuart Erskine on the Repeal of the Union between England and Scotland. Other speakers contended that the direct succession to the Throne of England belonged to the House of Stuart. A resolution in favour of the Jacobite movement having been proposed, the Chairman of the St. Ives School Board moved an amendment to the effect that the audience were in favour of the maintenance of the present dynasty, and he elicited hearty cheers by remarking that it was owing to the magnanimity of Her Majesty that the gentlemen on the platform had been allowed to hold such a meeting. The Mayor of St. Ives seconded the amendment, which was carried amid great enthusiasm."

The above curious account of a Jacobite meeting I took from the *Irish Times* of October 28. It is worthy of a place in your archives. Perhaps some of your readers would inform me as to what "the Legitimist Jacobite League" is, when it was started, and who the members are. It seems most remarkable that a cause which completely died at the battle of Culloden should again be revived 146 years after this event. Who does the "League" regard as the rightful Stuart heir to the crown of the three kingdoms?

F. R. W.

REV. JOSEPH BINGHAM (1668-1723), AUTHOR OF THE 'ORIGINES ECCLESIASTICE'.—It may be of interest to note, as an addition to the account of him appearing in 'Dict. Nat. Biog.,' vol. v. p. 48, that the annexed entry is found in the parish register of Colmer, or Colemore, Hampshire:—

"Mr. Joseph Bingham, Rector of Headbourn Worthy, and Dorothea, the daughter of Richard Pococke, Rector of Colmer, were married the 26th of November, 1702."

The said Dorothea, daughter of Richard Pococke, B.C.L., Rector of Colmer for fifty-nine years (died March 20, 1718/9, aged eighty-three; buried at Colmer three days later), by Constance, his wife, daughter of John and Margery Newlin, baptized at Priors Dean, co. Hants, October, 1641; married at Priors Dean, July 1, 1663; was born Feb. 20, baptized at Colmer, March 5, 1671, survived her husband thirty-two years, and died in 1755, at Bishop Warner's College for Clergymen's Widows, Bromley, co. Kent. One of her daughters married Thomas Mant, of Havant, Hants, gent., grandfather of the Bishop of Killaloe; her eldest son Richard matriculated at Oxford from Christ Church, October 30, 1722, then aged eighteen; B. A. 1726, and succeeded his father as Rector of Havant (Foster's 'Alumni Oxonienses,' 1715-1886, vol. i. p. 110).

DANIEL HIPWELL.

"CONFUSION WORSE CONFOUNDED."—This well-worn expression from Milton's 'Paradise Lost,' ii. 995, may be illustrated by the following passage from Fuller's 'Church History of Britain,' 1656:—

"O, the methodical description of a confusion! How doth Wat lead the front, and Jack bring up the rear! For confusion itself would be instantly confounded, if some seeming superiority were not owned amongst them!"—Bk. iv. canto xiv. § 19.

F. C. BIRKBECK TERRY.

ALLEGED EARLY CIRCUMNAVIGATION OF AFRICA.—There has been much discussion at various times as to the reality of the alleged circumnavigation of Africa by some Phœnician sailors, employed, according to Herodotus, by Necho, king of Egypt. The statement that, as they sailed westerly, they had the sun on their right hand has led some moderns to accept the voyage as a fact; but, as Mr. Bunbury points out in his 'History of Ancient Geography,' such a

statement might have been derived from inference, not from personal observation, whilst, even if made on a southerly voyage along the eastern coast of Africa, it would not prove progress far beyond the Tropic of Cancer. But I wish to call attention to another point. Prof. Rawlinson translates Herodotus as saying that "next to these Phœnicians, the Carthaginians, according to their own accounts, made the voyage." Mr. Bunbury contends that the expression used by Herodotus means only that the Carthaginians say (in whatever way they came to the conclusion) that Africa is surrounded by the sea excepting at the isthmus by which it is joined to Asia. It seems to me that even this is more than Herodotus states. His words (iv. 43) are, *Μετὰ δὲ, Καρχηδόνιοι εἰσι οἱ λέγοντες*. And then, interrupting himself (perhaps a passage is lost), he breaks off to tell the story of Sataspes, a Persian nobleman, who certainly did not circumnavigate Africa.

W. T. LYNN.

Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

THE LEAP IN ANCIENT GREECE AND MODERN ENGLAND.—I have been collecting such information with respect to the Olympic games as will enable me to institute a comparison between the athletes of ancient Greece and the brilliant "record makers" of the present day. Evidently, however, the only contests that are serviceable to my purpose are the long-distance races and the long jump. Pheidippides, for example, is reported to have travelled across country between a hundred and thirty and a hundred and forty English miles in two days, a good feat, but well within the compass of a Rowell or a Littlewood in our day. However, the "record" accredited to Phayllos for the long jump, 55 ft., is simply incredible. It is true that the Greeks were accustomed to use *ἀλτηρες*, or weights, grasped in the hand in order to increase the jump. They may also have jumped slightly down hill, and possibly have had the assistance of some sort of spring board. Even then, however, the feat of Phayllos would be far beyond the power of this generation of mortal men. Howard, of Bradford, using dumb-bells which he flung behind him in making the spring, and "taking off" from a wedge-shaped block of wood raised 4 in., cleared 29 ft. 7 in. on Chester racecourse in 1854. This is by far the best of our records. Can any of your readers throw any light on the feat ascribed to Phayllos? It has been questioned, I find, in certain German authorities; but on what ground? Further, in other authorities an attempt is made to show that the Greek foot was only about 9 in.; but this

appears to be founded also on a somewhat arbitrary assumption. What, then, must be concluded,—that Phayllos actually performed this amazing leap; or that the Greek records, like many of those in the athletic world of England not more than a century back, are simply lamentable trifling with common sense? *Apropos* of the matter, I read an interesting leading article, either in the *Daily Telegraph* or the *Daily News*, about twelve months ago, in which the question was noticed, the best jump of the Greeks being assumed to be 22 ft. I should be very glad if any of your readers could give me the date of the article.

ANTIPATROS.

THE ODES OF HORACE.—Who was the author of 'A Translation of the Odes of Horace into English Verse,' published at Oxford by Talboys & Wheeler in 1824? There is no dedication or preface, or anything else which can give a clue to its authorship.

E. WALFORD, M.A.

Ventnor, Isle of Wight.

THE REV. AARON BAKER.—Can any one tell me how the Rev. Aaron Baker, D.C.L., Rector of Marksbury and Vicar of Brislington, Somerset, was related to Sir George Baker, of Loventor, Bart.? It is stated in Foster's 'Peerage' that they were related.

MOUNTAGUE CUNLIFFE OWEN.

CROSS FORMED OF FOUR HORSESHOES.—I should be glad if you or readers of 'N. & Q.' could tell me the symbolism, if any, of a cross formed of four horseshoes, and a heart pierced with two spears in the centre. There is such a cross carved on the lid of a stone coffin in Prittlewell Church, a mile out of Southend.

ALBERT E. BRIGGS.

CORONAL=COLONEL.—In a work entitled 'L'Art et Guidon de la Guerre,' published in Paris in 1552, I frequently find the term *coronal* employed to express the more usual title of *capitaine* in the sense of captain-general or commander-in-chief. The word *colonel* is said to be derived from *colonne*, but it has occurred to me that it may be a corruption of *coronal*. Perhaps some of your readers could throw light on this point, and tell me if this word was in common use at the date on which this book was published, when it fell into disuse, and when the word *colonel* first appeared in the French language. In Ward's 'Animadversions of Warre,' published in 1652 or thereabouts, the word *colonel* is of common occurrence, all his duties being described in detail; but in no English work have I met with the word *coronal* meaning commander-in-chief.

G. F. B.

GEOGRAPHICAL BOOK.—Can any reader of 'N. & Q.' give me information as to the author of a little book on geography, with many curious maps (no date), published by John Seller, hydrographer to the king, and sold at his house at the

Hermitage, Wapping? Which king; and whereabouts was the Hermitage, Wapping?

C. A. WHITE.

Preston on the Wild Moors, Salop.

HOPKINSON MSS.—Where are now the forty-two volumes of these MSS. which were sixty years ago in the library of Miss Currer? See 'Diary of Ralph Thoresby,' ed. Hunter, vol. i. p. 110 n.

ANON.

ALLUSIONS IN PRIOR.—I should be very grateful if any reader of 'N. & Q.' could kindly send to me notes about the four following passages, or suggestions of books in which information might be found. The lines occur in two satires written between 1683 and 1688. Please reply direct.

By verse you'll starve; John Saul cou'd never live,
Unless the Bell-man made the Poet thrive.

Were I, like these, unhappily decreed,
By Penny-elegies to get my Bread,
Or want a meal, unless George Groom and I
Could strike a Bargain for my Poetry.

A description of Thomas Rymer, the antiquary, who forsook criticism for poetry:—

While wise Reflections, and a grave Discourse
Declin'd to Z[oo] as a River for a Horse.
So Practis'd Thief, oft taken, ne'er afraid,
Forgets the Sentence, and pursues the Trade;
Tho' yet he almost feels the smoking Brand,
And sad T. R. stands fresh upon his Hand.

The statute 4 Hen. VII. c. 13 decrees that persons convicted of clergyable felony shall be branded with an M for murder and a T for theft, but I can find no reference to the R.

I should be also very glad to learn the name and any particulars of the gentlemen who contributed literary anecdotes to the *European Magazine* between 1789 and 1799 under the heading "Drossiana."

R. BRIMLEY JOHNSON.

Llandaff House, Cambridge.

BILLINGSLEY FAMILY.—Can any one help me to the connexion between the Billingsley family and Berwick on Tweed? A Rupert Billingsley desires in his will to be buried there, beside his wife, wherever he may die. His son Rupert, "Captain of H.M.S. Lowestoffe," is apparently the Capt. Rupert Billingsley mentioned a few years earlier in the will of Sir William Stapleton, Governor of the Leeward Islands, whose wife was a Russell of Nevis.

VERNON.

BICKERSTAFFE.—Can any reader of 'N. & Q.' tell me why Sir Richard Steele assumed the pseudonym of "Isaac Bickerstaffe"? I ask this question for a special reason, on behalf of a member of a family of that name.

E. WALFORD, M.A.

Ventnor, Isle of Wight.

A PERFECT GENTLEMAN.—I am forming a catena of authorities from early times treating of this type of character, and would like to make it

as complete as possible. Will some correspondent help me by giving accurate references to suitable passages?—e.g., Miss Austen, Anthony Trollope, Mrs. Oliphant, &c., are sure to have delivered themselves on this subject.

A. S. P.

RATT, AN ENGLISH POET.—Millin's 'Antiquités Nationales,' a very interesting account, in five volumes, of the monuments of France as they existed previously to the French Revolution, opens with a history of the Bastille. In speaking of the terror which its existence inspired in the minds of strangers, the writer says:—

"Les Anglois surtout ne parloient de la Bastille qu'avec effroi. Voici ce que M. Ratt en dit dans un poëme sur l'humanité:—

Here the poor captive, torn from child and wife,
From youth to age groaned out detested life."

Is anything known of such a writer; or is the name a misprint; or can the lines, with others which are quoted, be traced to their proper source?

W. E. C. AUSTIN-GOURLAY.

SOBER SOCIETY.—Can any of your readers kindly inform me as to this society? I have a book-plate which belonged to its library, about which I cannot obtain any information from the best experts in, and collectors of, *ex-libris*. The plate has "B. Levi, Sculp.," and is about 1745–50—a Chippendale shield with "Virtus tandem vigebit" in it; on the left hand stands a female figure, her right elbow resting upon the shield, her left arm extended above her head, her forefinger pointing to a half-moon and six stars in line. Underneath, in large capitals, is engraved "Sober Society."

MANGALORE.

VILLAGE CROSSES.—Notice of extant village crosses, or remains of any is requested. Information concerning their restoration, or desire for it, will be welcomed. Communication direct will oblige.

WM. VINCENT, Secretary S.P.M.D.

Belle Vue Rise, Norwich.

BARBER'S SIGN.—I have heard that formerly there was in the old town of Lewes a painted sign outside a barber's shop of Absalom, hanging by his hair in an oak tree, and underneath the following lines:—

O! Absalom, my son, my son,
If thou hadst worn a periwig, thou hadst not been undone.

I shall be glad to know if this reminiscence can be confirmed.

JAMES HOOVER.

Norwich.

SPANISH VERSION OF THE NEW TESTAMENT.—It is desired to ascertain the printing place of an early edition of the New Testament in Spanish: "El Testamento Nuevo, sm. 8vo. en casa de Ricardo del Campo, 1596." The printer's device adorning the title-page exhibits an anchor, with the circumscription "Anchora Spel." Salva, in his 'Catálogo,' refers to this edition, but without

a note on its printing place. A MS. note added to an earlier edition of the Spanish New Testament, printed at Venice in 1556, mentions a later edition of 1596 as printed in London by R. Field. Would this note refer to the Spanish New Testament printed "en Casa de Ricardo del Campo" in 1596?

H. KREBS.

HERALDRY.—When recently rubbing a brass, I found represented on a shield what I took to be a gauntlet and helmet. Is this a device often borne by knights? Another shield (elsewhere) bore the curious device of a tree with nest at top, containing an infant.

CEFFYL.

FAMILY HISTORY.—Some three or four years ago an old book was in existence containing the pedigree of the family of Llwynybrair, Carmarthenshire, Griffiths, Hughes, Rice. This book was then belonging to a gentleman residing in or near Brecon, who is since dead, and the book cannot be found now in his effects. Any information will be gladly received by

MRS. VAUGHAN-PRYSE.

Bwlchbychan, Llanybyther R.S.O., South Wales.

JAMES BROGDEN, M.P.—I should be glad of some particulars concerning James Brogden, described as "of Clapham, Surrey," who sat for Launceston from 1796 to 1832, and who for many years was Chairman of Committees of the House of Commons. He is described in Joshua Wilson's 'Biographical Index to the Present House of Commons' (1806) as having been "a respectable Russia Merchant"; but Canning, when leader of the House in 1827, did not re-nominate him to the Chairmanship of Committees, which he had held for many years, because of Brogden's own wish, the latter having been charged with certain questionable transactions in connexion with a mining company of which he had been a director. The matter was frequently referred to in the early portion of that session, and a select committee was appointed, with the composition of which Brogden ultimately declared himself satisfied ('Hansard,' Second Series, vol. xvi. ff. 73 *et seq.*). But the only other mention of him during the remainder of his parliamentary career was on July 22, 1831, in committee on the second of Lord John Russell's Reform Bills, when, as against O'Connell, he defended small boroughs in general, and East and West Loos in particular (*ibid.*, Third Series, vol. v. f. 218). When was he appointed Chairman of Committees; and when and where did he die?

A. F. R.

TINCTURES IN HERALDRY.—The system of representing heraldic metals and colours in engravings by means of dots and lines is generally ascribed to an Italian priest, Father Silvester Petra Sancta, author of a work entitled 'Tesseræ Gentilitiæ,' published in Rome in 1638. I am anxious to have

some details concerning this volume and its author, with a translation of those passages in which he describes the proposals for blazoning the tinctures in the simple manner which is now almost universally adopted. M. Henri Bonchot, in 'Les Ex-Libris' (Paris, 1891), mentions another work on heraldry of about the same date, namely, 'Le Recueil de Plusieurs Pièces et Figures d'Armoiries,' written by Vulson de la Colombière in 1639. This, he states, also advocates the new system. Did Colombière adopt it from Silvester Petra Sancta, or propose a somewhat similar arrangement, but with differences in the details; or were his proposals entirely independent of those made by Father Silvester? As a means of arriving at the approximate date of early book-plates this question of engraved tinctures is of considerable interest.

WALTER HAMILTON.

Elms Road, Clapham Common.

COL. MARSACK.—I have a coloured plate of a gentleman's house and grounds, with the label "Col. Marsack's" at the bottom, drawn and engraved by W. H. Timms, May 1, 1823. Can any one give me particulars of Col. Marsack, or tell me where the house was situated? On reference to the 'Army List' of 1823 I find an Ensign Marsack on half-pay.

A. K.

JOHN TAYLOR, PUBLISHER, of 93, Fleet Street, was one of the firm of Taylor & Hessey, publishers of the *London Magazine*. He was also editor of that periodical from 1821 to 1825, part of the time having the poet Hood as his assistant. He was afterwards a partner in the firm of Taylor & Walton, publishers to the University of London. Mr. Taylor's house was a place of meeting for literary men, amongst whom were Lamb, Coleridge, Keats, Talfourd, Hazlitt; of scientific men, particularly those connected with the newly founded university, and of the once considerable party of currency reformers. In 1813, 1816, and 1817, he published his celebrated works on the authorship of the Junius letters. Mr. Taylor also wrote numerous other works; those on money, the currency, exchanges, standard and measure of value, were held in high estimation, and in the United States he was called "a philosopher of money" (H. J. Morgan). He published a treatise on the Greek article, and an edition of the New Testament accentuated according to his own ideas of proper emphasis. In 1859, in a work entitled 'The Great Pyramid: Why was it built? Who built it?' he started the theory, since supported by Prof. Piazzi Smyth and others, that it was set up as a standard of measurement. Can any of your readers inform me if Mr. John Taylor, who died in 1864, aged eighty-three, left any descendants, relatives, or business connexions who might be in possession of his papers?

CHAS. W. VINCENT.

Royal Institution, Albemarle Street, W.

Replies.

LOCUSTS.

(7th S. xii. 84, 272.)

I have read in more than one book dealing with the customs of the East that in times of scarcity the Arabs eat locusts, but being away from home and books I cannot give references. A day or two ago I read in Blaikie's 'Personal Life of Livingstone' (p. 99), where he is describing the condition of things at Kolobeng in 1849: "The want of water and consequently of food, in the gardens, obliged the men to be often at a distance hunting, and the women to be absent collecting locusts." This certainly implies that under stress of hunger the natives of South Africa use locusts as food.

Ideas as to what is "good for food" come simply from use and habit. I remember, about thirty years ago, when "the harvest of the sea" did not often come far inland, my father, who was staying at Weymouth, sent some shrimps to the parish clerk at home in Warwickshire. But afterwards, on being asked how they were enjoyed, the old man bashfully owned that "they looked so like crickets that none of the family could bring themselves to eat them, so they were buried in the garden."

ERNEST B. SAVAGE.

My purpose was answered by mere reference to the common understanding that the insect locust was the food of the Baptist. I was not concerned at all with the true meaning of the passage. But even on looking into that I doubt if Mr. C. MASON's view that the locust was a bean can be established as a thing beyond controversy. Perhaps some contributors may think it worth entering into minutely. I do not, for I think it cannot be determined finally and conclusively by anybody. The pod of the *Cerantia siliqua*, or so-called "locust plant," certainly grew in the region frequented by St. John; and in the parable of the prodigal son (Luke xv. 16) it is actually mentioned, ἀπὸ τῶν κεραιῶν, and there translated "husks," where it ought to be *carob* or *carubi* fruit. But this becomes inferentially a reason why, when the word ἀκρίς occurs, it should be rendered *locust*, the insect. I fancy the monks of Palestine embellished this story of the *carob*, christening it "St. John's bread." In the *Mirror* it was pretended that Dr. Clarke first introduced the notion in his 'Travels.'

We know that locusts were eaten, and still are eaten, in the East. The Ninevite slab shows an attendant carrying strung locusts. We see from Leviticus that Moses made them to be lawful food, and Pliny shows them to have been food in the time of the Greeks and Romans. I see from Wolfius that Balh. Stolbergius wrote a special dissertation, 'De Victu et Amietu Johannis'; he mentions five more men of learning who treated at large on the same topic. He gives also innumerable commentators

who advocate the insect to be the proper rendering. Bochart, who is a host in himself, is on the same side. If counting heads could settle anything, the insect locust would gain the day. St. Isidore some say started the vegetable theory, but the multitude of heads and the Greek text are against him. I drop it here, for nothing can settle it; and is it worth settling?

C. A. WARD.

Walthamstow.

MR. C. MASON can hardly have studied the Mosaic law, or he would not have expressed the doubt as to John the Baptist having eaten locusts. In Leviticus xii. 24 (Revised Version) he will find that locusts and grasshoppers are exempted from the category of winged creeping things which the children of Israel were forbidden to eat. It is very doubtful whether the locust bean, though common in Palestine, is to be found in the wilderness where John lived.

HY. FRED. GIBBONS.

2, Pump Court, Temple.

The following quotation is to the point:—

"Locusts," Greek *akrides*, Hebrew *arbeh*; see under Deut. xxviii. 38. The conceit that the locusts eaten by [St.] John [the Baptist] were the fruit of the *Akrobia*-tree need only be referred to; see under Luke xv. 16. It has given the name 'St. John's bread,' 'Johannis-brod' of the Germans, to the fruit of the *Cerantia siliqua* [English *carab* or locust-tree, French *caroube*, Spanish *algarrobo*], the tree whose husks are named in the parable of the prodigal son. The locusts which formed part of the food of the second Elijah were the insects properly so named—the *akrides* of Greek naturalists. Even at the present time they are eaten by the dwellers in the Arabian Desert. At an earlier period in the history of Eastern nations they appear to have been much more common, as an article of diet, than they now are—see under Nah. iii. 15-17. They were named in the Mosaic arrangements regarding food as 'flying creeping things' which might be eaten.—Levit. xi. 21, 22.

"Classical students are familiar with the stories told by ancient writers of the *Akridophagi* or locust-eaters, an Ethiopian tribe said to have lived almost entirely on this insect; thereby, it was alleged, shortening their lives, and all becoming afflicted with that most loathsome of all diseases, *phthiriasis*—the malady which cut off the two Herods. Burckhardt says:—'All the Bedawin of Arabia, and the inhabitants of towns in Nejd and Hedjaz, are accustomed to eat locusts.'—'I have seen,' says another, 'at Medina and Tayf locust-shops, where these animals were sold by measure.'—'When sprinkled with salt,' says Shaw, 'and fried, they are not unlike in taste to our fresh-water cray-fish.'—From 'Biblical Natural Science,' by Rev. John Duns, D.D., vol. ii. p. 587.

L. L. K.

[Many other replies are acknowledged.]

BLUCHER'S WORDS ABOUT LONDON (7th S. xi. 506).—There is no doubt that Blucher's words, whatever they were, have been repeated by Englishmen with an ill-natured construction, followed by such a comment as "Didn't he wish he might get it!" &c. It has therefore very naturally followed that Germans have tried to

counteract the misappreciation. I have a very distinct recollection of one of my German governesses exerting great pains to impress upon me the "Was für Plunder" version in order to save me from what she conceived to be a vulgar error. And certainly, though the strict dictionary translation of "Plunder" is "lumber, stuff," the word is constantly applied in common talk (which often varies greatly from dictionary prescription) to a vast quantity of any matter.

In a similar way I remember hearing an Italian lady say "Levatevi questi impicci," which strictly translated would mean "Take away all this litter." But she was speaking at the time of a number of beautiful presents with which the table was covered.

It seems quite possible, therefore, that Blucher might have exclaimed "Was für Plunder!" with the view of expressing "What a lot of fine things!" without any allusion to *sacking* or *plundering* on the one hand, or to "rubbish" on the other, for as I have always heard the story told it was the view of the best London shops that elicited the exclamation, and not any row of dirty houses.

But at the same time the words which originally obtained currency, "Mein Gott! Vat a city for to sack!" are a much more racy and epigrammatic utterance, and properly regarded, no foolish idea of greed need be supposed to have underlain them. On the contrary, rightly considered, they are jocularly complimentary.

What I have said thus far from my own experience of the application of the German word "Plunder" is confirmed by a letter received since I wrote the above from a German lady. "There is no word exactly rendering it in English," she writes, "but it would be very natural to use the expression 'Was für Plunder!' in allusion to a well-stocked shop window, an elaborately furnished drawing-room, or any number of things that impressed you by their abundance." "What a stunning display!" would perhaps be a fair English equivalent of "Was für Plunder!"

R. H. BUSK.

16, Montagu Street, Portman Square.

It seems to me purely absurd to doubt the meaning of Blucher's exclamation. The version I always heard from my father was "My God! what a city to sack!" He (my father) was present as a Christ Church chorister at the grand banquet given in Oxford to the Prince Regent and all the royal and military personages who visited Oxford after the peace in 1814, and Blucher was among them. His speech was repeated everywhere, and the received acception would surely have been contradicted if it were not the true one. Of course it was in a certain sense a joke; but, after all, much the same was said by the Germans who accompanied Richard I. on his return from captivity. "Had our emperor known the riches of London, your ransom, O king, would have been much

larger." We will hope that the present emperor harbours no such feeling.

CHARLOTTE G. BOGER.

St. Saviour's, Southwark.

THORNTON FAMILY (7th S. xii. 169, 230, 334).—Sir Charles Wade Thornton's tomb is in St. Mary's churchyard, Paddington. The inscription on the opposite side is to Mrs. Charlotte Thornton, widow of the Hon. Col. Presley Thornton, and affectionate mother of Col. Charles Wade Thornton, who died January 19, 1828. There appears to be no inscription on the top slab of the tomb. CALCOTT.

THE CHRISTIAN NAME ESMÉ (7th S. xii. 65, 196, 317).—Was there ever such a name as Edmonde in French; and was not Esmé more likely derived from Esmon, the old French form of Edmund? Edmé and its feminine Edmée are more difficult. Can they possibly come from Adam and its old feminine Adama? I have never found any confusion in old documents between Esmon and Osmund.

HERMENTRUDE.

BENDIGO (7th S. xii. 269, 354).—The cognomen of William Thompson, the pugilist, was a contraction of Abednego; his first challenge in *Bell's Life in London*, in 1835, is signed Abednego of Nottingham. There is a long memoir and a good portrait of Bendigo in the third volume of H. D. Miles's 'Puligistica,' the best book on the subject ever written, coming down to the last great fight between Tom King and J. C. Heenan, in December, 1863. Bendigo was one of three boys at a birth, who were nicknamed Shadrach, Meshach, and Abednego.

FREDERIC BOASE.

36, James Street, S.W.

BUHL (7th S. xii. 108, 158, 255, 291, 373).—I should advise a search, after consultation of Asselineau's 'Life of Buhl,' in 'Nouvelles Archives de l'Art Français,' 1872-1885, the publication of which followed that of the 'Life' in 1872. D.

TENNYSON FAMILY (7th S. xii. 188, 252).—The reference to Mr. George Tennyson (died 1835) seems written under a misapprehension, for he fully represented the male line of Tennyson. His successor, the Right Honourable Charles Tennyson D'Eyncourt (died 1861), adopted the latter name under testamentary compulsion, on succeeding to family estates. The noble Laureate's father was the senior, but he died in his father's life-time, and so the strict line of succession collapsed; but he is equally a D'Eyncourt.

A. HALL.

COUNTY SWAIN, U.S. (7th S. xii. 188).—This county was formed since 1870 from part of Jackson County. It received its name from David Lowry Swain, LL.D., who was born near Asheville, North Carolina, Jan. 4, 1801; graduated at the University of North Carolina; admitted to

the Bar in 1823; elected to the State Legislature in 1824; appointed a judge of the Supreme Court of the State 1831; was Governor of the State 1832 to 1835; and from 1835 to his death President of the University of North Carolina. He wrote many valuable historical papers, and in 1853 published a history of the British invasion of North Carolina in 1776. He died at Chapel Hill, North Carolina, Aug. 28, 1868.

JOHN E. NORCROSS.

Brooklyn, U.S.

This county was named in honour of David Lowry Swain, who was Governor of North Carolina from 1832 to 1835. A brief sketch of his life is to be found in Appleton's 'Cyclopædia of American Biography.' I am indebted to the courtesy of the Mayor of Wilmington, N.C., for this information. FREDERICK T. HIGGINS.

Carversville, Pennsylvania.

E. A. POE'S 'ULALUME' (7th S. xii. 327).—Prof. Nichol, I suppose, is an authority. He remarks, "Even the semi-delirious horrors of 'The Conqueror Worm' and 'Ulalume,' with its nonsensical Astarte's bediamonded crescent, distinct with its duplicate horn, are bewitched by the music of the spheres."

EDWARD H. MARSHALL, M.A.

BUT AND BEN (7th S. viii. 425, 515; ix. 57, 95, 155, 198; xi. 57, 178, 336; xii. 334).—There is a story told of a Presbyterian minister, who one Sunday took his text from St. John xiv. 2, "In my Father's house are many mansions," when an old woman in the church called out, "Deed no, Robie; yer faither has only a but and a ben."

CELER ET AUDAX.

SIR THOMAS MALORY'S "CASTLE TERABIL" (7th S. xii. 41).—Another use of the name "Terrible" as applied to Launceston Castle can be furnished, and from a Cornish work which has escaped the notice even of the lynx-eyed compilers of the 'Bibliotheca Cornubiensis' and the 'Collectanea Cornubiensis.' In 1836 there was printed by W. Cater, of Launceston, and published by Simpkin, Marshall & Co., a small book of poems, under the general title 'The Fleur de Lis,' by Edward Leigh Cope, a local versifier. Among the verses were some on 'Dunheved Castle, Launceston' (pp. 27-9), and these were the opening lines:—

Thou mighty pile of Ages! whence art thou?
No poet has enthroned thee in his verse;
Tradition hath forgot to mark thee down
On her mysterious page, and Silence keeps,
Within her undiscovered fastnesses,
Thy origin concealed, as if in fear
The history would, like thy name, be "Terrible."

DUNHEVED.

"AFTER-GAME AT IRISH" (7th S. xii. 149, 235, 332).—In trying after brevity, I left the point of

my inquiry obscure. Why "after-game"?—was what I wanted to know. Not even the most admonitory replicant has told me this. H. H. S.

MARK LEMON (1809-1870), DRAMATIST, ACTOR, AND AUTHOR (7th S. v. 386, 478; vi. 9).—It may be interesting to note that his father, Martin Lemon, married Alice Collis, in the parish church of St. Marylebone, on Dec. 27, 1808.

DANIEL HIPWELL.

17, Hilldrop Crescent, Camden Road, N.

PARAGON (7th S. xii. 228, 317).—Two correspondents kindly suggest a reference to my 'Dictionary,' where I give the etymology from the Span. prepositions *para con* (for Lat. *pro*, *ad*, and *cum*). This is the etymology given by Diez, and long accepted without dispute. But an article which has appeared in the *Zeitschrift für Roman. Philol.*, iv. 374, makes out a better case for a derivation from the Greek, *παρα*, from Greek *παράκον*, a touch-stone. Despite the great authority of Diez, the derivation from three prepositions presents much difficulty.

WALTER W. SKEAT.

HAT-PEGS IN CHURCHES (7th S. xii. 349).—When staying at Clevedon, Somerset, a few years ago, I attended divine service at the fine old parish church, beautifully situated about a mile from the town, upon high ground overlooking the Severn, with a fine view inland of the Mendip Hills. On the north wall of the nave, which has only a south aisle, is a row of hat-pegs extending the entire length of the wall; and though, perhaps, not very ecclesiastical in appearance, the comfort was so great that it induced me to repeat the visit during the remainder of my residence there.

JOSEPH BEARD.

Ealing.

The parish church of Hazeleigh, near Maldon, though described as "probably the meanest church in Essex," is an interesting little building, retaining hat-pegs around the nave and an hour-glass stand near the pulpit. The communion rails are of the old "sheep-fold" arrangement, leaving space at the sides as well as in front. I. C. GOULD.

Loughton.

There are one or two slightly ornamented oak hat-pegs remaining on the Jacobean screen in the little church of West Stafford, near Dorchester. I remember hat-pegs in Fordington St. George's Church here. H. J. MOULE.

Dorchester.

Numerous hat-pegs are still in use in the un-restored nave of the church of Halstow the Lower, Kent.

COLL. REG. OXON.

Hat-pegs were universal in the country churches in Bucks and Berks I attended in my boyhood. They were sometimes fastened on horizontal strips

of wood to the walls, sometimes arranged round the pillars. The oddest hat-peg arrangement I ever saw was in Westham Church, just outside Pevensey Castle. Tall crosses of wood were set up at the junction of the high square pews, each affording accommodation for five hats at least on either face. I may add that the vicar was an old-fashioned Evangelical, who would have repudiated the thought of the admission of the cross as a sacred emblem, as savouring of rank Popery. Crosses for hat-pegs gave him no offence.

EDMUND VENABLES.

There used, when I was a lad, to be hat-pegs along the walls and round the pillars of Hickling Church, in Nottinghamshire, and I believe in other churches in the neighbourhood. Hickling Church has recently been restored, and the pegs are probably not there now.

C. C. B.

STRANGE TRADES (7th S. xii. 287).—

"July 1, 1723. On Saturday morning last called upon me, Mr. George Parker, the figure flinger, in his journey out of Worcestershire, whither he had went about three weeks before from London to see friends and relations. This Mr. Parker was born at Shipton upon Stour, in Worcestershire, and was apprenticed to a cutler in London, (I think in or about Fetter-lane,) but being much addicted to astrology, he gave over his trade, and set up the trade of figure flinging, and publishing of Almanacks."—See 'Hearne's Remains,' vol. ii. p. 165, in J. Russell Smith's "Library of Old Authors," London, 1869.

MR. ROBINSON may be glad of this reference if he has it not. I do not quite understand what is meant by the trade of "figure-flinging."

C. W. PENNY.

Wellington College.

In trades now extinct the following are mentioned in the 'Marriage Allegations in the Registry of the Vicar General of the Archbishop of Canterbury,' seventeenth century: "Stocking maker," "silk stocking trimmer," "haberdasher of hats," "haberdasher of small wares" (the distinction is always made), "hatpresser," "hat-band maker." Milliners are always of the male sex.

B. FLORENCE SCARLETT.

"Ponty-sticker."—The ponty is an iron rod armed with a small lump of glass, which is stuck to the globe of blown glass for fashioning vessels at the mouth of the furnace by centrifugal motion.

"Learman-pirer."—The lear is a revolving platform which carries newly made glass articles to cool them by slow degrees. This is called annealing. "Learman-pirer" may be the attendant.

HUGH OWEN, F.S.A.

The *City Press* of September 18, 1882, and April 16, 1884, contain short descriptions of obsolete and generally unknown occupations, copies of which I will send to your correspondent on his communicating with me.

EVERARD HOME COLEMAN.

71, Brecknock Road.

WATERLOO VASE (7th S. xii. 368).—This object, removed from the National Gallery, and having been declined as an "ornament" for the summit of the Marble Arch, at Tyburn, is now in the Museum at South Kensington.

F. G. S.

MOORE'S 'DEVONSHIRE' (7th S. xii. 249, 289).—My copy of Moore's 'History of Devonshire' is in two volumes, and therein is rather more than Mr. T. ADOLPHUS TROLLOPE has in his three, for mine contains all he describes and ninety-two engravings (bound up with vol. i.) against the eighty-nine plates he mentions. There are no portraits. There is no date upon the title-page; but on one of the engravings I read "London, published by Robert Jennings, 62, Cheapside, 1 Sept., 1829." But although, as Mr. TROLLOPE quotes, the title-page says the engravings in question were "drawn and engraved by and under the direction of William Deeble," the engraver in question does not appear to have drawn any of them, and his name only appears as the actual engraver of sixteen plates. Wallis engraved thirty-six, Bingley twelve, Henshall nine, the rest were done by Higham, McClatchie, Eke, Floyd, and Shepherd. Campion was the artist who drew most of the illustrations, his name being attached to thirty-two; Brown did ten, Williams and Baynes both drew nine, and the other artists were Glennie, Lee, Bartlett, Shepherd, Worsley, Condy, Clarke, Gandy, and Blandard. None of the engravers appear to have been residents in Exeter. Certainly their names do not appear in Besley's local 'Directory' (still issued annually) for the date in question.

MR. F. JARRATT describes accurately vol. i., but appears unaware of the existence of vol. ii., which Mr. TROLLOPE calls vol. iii. My vol. ii., like the latter's third one, has no title-page, but has a map of the city and county of Exeter (dated 1835) with views in the four corners. These represent Exe Bridge, the Castle, St. Peter's Cathedral, and the Guildhall. The volume is entitled 'The History and Topography of Devonshire,' and is called "Book I.: Biography." There are—the index at the end summarizes—235 Devonians treated upon therein in 908 pages. It is evident that this book i. of vol. ii. was the first of a series the late Rev. Thomas Moore intended to write, but never carried out; so the work is manifestly incomplete.

HARRY HEMS.

Fair Park, Exeter.

DEGREES OF FALSEHOOD (7th S. xii. 288).—There used to be a somewhat better version of this saying current in Lincoln's Inn years ago, of a judge who recognized three degrees in liars: the liar simple, the d—d liar, and the expert witness. The point lies in the fact that expert witnesses are allowed to give evidence as to what is their opinion, and hence are out of the reach of an indictment for perjury, which always hangs over

the head of the ordinary witness, who can testify to fact only. To whom the saying was attributed I am sorry to say I forget—probably to any one whom it fitted. In those days it probably would have fitted Sir George Jessel.

W. D. GAINSFORD.

There is another version of St. SWITHIN's query which, if he is not, as he probably is, acquainted with it, may be of interest to him, namely, the three degrees of liars, which are said to be the liar, the d—d liar, and the mining engineer.

F. W. G.

THE STORK AND THE NEW-BORN CHILD (7th S. xii. 226, 291).—The following remarks by Prof. Angelo de Gubernatis may be added:—

"The heron and the stork are two birds which equally love the water, and therefore serve to represent the cloudy, rainy, wintry, or gloomy sky, which, as we have already said, is often represented as a black sea. From the night, the cloud, or the winter, comes forth the young sun, the new sun, the little child—hero who had been exposed in the waters; hence the popular German belief of children that the storks carry children from the fountain.* However, properly speaking, as long as the stork holds the child—hero in its beak, the latter is not considered born; it is only born at the moment in which, opening its beak, it puts the child down in its mother's lap."—*Zoological Mythology*, vol. ii. p. 261.

F. C. BIRKBECK TERRY.

May we not find a further reason for this widespread belief in the fact that storks are accustomed to build, and especially fond of building, their nests upon the roofs or near the chimneys of farmhouses, to which they return from their winter abode in the early spring, with filial attachment, to breed again the young ones in the birthplace of their father or mother?

As to the *locus classicus* concerning the transformation of storks, in reward of their piety, into men, quoted from *Ælianus*, a comparison of the Latin version with the Greek original shows it to be correct, with the exception of "*ad senectutem pervenit*," which should be, evidently, *ad senectutem venerunt*. Z.

UNDERSTANDABLE (7th S. xii. 189, 237, 278).—It is somewhat curious to find that the word *understandable* is used, in his first sentence, by the writer of the first note, dated October 20, 1849, that ever appeared in 'N. & Q.' See 1st S. i. 3.

J. F. MANSEGH.

Liverpool.

ILLUSTRATIONS IN NATURAL HISTORY (7th S. xii. 248, 334).—I am pleased to inform T. O'C. that the names of the artists, as well as the

* "Hence the request made in the popular song to the stork, to bring a little sister; cfr. the songs of the stork in Kuhn and Schwarz, N. S. M. u. G. p. 452. As the bringer of children, the stork is represented as the serpent's enemy; cfr. 'Tzetza,' i. 945."

engravers, are given beneath each separate picture. Of the twenty-two full-sized "originals" in all, twenty I find are by Clennel; the other two, 'An Aged Boar' and 'Heads of Sheep,' by G. Arnold, A.R.A. I confidently await a reply as to the authorship of this charming little work.

H. C. F.

ARCHBISHOP CRANMER'S LIBRARY (7th S. xii. 345).—I possess the following book:—

"A breve and compendious Register, or Table of the Pryncypal Histories and mooste commune Artycles grounded and comprehended in the old and new Testament. Imprinted at London for Gwalter Lynne, 1550."

The binding, original calf, is impressed with the arms of Edward VI. and the initials "T. C." evidently for Thomas Cranmer.

W. H. CUMMINGS.

THE LAW OF HERALDS (7th S. xii. 321).—Your correspondent would have saved himself some trouble had he thought proper to have applied in the first instance to the College of Arms, where there is little doubt his anxiety with respect to the accuracy of the late Somerset Herald and the impalement referred to would have been set at rest.

T. F. F.

MRS. MANLEY: COLLINS: SHENSTONE (7th S. xii. 328).—I think Lowndes must be in error, though the same note appears, in an almost contemporary hand, upon the fly-leaf of one of the B. M. copies of the first edition (pressmark 12,612, ff. 5). The *Tatler* was published by J. Morphew, who was part publisher of the 'New Atlantis' (not *Atlantis*). He was also the printer of both. If, therefore, he were seized, &c., one would expect some reference to the fact in the *Tatler*; but I know of none. Nor do I know of any in the newspapers of the year. Here are a few dates worth recording which may help toward further light:—

Daily Courant, No. 2363, Saturday, May 21, 1709:

"Next Week will be publish'd, Secret Memoirs and Manners of several Persons of Quality of both Sexes, from the New Atlantis, an Island in the Mediterranean. Written Originally in Italian. Printed for J. Morphew near Stationer's-Hall, and J. Woodward, in St. Christopher's Church-yard in Threadneedle-street. Price 3s."

Tatler, No. 19, May 21–24, 1709: "This Week will be publish'd" (title as before).

Daily Courant, No. 2366, Wednesday, May 25, 1709: "To Morrow will be publish'd," &c.

Daily Courant, No. 2367, Thursday, May 26, 1709: "This Day is publish'd," &c.

Tatler, No. 22, May 29–31, 1709, and *Daily Courant*, No. 2371, Tuesday, May 31: "J— publish'd," &c.

Post Boy, No. 2209, July 9–12, 1709: "J— publish'd, the Second Edition of," &c.

Tatler, No. 43, July 16–19, 1709: "This is Publish'd, the Second Edition of," &c.

Punctuation varies a little in these advertisements; otherwise they are all identical, and are exact transcripts of the title-page, save that they omit "London:" between "Italian" and "Printed," and replace John Morphew's given name by his initial. Defoe's pamphlet, 'Atalantis Major' (1711, 8vo.), might be noted in passing, wherein he speaks of the great success and usefulness of Mrs. Manley's production.

H. HALLIDAY SPARLING.

The following passage from Luttrell should satisfy COL. PRIDEAUX that there is good authority for the statement in Lowndes with regard to Mrs. Manley and her publishers:—

"The publishers and printers of a late book, called the 'New Atlantis,' which characterizes several persons of quality, are taken up, as also Mrs. Manley, the supposed author" (vol. vi. p. 505).

This is under date October 29, 1709. In his next entry Luttrell records that "the printer and publisher of the 'New Atlantis' were examined touching the author, Mrs. Manley," and were discharged on November 1 following (p. 506). Mrs. Manley was subsequently "admitted to bail" (p. 508), and on February 15, 1709/10, she "appeared at the queens bench court, and was discharged" (p. 546).

According to Langhorne, whose editions of Collins's works were published in 1765, 1771, and 1783, Collins burnt the unsold copies of the 'Odes' which appeared in December, 1746, in disgust. (See 'Dict. of Nat. Biog.,' vol. xi. p. 378). Allibone asserts that Shenstone's 'Poems upon Various Occasions' were "privately printed, and the few copies struck off recalled." G. F. R. B.

So far as Mrs. Manley and Collins are concerned, the statements of Lowndes will be found in Chalmers's 'Biographical Dictionary.'

The attempted suppression of his early poems by Shenstone is mentioned, but with no reference, in Cunningham's note to Johnson's 'Life.'

EDWARD H. MARSHALL, M.A.

Although the statements made by Lowndes in his 'Bibliographer's Manual' are not always correct, his note upon Mrs. Manley's arrest is supported by unimpeachable evidence. Nichols, generally a very careful worker, gave, in notes to writings of Steele published towards the close of the last century, the particulars repeated by Lowndes, and allusions in Narcissus Luttrell's 'Brief Relation of State Affairs' (vol. vi. pp. 505, 506, 508, 546) afford us precise dates. Mrs. Manley was arrested on October 29, 1709, together with the publisher and printer of the 'New Atlantis.' The printer and publisher were released on November 1, and Mrs. Manley was admitted to bail on November 5. On February 13, 1710, she appeared at the Court of Queen's Bench, and was discharged.

G. A. AITKEN.

WILLIAM MARKHAM, ARCHBISHOP OF YORK (7th S. xii. 187, 237, 292).—Allow me to refer your correspondents interested in this subject to an editorial reply in 'N. & Q.' 4th S. ii. 468, written most probably by Mr. James Yeowell, and saying a very great deal in a very small compass concerning Archbishop Markham. In 1753 he was appointed head master of Westminster School, and Jeremy Bentham about this period describes him as "a tall, portly man, and high he holds his head." This office he held for fourteen years. In the 'Lives of Eminent Englishmen,' by G. G. Cunningham, is preserved the following anecdote concerning his mastership at Westminster, which is worth recording, though it may or may not be true:—

"The son of a nobleman, on his first entrance into the school, approached the doctor, and, perhaps with a little conscious dignity, inquired if there was not a proper place for the students of noble families; and if there was, in what part of it he was to be seated. Dr. Markham, who, although he possessed that professional dignity arising from rectitude of principle, had not a single spark of pride, turned his eyes upon his youthful tyro, and in a moment took the measure of his mind, in which he discerned something that he determined to eradicate. 'You, sir,' said he, 'with more confidence, and consequently less respect for me than you ought on this important occasion to feel, inquire for your proper place in this school; it is, therefore, my duty to inform you, that here the only distinctions that are made are those which arise from superior talents and superior application; the youth that wishes to obtain eminence, must endeavour by assiduity to deserve it; therefore, your place at present is on the lowest seat of the lowest form: you will rise in academical rank according to your scholastic merit; and I shall be extremely glad to see your genius and application carry you in a very short time to the head of your form, and indeed to the head of the school. May each of your transitions be, therefore, distinguished by literary exertions, the only means by which you can here arrive at literary honours'" (vol. vii. p. 450).

The story stops here, and, it must be admitted, is rather weakened by the name of the young nobleman not being given. It rather bears out the opinion expressed by Dr. Parr that "Markham was a pompous schoolmaster," and De Quincey in turn called Dr. Parr "Whig Parr."

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

TORTURE IN ESSEX (7th S. xii. 243).—W. M. T. writes of the common whipping-post, of which there is a notice in 'Punishments of Olden Time,' by W. Andrews, p. 68, as also in Chambers's 'Book of Days,' vol. i. p. 598. There is an illustration in both. Whipping vagrants at the cart's tail was legal by an Act of 22 Hen. VIII. This particular form of the punishment was not necessary by the Act of 39 Eliz., so that whipping-posts then came into use. Justices might have rogues whipped by 32 Geo. III. cap. 45, but not females. But 5 Geo. IV. cap. 83 repeals all the former Acts relating to them. This punish-

ment has been the subject of queries of every variety, from vol. vi. of 1st S. p. 388, where appear the lines of Taylor, the Water-Poet, in reference to the "sixty whipping-posts" of which he sings.

ED. MARSHALL.

"JOHN GILPIN" (7th S. xii. 206, 278).—I have the following notes as to the origin of the history of John Gilpin:—

"The story of Gilpin's ride was related to Cowper by his friend Lady Austen. It caused the poet a sleepless night, as he was kept awake by laughter at it. During these restless hours he turned it into the famous ballad, which first appeared in the *Public Advertiser*, November 14, 1782, anonymously.

"A celebrated actor, named Henderson, took it for one of his public recitations at Freemasons' Hall. It became immediately so popular that it was reprinted on all sides, in newspapers, magazines, and separately; it was even sung as a common ballad in the streets. It has fully preserved its popularity to the present date.

"The original of John Gilpin was, it is said, a Mr. Beyer, a linendraper, who lived at the Cheapside corner of Paternoster Row. He died in 1791 at the age of nearly a hundred years."

I cannot at this present moment refer to the *Public Advertiser* to verify the above date. CASTLE BANK gives the month of April; my note says November. Which is correct?

I may add that 'John Gilpin' is one of the most parodied poems in the language.

WALTER HAMILTON.

BATTLE OF CULLODEN (7th S. xii. 268, 355).—I read with great interest at the latter reference the account you give of the troops which served under the Duke of Cumberland at the Battle of Culloden. It would, I think, be equally interesting to have an account of the troops that served under Prince Charles Edward. I may mention that my great-grandfather, William Baird of Auchmedden, commanded a troop of horse on the occasion. He was deputy-lieutenant and governor of Banffshire under Lord Lewis Gordon at this period, and I am sorry to say that his estates were confiscated, and that he was in "hiding" for years afterwards.

WM. N. FRASER.

Findrack, Aberdeenshire.

Those interested in this subject, specially as to those engaged on the Pretender's side, should refer to 'A List of Persons concerned in the Rebellion,' vol. iii. of the Scottish History Society's publications, 1890.

ALFRED CHAS. JONAS.

Swansea.

INSTRUMENTAL CHOIR (7th S. xii. 347).—Writing in "Casterbridge," it is a sorrow to say that to the best of my belief no "Thomas Hardy choir" survives here in Wessex in full blast. But at Winterborne Abbas, four miles away, a maimed choir of the kind still "leads the worship." The instruments are a violoncello and a clarinet, if I remember rightly as to the latter. I am sure of the first, for

the 'cellist is noted for a style of his own. He plays wholly on the open strings. "Zam da twiddle with thur vingers and zum dursn't. I be von ov they as dursn't." It is a pity that some one does not write a booklet on these old choirs before it is too late—if, indeed, it is not already too late. A strange, rude, old-world institution was the choir; but it is a pity that it was not improved, instead of being improved away. Strange it was, truly, to see all the church full at Fordington St. George here sitting through the Psalm, and then at the "Gloria Patri" all rising and facing round to the vast western gallery where the choir was.

H. J. MOULE.

Dorchester.

A former rector of Irthingborough, Northants, tells me that a fiddle and bass viol even now, as in his time, probably help, at least, to lead the choir there.

COLL. REG. OXON.

JETHRO TULL (7th S. xii. 108, 212, 313).—The following paragraph, which has been "going the round" of the country newspapers, seems worthy of a corner in 'N. & Q.' as it will be of use for the 'Dictionary of National Biography':—

"The Council of the Royal Agricultural Society have just been presented by Mr. Martin J. Sutton with an original painting of Jethro Tull, an old Berkshire worthy, who, according to Earl Cathcart, did more in his day for British agriculture than probably any other man who has ever lived. The painting is supposed to be the only portrait in existence of the celebrated agriculturist. It was sold by Mr. John Richards, F.S.A., on his leaving Reading forty-five years ago, to Mr. John Snare, on whose death it passed into the possession of his widow, from whom Mr. Sutton purchased it."

E. WALFORD, M.A.

Ventnor, Isle of Wight.

THE WASHINGTON ANCESTRY (7th S. xii. 23, 115, 210, 294).—What is a landowner? A landowner is an afflicted individual who has to make frequent remissions of rent; he is liable to have his farms thrown upon his hands, and so to be compelled to cultivate them himself for lack of tenants. He may, moreover, be heavily burdened with numerous incumbrances in the shape of dower, jointure, marriage portions; yet social considerations forbid him to seek servile employment to earn an independent living. Sir J. Lawrence discussed the brighter side of this question in his little book entitled 'The Nobility of the English Gentry,' which created quite a sensation about the time when Trafford of Trafford condescended to accept a title.

The coincidence between Wormley and Wormleighton "gave me pause" some time ago. I have noticed that families dying out in one locality have an hereditary tendency to settle down again in some place of similar sound, or even to rechristen a locality in remembrance of former days, and the analogy between *baro* (i.e., husband contradic-

tinguished from *femme*) has taken in good scholars before now. I do remember one eminent ecclesiologist who wished to antedate his own ancestral kindred who became ennobled merely on the strength of one tombstone inscription of the "Baro' de"—he thought it must be *Baron*.

A. H.

'JOHN WHITE, THE NEW POLICEMAN' (7th S. xii. 308).—Mr. Peel's Act was not called a "Coercion Act" by himself. The title of the Bill as moved for by him was, "A Bill to provide for the better execution of the laws in Ireland, by appointing superintending magistrates, and additional constables in counties in certain cases." This was on June 23, 1814. But on July 8 he further moved, "That leave be given to bring in a Bill to provide for the preserving and restoring of peace in such parts of Ireland as may be at any time disturbed by seditious persons entering into unlawful combinations or conspiracies" ('Annual Register,' vol. lvi. for 1814, pp. 159-161). This was said by Mr. Peel to be a copy of the Act passed in 1807, "for suppressing insurrections and preventing disturbances of the peace in Ireland," which was so successful that it was unnecessary to carry it into execution" (*ibid.* 160). W. E. BUCKLEY.

SIR ROGER TOCOTES (7th S. vii. 488).—Since the appearance of the above query I have been enabled to glean the following information concerning this man, who must have been of some note at the period in which he lived. He evidently was a member of the Yorkshire family, seated at Tocketts, in Cleveland, by the arms on his tomb in Bromham Church—Argent, a lion rampant azure, debruised by a bend gules—and he appears to have met with a wealthy heiress in the person of Elizabeth, daughter and coheirress of Sir Gerard Braybrook, and widow of William Beauchamp (in her right Lord St. Amand), whom he married, very soon after her first husband's death, in 1457. The first mention of him I have found is in the will of Richard Beauchamp, Bishop of Salisbury, which is dated October 16, 1461; amongst others, Richard Beauchamp his nephew, and Roger Tocotes, knight, are named as executors. October 20, 1462, he is one of the Commissioners of Array for Wiltshire, authorized to muster troops for the defence of the county. In 1464 he was Sheriff of Wilts, an office which he filled again in 1471, and also in 1485. In May, 1471, he was made a knight banneret on the king's return from Tewkesbury, and in 1477 he was executor to the will of Margaret (Botreaux), Lady Hungerford. His first wife, Elizabeth Braybrook, Lady St. Amand, must have died about this period, as in 1481 he married Grace, daughter of Sir Ralph Pudsey, and widow of Walter Bampffield, and in 1482 Peter Bampffield enfeoffed him with certain lands in Devon and Cornwall, in

trust for William, the son of Walter Bampffield, when he attained the age of twenty-one. In January, 1484, he was attainted of high treason, and his estates forfeited, for taking part with the Duke of Buckingham against King Richard III. September 22, 1485, there is a grant to him for life of the offices of constable of the Castle of Devizes, steward of the manor and lordships of Marlborough, Devizes, and Rowde (co. Wilts), steward of all the possessions parcel of the earldoms of Warwick and Salisbury, in the county of Wilts, and steward of the lordships and manors of Fairford, Whittington, and Chelworth in the county of Gloucester; and two days later he obtained a grant of the office of steward of all the lordships, manors, lands and tenements parcel of the Duchy of Lancaster within the county of Wilts, to hold during his life, with all fees, wages, &c., to the same pertaining. March 4, 1486, there was a general pardon and release to Roger Tocotes, knight, Sheriff of Wilts, alias of Bromham, co. Wilts, alias late of Bromham, alias late of London, knight; and on December 23, 1488, he was one of the knights for Wiltshire called upon to provide bowmen for the defence of the country. His will is dated September 2, 1492, but the probate cannot be found. He desires to be buried in the midst of the Chapel of Our Lady, in the parish church of Bromham, and makes bequests (*inter alia*) to Richard Beauchamp, Lord St. Amand; to the Church of St. Dunstan in the West, Fleet Street (probably his London residence was in this parish); and to Margaret Bampffield; amongst his residuary legatees Robert Tocotes (no relationship) is mentioned, Thomas Pudsey is one of the witnesses, and the above Lord St. Amand and Robert Pudsey his cousin are appointed overseers. In 1496 he, with his stepson Richard Beauchamp, were among the great company of noblemen who went with Edward, Duke of Buckingham, to meet the king at Taunton, then in pursuit of Perkin Warbeck. This is the last mention of him I have found.

I shall be obliged by any further information, particularly as to his parentage, relations, or death. There is a splendid monument to his memory in Bromham Church, but the inscription thereon is almost destroyed. JOHN TUCKETT.

OAK-APPLE DAY (7th S. xii. 289, 374).—I remember to have seen the statue of King Charles decorated with oak boughs much later than 1835, when MR. E. H. COLEMAN witnessed a similar thing, and, to the best of my recollection, in a year of the fifties. F. G. S.

PEACOCKS' EGGS (7th S. xii. 227, 292).—Are not MR. GRIFFINHOOF and JAYDEN hypercritical? "Peacock" is the popular name of the species, as are "goose" and "duck," without distinction of

sex. Do your correspondents never speak of "a flock of geese," though a good number of them may be ganders. Surely Browning should be above such carping criticism, if any one may hope to escape the onslaught of purists! B. W. S.

Browning may not have made a slip when he wrote "peacock"; the word may have been chosen to call up the image of the bird's beauty in order to give a colour to the passage that *peachen* would never have done. We may suppose that the splendour of the male bird causes the personality of his mate to be merged in his own, making her achievements his:—

Caesar and Antony have ever won
More in their officer than person.

G. J.

FIFTY-POUND KOSSUTH NOTES (7th S. xii. 327).—I think that the William Day mentioned by Mr. CROWTHER as having engraved these notes must have been a member of the firm of "Day & Haghe, Lithographers to the King," afterwards Day & Son, and now a limited company, of Gate Street, Lincoln's Inn Fields. In 1837, "Day & Haghe" engraved the plates for 'Wanderings in Greece,' a work of my father, the late Mr. George Cochrane, and I have no reasonable doubt that William Day belonged to the same firm. B. A. COCHRANE.
Common Room, Lincoln's Inn.

The Kossuth notes were printed by Day & Son (Limited), 6, Gate Street, Lincoln's Inn Fields. The firm has ceased to exist, but Mr. John B. Day of 5, Blythwood Villas, Stroud Green, N. (I think the only surviving member), would be happy to give MR. CROWTHER any information he may possess on the subject. ALFRED J. BARKER.
Beaulieu Villas, Finsbury Park.

PSALM LXVIII. 4 (7th S. xii. 207, 332).—Is MR. BUCKLEY, then, under the impression that, because early editions of the Book of Common Prayer do not always contain the Psalter, the latter was never reprinted (either separately or to be bound up with the Prayer Book) between the reigns of Edward VI. and Charles II.? When he has consulted a few of them he will perhaps withdraw his correction of my remark respecting Psalm lxviii. 4. I have before me one printed in 1639, which has been bound up with the printed Prayer Book of 1636, used by Convocation for the corrections to be made in 1662. Its own title is 'The Psalter or Psalms of David, After the Translation of the Great Bible, Pointed as it shall be sung or said in Churches.'

W. T. LYNN.

Blackheath.

The following is an extract from Edwards's 'Words, Facts, and Phrases':—

"Jehovah. The Jews hold this word in such peculiar veneration, that they never pronounce it, even when reading their sacred books, but always substitute for it

Adonai, or Lord, nor will they write the word in perfect Hebrew characters. Hence they have left the word imperfectly written over the altar-piece in the synagogue in St. Helen's Place, in London, making it to resemble that word, but in reality to signify the Beloved."—Brand's 'Dictionary,' vol. ii. p. 284."

CELER ET AUDAX.

Miscellaneous.

NOTES ON BOOKS, &c.

The History of the Parish of Rochdale, in the County of Lancashire. By Henry Fishwick, F.S.A. (Rochdale, Clegg; London, Stock.)

COL. FISHWICK is well known to our antiquarian readers by the good work he has done in times past. His histories of Goosnargh, Kirkham, and Garstang have a deservedly high celebrity. Probably, however, his 'Lancashire Library,' though somewhat imperfect, as every work of the kind must be in a first edition, has gained the widest celebrity. The 'History of Rochdale' now before us will take a high place in topographical literature. The original parish consisted of more than forty thousand acres, containing several hamlets. Until the days of the development of our great manufacturing industries it was but thinly peopled, though far away in prehistoric time it was not without inhabitants, as flint implements yet exist to testify. A considerable part of Col. Fishwick's book is taken up by pedigrees of the local families. We have examined them carefully, and so far as we are able to test them they seem singularly accurate. They are utterly wanting in the absurd guesses and claims to fabulous antiquity which disfigure so much of our genealogical literature. We must not fail to draw the attention of students of folk-lore to the singularly curious charm which Col. Fishwick has reproduced. It was found some fifteen years ago in pulling down an old barn. We are told that a very similar charm was discovered at the beginning of this century under the brass plate of a tombstone in a Lancashire churchyard, and another in a barn in a village near Clitheroe. Though strange to look upon, the author does not think that they are older than the middle of the last century.

A Master Mariner. Being the Life and Adventures of Captain Robert William Eastwick. Edited by Herbert Compton. (Fisher Unwin.)

To the "Adventure Series" Mr. Fisher Unwin has added an original autobiography, worthy as a record of endurance and heroism to stand beside any volume previously published. Robert William Eastwick was a born sailor—a man of the type of those to whom England owes her maritime greatness. His life, which for the sake of his children he has depicted without any idea that it would see the light, was written about 1836, when the captain, who lived thirty years longer, was sixty-four. He had been present as a child in the Lord George Gordon riots, and felt the thrill of sorrow and indignation experienced when the news was received of the death of Capt. Cook. He went to sea when twelve years old, worked hard, and when he was thirteen knew every rope on the vessel and its use, and had gained a practical knowledge of many of a seaman's duties. Steady and industrious, willing and obedient, he won his way and was in command of a vessel by the time he was twenty-one. A curious record of shipwreck and of capture by enemies and losses through friends, imprisonment in a French prison, and of success and follows. Among those with whom he was in contact was the Duke of Wellington, then a colonel.

who remembered him in after days. After losing fortune after fortune he retired with something more than a competency, and died at ninety-four, having for the last years of his life suffered from blindness, and finally from cancer. Very stimulating are these records. Like the remainder of the series, the volume is illustrated.

On Lincolnshire Rood-Screens and Rood-Lofts. By E. Manse (Sympson, M.A., M.D. (Lincoln, Williamson.)) THIS interesting paper has, we believe, been read before the members of the Lincolnshire and Nottinghamshire Architectural Society, and will, therefore, we presume, appear in course of time in the *Journal* of that body. We are, however, very glad that it has been issued in a separate form, for the transactions of local archaeological bodies are commonly unknown beyond the limits of the district to which they relate, and Mr. Sympson's essay is of a character which deserves to have more than mere local circulation.

The origin and history of rood-screens has been the subject of bitter controversy. From very early ages—probably from the time of Constantine—screens of some kind or other were almost universal in parish churches. We do not, indeed, call to mind a single instance in which it can be proved they were not a part of the church's furniture. In the sixteenth century war was waged upon them from two opposite points of the compass. The extreme Protestants hated them because they bore the crucifix and what was called the "rood Mary and John," and for the further reason that they were connected with those symbolic forms of worship which were above all things hateful to the men of the new faith. The more active and zealous among those who were striving to support the Roman Catholic religion, which was then everywhere attacked, desired their removal because they were thought to impede the people in the nave from seeing the action of the priest when at the altar, and therefore from joining in the service. It has been affirmed, whether truly or falsely we will not take upon us to say, that the first new churches built without screens were erected under the influence of the Jesuits.

Mr. Sympson has confined his researches to the screens of a single shire, every one of which we gather he has personally inspected. Lincolnshire, though it cannot boast of the beautiful screens which may yet be seen in Devon, Somerset, and Norfolk, is richer than they are in the number that have come down to us. Of the more beautiful of these Mr. Sympson has given illustrations. We know few screens anywhere which surpass in elegance of design the one remaining at Sleaford, and the Coates and Kirkby examples, though inferior to the first, are well worthy of attention. From what we have heard, we gather that several screens have been removed within human memory. Tradition affirms that they existed at Northorpe and at Bottesford in the beginning of the century. They are gone now. About thirty years ago the screen of the curious old church of Kirtling-in-Lindsey was taken away, under pretence of restoration. We believe that it yet exists in an out-house.

Mr. Sympson has done his work thoroughly well. The earlier pages indicate that it is no passing humour which has induced him to take up this important branch of archaeology, but that he has made himself master of the extensive literature of a subject on which most of us are very ignorant. We have not detected any errors, though we carefully looked for them. His work, in its present form, is but a pamphlet, relating to one shire only. We know of no one who is so well qualified as he here shows himself to be of writing an exhaustive book on the subject.

The Works of George Farquhar. Edited by Alex. Charles Ewald, F.R.S. 2 vols. (Nimmo.)

A CRITICISM has at length been found spirited and enterprising enough to give us a library edition of Farquhar, hitherto accessible only in the clumsy volume edited by Leigh Hunt and included in Moxon's series of the dramatists or in the pretty little volumes of the last century now rapidly disappearing from the market. A limited and beautiful edition such as Mr. Nimmo issues will soon be absorbed, and the volumes will only figure on the shelves of book-lovers and students of the drama. It is better so. In spite of the whimsical vindication of Charles Lamb and the eulogy of Hunt, the writings of Farquhar and the other dramatists ordinarily associated with him cannot be commended to general perusal. There is about Farquhar no "d-d nonsense" of sentiment. His characters, men and women, ask for the physical pleasures of life and are as shamelessly outspoken as the inhabitants of some Austral island. They call a spade a spade, and ask for it under that name. Anything more diaphanous than the veil that is worn cannot easily be conceived. Not a character is there in one of the plays that commands one spark of sympathy. Like other of his fellow-dramatists, Farquhar lives on the sprightliness and vivacity of his characters, the bustle of his plots (sometimes taken from an earlier source), and the piquancy and aptitude of his dialogue, which at times is better than wit. On the educated reader he will always have a claim. For the historian and the antiquary he abounds in information, much of it most curious. A picture of dishonesty worthy of Falstaff is supplied in 'The Recruiting Officer,' where Capt. Plume orders Sergeant Kite to marry the mother of an illegitimate child of whom the captain is the father. Kite pleads that he is married already to five wives in various garrison towns, and sets down their names on the muster roll. Asking the sex of the child, Plume is told it is a "chopping boy," and then says, "Then set the mother down in your list, and the boy in mine. Enter him a grenadier by the name of Francis Kite, absent upon furlough. I'll allow you a man's pay for his subsistence, and now go comfort the wench in the straw." Similar pictures abound. In another play is the phrase "Kissing goes by favour." Is this the first instance of its use? These books are got up in Mr. Nimmo's best style, and are delightful in all typographical respects.

Architectural Antiquities of the Isle of Wight. Part II.

By Percy G. Stone. (Published by the Author.)

UNLIKE some serial works we can call to mind, Mr. Stone's 'Architectural Antiquities of the Isle of Wight' does not fall off as it progresses. In both letterpress and engravings this second part is quite equal to the first—in truth we think the engravings of a somewhat higher character. The part before us treats almost solely of domestic buildings. It is not on that account the less interesting to the serious student. To some it will have even greater attractions. Terrible as has been the mutilation which our old churches have undergone, theirs have been a happy lot when contrasted with that of our domestic buildings. Every age has its own ideas of beauty and comfort, and therefore in almost every generation old dwellings are altered and patched so that it too often comes about that buildings whose historical memories go back to the times of the Plantagenets have externally little to indicate that their foundations were not laid in the dullest times of Georgian degradation.

We must especially draw attention to the excellent views of Appuldurcombe, the stately home in the isle. It was long the residence of the Worsleys, and there were preserved the fine collection of classical antiquities for which the family was noted in the beginning of this

century. Appuldurcombe passed by marriage to the Lincolnshire family of Anderson-Pelham, now Earls of Yarborough, by whom it was sold some forty years ago. We believe that the precious library the mansion once held is now preserved at Brocklesby, the present seat of the family.

Mr. Stone mentions a fact, which at present rests on tradition only, that Whitwell was once a place of religious pilgrimage. If "Our Lady of Whitwell" was ever a resort of pilgrims some record of the fact must, one would think, have been preserved.

Catoninetales: a Domestic Epic. By Hattie Brown. (Lawrence & Bullen.)

INQUIRIES have recently been made in 'N. & Q.' for poems concerning the cat. We have here a volume wholly made up of poems of this class. It affects to be the production of "a young lady of colour recently deceased at the age of 14." As, however, it abounds with allusions to Sir Thomas Browne, Shakespeare, Thomas Watson the Sonneteer, Stephen Hawes, and so forth, we may venture to doubt the authorship. It is edited and illustrated by Mr. W. J. Linton, whose designs are as admirable in execution as they are comic in conception. To him, perhaps, no less known as poet than as draughtsman, the authorship may be assigned. The whole is a thoroughly humorous *jeu d'esprit*, showing the successive calamities which deprived a cat of its nine lives. It is full of erudition and of quaint fancies, abounds with puns and jokes, and has genuine merit of drollery. Its illustrations, meanwhile, are unique in their class, and the volume, which is limited to three hundred and twenty copies, will before long be a rarity.

PARTS I. and II. of the *Bijou Byron*, issued by Griffith, Farran & Co., gives in a convenient form 'Hours of Idleness,' 'English Bards and Scotch Reviewers,' and 'Childe Harold,' with a memoir and notes.

MR. E. MENKEN, of Bury Street, New Oxford Street, has issued two catalogues. One on occult literature has special interest.

THE Rev. Joseph Bowstead Wilson, M.A., promises the 'Parish Registers of Knightwick and Doddenham, in the Diocese and County of Worcester, 1538-1812.' Fifty-two numbered copies only are issued from the Chiswick Press, for private circulation, at the subscription price of two guineas.

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We must call special attention to the following notices:

On all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

We cannot undertake to answer queries privately.

To secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

J. C. J.

("Nympha pudica Deum vidit et erubuit.")—

The full poem is:—

Unde rubor vestris, et non sua purpura, lymphis?
Quæ rosa mirantes tam nova mutat aquas?
Numen (convivæ) præsens agnosce Numen;
Nympha pudica Deum vidit et erubuit.

This exquisite epigram is by Richard Crashaw, and appears in his 'Poemata et Epigrammata,' 1670, p. 29.

G. W. R.—'The Youth of Shakespeare' and 'Shakespeare and His Friends' are both by B. Folstone Williams. We know of no cause for believing them rare. The former work is in the Guille-Allis Library, Guernsey.

BOOKWRIGHT ("Wm. Pickering, Bookseller").—Have you applied for information to Messrs. Pickering & Chatto, booksellers, Haymarket?

MISS MAXWELL ("Oil on troubled waters").—We can only refer you to the Indexes of 'N. & Q.' The question recurs every few weeks with ludicrous repetition.

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 22, Took's Court, Cursitor Street, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

OLD BOOKS.—GOOD COPIES WANTED of the following:—Millan's 'Succession of Colonels,' 1750-60; Admole's 'Antiquities of Berks,' 1719; Tomkins's 'Views of Churches connected with Reading Abbey,' both Series; B. Chamberlayne's 'Anglia Notitia'; G. Miers's 'Present State of Great Britain and Ireland'; and any Sets of the 'Court and City Register' and 'Royal Calendar' before 1800.—Address, stating price, ARTHUR DASENT, Tower Hill, Abchurch Lane.

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LONDON, SATURDAY, NOVEMBER 28, 1891.

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Notes.

GOLDSMITHIANA.

Perhaps the anniversary of Goldsmith's birth may be an occasion not inappropriate for some notes and queries suggested by certain passages in Goldsmith's works.

In the 'Citizen of the World' (Letter xv.) he mentions a European doctor who has with great force of argument endeavoured to prove that the bodies of animals are "the habitations of demons and wicked spirits there confined until the resurrection pronounces their everlasting punishment." Who is the author thus described? His theory seems one of the oddest variations of the doctrine of transmigration that even learned eccentricity could invent.

In Letter xlvii. of the same work we read of a mind "tempered by a thousand various passions." Is this a verb of Goldsmith's invention, or are there previous examples of its use? It seems to supply a verbal want, and yet has not been generally adopted.

It would appear that the decline of matrimony—a subject now exercising the philosophers of England, and still more those of France—is an old complaint, for in Letter lxxxviii. we read, "Marriage is so much out of fashion at present that a lady is very well off who can get any husband at all!"

In Letter cxv. there is a "translation of a South American ode":—

In all my Enna's beauties blest,
Amidst profusion still I pine,
For though she gives me up her breast,
Its panting tenant is not mine.

Presumably this is from the Spanish, but I have not been able to trace the author. What was the extent of Goldsmith's acquaintance with that language? In the *Bee* (No. 3) is a notice of Father Freijo, by whom, presumably, Benito Geronymo Feyjóo y Montenegro is intended. The first number of the *Bee* contains a Latin epigram on the death of a beautiful youth struck blind with lightning, which is said to be "imitated from the Spanish." This seems to have taken Goldsmith's fancy, for there is an English version also in his 'Poems,' where it does not appear as a translation. Is the original known?

In an essay published in the *Bee* (No. 5, Nov. 3, 1759), Goldsmith expresses his wonder "why we have never had, as in other countries, an *Economical Journal*, which might at once direct to all the useful discoveries in other countries, and spread those of our own." It has taken many years to bring this suggestion to fruition. Although the Society of Arts has issued *Transactions* from its foundation in 1783, it was not until 1852 that its weekly *Journal* began, and it is only during the present year that an *Economical Journal* has been started.

We do not usually associate the name of Oliver Goldsmith with sacred verse, and though I have heard him quoted, and with effect, from the pulpit, he did not prepare anything to be "said or sung in churches." We have not even one of the many sermons that the Vicar of Wakefield must have preached. But Goldsmith enjoys the curious distinction of being the unintentional author of a hymn of a very unusual character. The year 1809 witnessed the foundation in Salford of a church whose members were to abstain from flesh meat and alcohol. This "Society of Bible Christians," I am glad to say, still flourishes. The founder was the Rev. William Cowherd, of whom there is some account in the 'Dictionary of National Biography.' He compiled for his flock a liturgy, to some extent adapted from that of the Anglican Church, to which he had formerly belonged, and a volume of 'Select Hymns.' The fifth edition, printed in 1818, lies before me. Hymn ccix. is as follows:—

No flocks that range the valley free,
To slaughter we condemn;
Taught by that Pow'r that pities us,
We learn to pity them.

For us the garden's fertile soil
A guiltless feast does bring;
Fresh herbs and fruits our tables spread,
Our water's from the spring.

Ye worldlings, turn your cares above;
All earth-born cares are wrong:
Man wants but little here below,
Nor wants that little long.

Alas! the joys your treasure yields
Are trifling and decay;
And those who prize the paltry things
More trifling still than they.

And what's your friendship but a lure,
A charm that lulls to sleep?
Its shade still follows wealth or fame,
While Virtue's left to weep!

This, it will be seen, is an adaptation of the sixth, seventh, eighth, eighteenth, and nineteenth stanzas of 'The Hermit.'

WILLIAM E. A. AXON.

Manchester.

BOWYER OF LEIGHTHORNE BARONETCY.

(See 7th S. vii. 285.)

MR. PINK's valuable corrections of the printed accounts of this dignity may be further supplemented. Thomas, the first baronet, had by his first wife, Anne Stoughton, two (and probably but two) sons living in 1634 (see the 'Visitation of Sussex' of that date), viz., Thomas, then aged twenty-four, and John, second son, which John probably died before him. No daughters are mentioned, though probably some half-dozen of them existed, as he left thirteen children who survived him. He was in 1634 married to his second wife, Jane, from whom no issue is given. Thomas, the son above mentioned, most certainly did not die before his father (a statement apparently originating in Berry's 'Sussex Pedigrees'), but succeeded him as second baronet, dying, apparently, without male issue, and being succeeded by James, the third and last baronet of the old creation. This James is said by Le Neve, in his MS. 'Baronets' (at the College of Arms), to be son of Thomas the younger (there acknowledged as Sir Thomas), and this affiliation is followed by Courthope, Burke, &c., though probably it is an error of Le Neve, who adds that this James "was a scholar at Winchester College, Fellow of New College, and went into orders," which last statement is certainly wrong. He, indeed, matriculated at Oxford, New College, February 14, 1661/2, being then aged seventeen, as son of Thomas, Bart., of Leightorne, Sussex, but is hardly likely to have been a fellow, as he took no degree. In 1665 he was admitted as student to the Middle Temple, London. He is probably son of Thomas, the first baronet, who we know had a son James, born about 1645 and living 1651, whereas in all probability Thomas, the second baronet, died without male issue. The following abstracts will illustrate the above remarks:—

Will of Sir Thomas Bowyer, Bart., of Leythorne, Sussex, dated January 20, 1648/9. My wife dame Anne, my younger sons James and Algernon. My son Thomas and his two daughters, both under age.

If my said son Thomas die "leaving any wife than such wife as he now hath, being Katherine, one of the daughters of Richard Sanney, Esquire," my executors to pay such wife an annuity of 20*l*.—Proved April 9, 1652 (69 Bowyer).

Will of Sir Thomas Bowyer, Bart., of Leythorne, Sussex, dated June 13, 1659. My late father Sir Thomas Bowyer; jointure of my mother-in-law Bridget Stanney, widow; one-third of my property to wife dame Margaret, and the remaining two-thirds thereof to daughters Ann and Lucy at their age of twenty-one.—Proved December 21, 1659, by dame Margaret Bowyer, the relict and executrix (524 Pell).

Administration of goods of Sir James Bowyer, Bart., late of the city of Chichester, but died in London, a bachelor, granted April 27, 1682, to Henry Bellingham, cousin ("consobrinio") and next of kin.

Sir James is stated to have been buried (1st North Mundham) February 28, 1679/80. The wife "Elizabeth," generally assigned to him, should be omitted. With respect to the Bellingham connexion, see Berry's 'Sussex Pedigrees,' p. 190. The issue of the second baronet would, if James was son of the first baronet, be of his half-blood; but if the will (next below) relates to James's mother (as it probably does), she would have been his next of kin. She may, however, have renounced administration, though no such renouncement appears on the grant.

Will of Dame Anne Bowyer, of Westminster, widow, weak. All to my servant, Alice Beaven, and she to be executrix. Dated March 21, 1682, proved December 5, 1683 (136 Drax).

"Lady — Bowyer" was buried September 11, 1683, in the "church" of St. Margaret, Westminster.

Will of Dame Margaret Bowyer, of Chichester, widow, dated July 26, 1687. The annuity of 20*l*. left me by the will of Sir Thomas Bowyer, Bart., my late husband's father, I give to my cousin Caleb Booker, my sister's son, and to the children of my cousin Thomas Langrish. Proved November 22, 1693 (178 Coker).

Mem. The above lady was second wife of the second baronet, married to him after 1649, not being the mother of his two daughters, who were then living.

Anne Morley (*née* Bowyer), widow, is stated to have alienated, in 1675, the manor of North Mundham. She was doubtless the Anne, daughter of the second baronet, mentioned in his will, 1659, as his issue would be the heirs at law of that estate. There is a licence at the Faculty Office dated July 26, 1664, for the marriage of Edw. Morley, of Barnham, Sussex, age twenty, a bachelor (with consent of his mother Dame Margaret, widow of Sir William Morley, deceased, father), with Anne Bowyer, age twenty, a spinster, daughter-in-law (i.e., step-daughter)

Lady Bowyer, of Frencham, co. Surrey, widow. This licence upsets the pedigree of Morley as given in Berry's 'Sussex Pedigrees,' p. 134, which itself disagrees with that on p. 76 of the same work. Complete extracts of the name of Bowyer from the registers of North Mundham, or even a copy of all those extracted by Burrell (Addit. MS. 5699 in the British Museum), would, if kindly supplied, much elucidate this matter. G. E. C.

SHAKSPEARIANA.

'CORIOLANUS,' I. ix. 41-8.—No satisfactory explanation of this passage as it stands seems to be possible, and it is probable that there are more misprints than one in it. In the first clause if "made all" were changed to "made well," and the words were understood to mean "healed" or "cured," the sentence would very well express the soldier's idea that courts and cities corrupt men. In the second clause the confusion may have arisen through the compositor or transcriber mistaking the words *wear* and *coverture* (Tyrwhitt's emendation) for "wars" and "overture," and then other changes may have been made in an attempt to rectify the passage. How would it do to read somewhat as follows?—

May these same instruments which you profane
Never sound more! When drums and trumpets shall
I the field prove flatterers let courts and cities be
Made well of false-fac'd soothing!
When steel grows soft as the parasite's silk
Let it be made a *coverture* for his *wear*!

This reading, although it takes great liberty with the text, and is open to objection, would give a proper antithesis: War having turned flatterer, let courts and cities cast off their false-faced soothing, and steel having grown soft as silk, let it be spun into clothing for parasites to wear. The word *coverture* is most like "overture," or the last line might read "into vesture for his wear." The spirit of the speech would tend to cause *wear* to be read "wars."

IV. vii. 52.—May not the Folio reading "as a chair" be a mistake for "as such air"?—

So our virtues
Lie in the interpretation of the time;
And power, unto itself most commendable,
Hath not a tomb so evident as *such air*
To extol what it hath done.

Aufidius seems to mean that, since our virtues lie in the interpretation of the time, departed power has no tombstone to extol its good deeds that will stand in evidence against the erroneous judgment expressed by the passing breath of its contemporaries. Cf. the phrase "airy fame" in 'Troilus and Cressida'; the passage in 'All's Well' (I. ii. 48-50), "His good remembrance," &c.; and the last couplet of Sonnet lxxxi. Perhaps "not" is a misprint for *but*.

V. i. 67-72.—It is most likely that, either in

transcribing or printing, "he would," immediately under the same words in the line above has led to the insertion of a second *what*, and that *yield* has by some mischance fallen into the line below. If these emendations are made the passage becomes quite clear, seeing that, according to V. iii. 14, conditions were offered to the Romans.

What he would do

He sent in writing after me; *yield* he would not;—
Bound with an oath to his conditions.

Should not the lines following be punctuated so as to bring the nominative "mother and his wife" into closer relation to the verb "solicit"? "Who as I hear mean to (do so)" seems to be a parenthesis:—

Unless his noble mother and his wife—
Who as I hear mean to—solicit him
For mercy to his country.

G. JOICEY.

SONNET CXLVI. 1, 2 (7th S. xi. 364).—It is necessary to our acceptance of Dr. NICHOLSON'S proposed emendation of line 2 that we should regard this sonnet as addressed to the dark lady, the "worse spirit," "coloured ill," of Sonnet cxliv. But was it so addressed? I think not. Granting that Shakspeare might address her as "poor soul," is it conceivable that he would do so as "soul" only, without any qualifying epithet, as in the line,

Then, soul, live thou upon thy servant's loss?

Did ever lover speak so to his mistress? If not, Dr. NICHOLSON'S suggestion falls to the ground.

C. C. B.

'FIRST PART OF KING HENRY IV.,' I. iii. (7th S. xi. 403).—It is my misfortune to have again to differ from MR. J. E. SMITH as to the proper solution of a Shakspearian difficulty; but, judging him by myself, and believing that what he cares for is not that his opinions should be unquestioned, but that truth should result from discussion, I offer for his consideration what in this instance I think more likely than the emendation which he has suggested. The difficulty appears to me to have been caused by wrong arrangement. Worcester had interrupted Hotspur, and now Hotspur, in his turn (as often afterwards), interrupts Worcester. Arrange thus:—

Worcester. I'll read you matter deep and dangerous,
As full of peril and adventurous spirit
As to o'er walk a current roaring loud
On the unsteadfast footing of a spear.
If he fall in, good night!—

Hotspur. Or sink or swim,
Send danger from the east unto the west.

The only objection is the want of any antecedent to "he"; but in a passage in Shakspeare this should cause no surprise. "The Elizabethan authors," says Dr. Abbott, "objected to scarcely any ellipsis, provided the deficiency could be easily supplied from the context" ('Grammar,'

p. 279). Here, if I am right in my solution, the ellipsis is,—

I'll read you matter deep and dangerous,
As full of peril and adventurous spirit
As [for one] to o'er walk a current roaring loud.

R. M. SPENCE, M.A.

Manse of Arbuthnott, N.B.

'JULIUS CÆSAR,' III. i. 262 (7th S. xii. 63).—

A curse shall light upon the *limbs* of men.

Is it at all necessary to add one more to the various emendations which have been already suggested? Defending the word *limbs*, as it stands, Dr. Aldis Wright says, "From bodily plagues Antony rises to the quarrels of families, and reaches a climax in fierce civil strife." He aptly quotes from 'Timon of Athens,' IV. i. 21, &c. :—

Plagues, incident to men,
Your potent and infectious fevers heap
On Athens, ripe for stroke! Thou cold sciatica,
Cripple our senators, that their limbs may halt
As lamely as their manners!

F. C. BIRKBECK TERRY.

'HAMLET.'—Has any of the innumerable commentators of Shakspeare remarked on what seems to me the ridiculous anti-climax in Hamlet's oburgations of the King in the last scene?—"Here, thou incestuous, murderous, damned Dane, drink off this potion." Why, in the name of all that is reasonable, should Hamlet wind up his list of reproachful epithets by designating the object of them as a "Dane,"—a fellow-countryman of himself and all the other persons present? Was that a likely term of abuse; or why should the King's nationality be mentioned at such a juncture at all? Should we not for "Dane" read *Cain*, the name of the first murderer, the first *fratricide*, which, from similarity of sound, was thus absurdly transmuted by the amanuensis or the printer? In meditating on the circumstances of his father's death the idea of Cain must often have occurred to Hamlet's mind; and in the previous scene he speaks of "Cain's jaw-bone, that did the first murder." Also in '1 Henry VI.' i. 3, we have—

be thou cursed Cain,

To slay thy brother Abel, if thou wilt.

and in 'Richard II.' V. vi. 43,—

With Cain go wander through the shade of night.

J. S. D.

Belfast.

"LOOK HERE, UPON THIS PICTURE, AND ON THIS."—Are we to suppose that Hamlet's contrasted pictures of his father and his uncle existed in his mind's eye only, and that he relied on mere force of word-painting to bring the forms vividly before his mother? If so, what is to be understood by "counterfeit presentment"? The commentators concur generally in assuming actual portraits to have been meant by the poet, and the

only difference among those doctors seems to lie in the choice between figure-portraits, or half-lengths, in the Queen's closet, and "pictures in little," hanging severally about the necks of mother and son. Malone, favouring the idea of mural portraiture, refers to a print accompanying Rowe's edition, in which two half-lengths appear as scenic accessories, having so appeared, Malone considers, from the time of the original performance to the death of Betterton. Steevens, relying on the line "A station like the herald Mercury," holds that the portrait must be a whole-length, to convey the full majesty of the King's attitude or station. Phelps, at Sadler's Wells, I remember, had two full-length panel portraits, from one of which stalked Mr. Henry Marston, who played the Ghost at that time, full fifty years ago. Macready played with the miniatures. Mr. Irving is the originator, I believe, of the imaginative reading, which nullifies in effect Shakspeare's "counterfeit presentment," and he has been commended therefor by one prominent critic. G. T.

SCIENTIST. (See 7th S. xii. 349).—The gentleman who writes, "I intensely dislike the word *scientist*because we could do without it, and it is new-fangled and American," while committing two mistakes of fact, suggests by them two questions—a general and a particular. First, then, Is it absolutely a dictate of right reason to scorn an innovation as such? Secondly, Is America demonstrably what Nazareth was to Nathanael, a place out of which no good thing can come? Some paragraphs from a letter on various topics, the word in question being among them, which I contributed to the *New York Nation* of November 20, 1890, here follow:—

"I now pass to the substantive *scientist*, instead of which Professor A. De Morgan substituted *scientific*, tallying with *classic*, *eccentric*, *lunatic*, &c. Though it is still reprobated by some, any censure of it is quite on a par with Lord Macaulay's censure of *saturation*. It has been condemned repeatedly. In the *Academy* of September 19, 1874, Mr. Alexander J. Ellis, F.R.S., palming off fancy for fact, thought fit to denounce it as being, in its established acceptation, an 'American barbaric trisyllable.' With truly original notions of philology, he assumed that it was formed by adding *-ist* to *scient*; a word which I have, indeed, met with, though only as an adjective, in Lydgate, Bp. John King, and Walter Savage Landor. On the ground that *scient* could well be taken as a synonym of 'man of science,' 'scientific man,' he went on to propose its admission in that sense, while, however, retaining *scientist*, with the signification of an 'adherent to sciences.' Something like what we have in this was anticipated by Coleridge, who, from antipathy to *industrial*, as an alleged Americanism, experimented with *influencive* and *influensive*, in its place. For the rest, much at one with Mr. Ellis's fashion of etymologizing, *providential* comes from *provident* + *-ial*, and *Christ* + *-ian* is a resolution of *Christian*.

"Before the days of *copyist*, we had, as an adaptation of the French *copiste*, *copist*, of which the elements are, ultimately, *copi* + *-am* + *-ista*. Again, from *theoria*, a Latin

adoption, we have *theorist*, presupposing *theorista*, which is made up of *theori-am* + *-ista*; from the parallel *oeconomia* we similarly have *economist*; and *epoetist* and *hygeist*, taken directly from Greek bases, are to be dissected in like manner. Antedating *theorist* we might have had *theorize*, which would, as its predecessor, have regularly stood, at least in accordance with Greek analogies, as its parent; and so *scientize*, 'to devote oneself to science,' had it existed, might have developed *scientist*. However, regard being had to history, and to the scientific rules of verbal composition exemplified above, it follows that *scientist*, to import 'man of science,' represents the factitious Low Latin *scientista*, which is to be analyzed into *scienti-am* + *-ista*, and, except by undue utilization of the participial base, *scienti-* can be analyzed into nothing else. The merging of the final *i* of *scienti-* in the *i* of *-ista* is an instance of a coalescence too familiar to require dilating on.

"Unhappy as Mr. Ellis was in endeavouring to account for *scientist* etymologically, he was no less so in designating the term as 'American.' The same year in which he aimed to stigmatize it by the application of that epithet, a correspondent in your journal, vol. xix. p. 432, quoted Dr. Whewell as having suggested it in his 'Philosophy of the Inductive Sciences.' In the first edition of that work (1840) we read, in vol. i. p. cxlii: 'We need very much a name to describe a cultivator of science in general. I should incline to call him a *scientist*.' To the best of my information, no countryman of ours is recorded to have countenanced it, in practice, before 1849.

"But certain Englishmen, under the misguidance of Mr. Ellis, or of some other person or persons taken to be authoritative, or of mere whim, still impeach *scientist*, as being a grave violation of propriety. To move their spleen against it, of course they have, for the most part, only to be brought to believe that it originated in the United States. The scholastic abecedarianism requisite for the discovery that its structure is strictly normal and legitimate is what they have still to acquire.

"Within the last decade I have on six several occasions written to English newspapers in which I have seen the word reprehended as 'a barbarous Americanism,' and what not, and have stated, more or less briefly, in its defence, what I have stated above. But all was to no purpose, as I was pretty well convinced beforehand would be the upshot. Comprehending, as a matter of course, the peculiarities of the people among whom I have lived so long, I have felt no surprise that, in every case, the waste-paper basket has been deemed the fitting receptacle for my contributions. The last of these was addressed, a few weeks ago, to the *Daily News*, in the issue of which for September 20 *scientist* is spoken of as an 'ignoble Americanism,' and as a 'cheap and vulgar product of trans-Atlantic slang.'

A word remains to be added on the currency which has been obtained by *scientist*. In England the term, though shunned, but on wholly untenable ground, by a few, is daily growing more and more into favour, and doubtless will soon provoke protest no longer. By my countrymen in the United States it is already, and I believe universally, accepted as a useful and entirely analogical laconism.

F. H.

PROPOSED SOCIETY OF ARMIGERS.—Permit me to suggest through the medium of your columns the formation of a Society of Armigers. In the present chaotic state of armorial bearings such a

society is much wanted. Qualification for membership would simply consist in having proved one's title to coat armour in the Herald's College. This, of course, is a *sine quâ non*, as it is this only that constitutes an armiger. Secondly, life-membership would be necessary, as once an armiger always an armiger. Lastly, I would propose that all the officers of the College of Arms be made members without payment of fees, on condition that they gave their services free to the society as regards testing the qualification of candidates for admission. As regards the fee for admission, that would be matter for after-consideration, but I think it need not be higher than about five guineas, as the expenses of the society would not be great. I should be glad to hear the opinions of your correspondents on the subject.

MEMUCAN.

SCOTTISH SEVENTEENTH CENTURY RECORDS.—The period between 1600 and 1700 appears to be the most difficult in which to trace Scottish pedigrees, and I venture to ask the advice of your Northern readers as to what records are most likely to afford information in the following case. According to tradition a younger son of a small Scottish laird on the confines of Inverness and Nairn settled upon a farm on his father's lands about two hundred and twenty years ago. It is not known what his tenure was. His descendants removed to a small town in Nairn, and thence one son settled as a merchant in Inverness, having been born about 1693. To what sources of information is it possible to go to ascertain the names of tenant-farmers at this period; and are there any records connected with the rising of 1715 or 1745 which would be likely to furnish information relative to humble persons concerned therein?

A. CALDER.

LA PERTE DU RHÔNE.—The navigation of the river Rhône being a matter of some importance, it should be generally known that the disappearance of that river under the ground for a length of 300 ft. at one particular spot is a thing of the past. This fact is mentioned in the grand work of O. Reclus, '*La France et ses Colonies*' (Paris, 1887, vol. i. p. 334), where we read:—

"Le fleuve disparaissait autrefois en eaux basses dans une caverne de la craie.....C'est ce qu'on nommait la 'perte du Rhône.' Elle n'existe plus réellement depuis que dans un but de commerce, pour le flottage des bois, on a fait sauter la voûte d'engouffrement: l'endroit se nomme le Pont de Lucey."

It is one of the curious signs of these happy-go-lucky times that the most recent works of reference, Littré's and Bescherelle's French dictionaries, the modern French-English dictionaries (s. v. "Perte"), &c., all make use of the present tense in their explanation of the meaning of the phrase. I have good reason to expect, however, that, from a communication of mine, the new edition of 'Cham-

bers's Encyclopedia' will be, in the article "Rhône," up to date on this point. Meanwhile, 'N. & Q.' will have been first to record the true fact in England, as opposed to the erroneous statement found in books commonly used on both sides of the Channel.

F. E. A. GASC.

Brighton.

'THE CENTURIE OF PRAYSE': ANOTHER ADDITION.—While on p. 228 of the second edition of this book Epigram xxv. of 'Witt's Recreations,' 1640, is given, Epigram cxxii. has not been quoted. It is the thief's supposed reply to Ben Jonson's answer, also in verse, to his bidding him "stand" and deliver:—

Art thou great Ben? or the revived ghost
Of famous *Shake-spear*? or some drunken host?
Who being tipsy with thy muddy beer,
Dost think thy rimes shall daunt my soul with fear!
Nay, know, base slave, that I am one of those
Can take a purse as well in verse as prose,
And when th' art dead, write this upon thy herse;
Here lies a Poet that was robb'd in verse.

One cannot say much for the epigram itself, but the words "famous *Shake-spear*" are noteworthy as occurring previous, at all events, to 1638, Jonson's death year, as is the proof that it was then the custom for friends, &c., to affix their "epitaphs" on the herse of the deceased.

BR. NICHOLSON.

JAMES HERVEY (1714-1758), DEVOTIONAL WRITER.—It may be mentioned, as an addition to the account appearing in 'Dict. Nat. Biog.,' vol. xxvi. p. 282, that the author of 'Meditations among the Tombs,' 8vo., London, 1746, was instituted to the rectory of Weston Favell, co. Northampton, May 29, 1752, on the presentation of Elizabeth Hervey, widow; and to the rectory of Collingtree, in the same county, August 6, 1752, on his own petition, he being patron (P. R. O. 'Liber Institutionum,' Series C. vol. i. pp. 364b, 375b).

DANIEL HIPWELL.

"PADDY-NODDY."—In Halliwell's 'Dictionary' the meaning of this compound is given as "embarrassment." In this neighbourhood "paddy-noddy" means a speech or a sermon. Only the other day a man was telling me of a circumstance at a place of worship, and he said, "As soon as parson began his paddy-noddy—" From this and other instances in which I have heard the term, I think it is descended from *pater noster*.

THOS. RATCLIFFE.

Workop.

FIRST SCOTTISH NEWSPAPER.—The appended paragraph, from the *Publishers' Circular* of October 31, ought to be registered in 'N. & Q.':—
"A 'find' of great interest has been made by Mr. J. D. Cockburn, at the Advocates' Library in Edinburgh. This is the first original newspaper published in Scotland, or rather, we should say, the first of which there is

any copy. It is two years earlier than the *Mercurius Caledonius*, which has hitherto been regarded as the prototype of Scottish journalism, and is one of the numerous publications of this class of the Edinburgh printer, Christopher Higgins. The title is *The Faithfull Intelligencer from the Parliament's Army in Scotland*, the imprint 'Edinburgh, printed by Christopher Higgins, in Hart's Close, over against the Trone Church,' and it is dated Tuesday, November 29, to Saturday, December 3, 1659."

J. F. MANSEERGH.

Liverpool.

LONG INSCRIPTION ON A BELL.—The following cutting is from the *Daily News* of October 5:—

"Probably the longest inscription on any bell in the country is that which Mr. J. S. Hadden takes from the bell in Glasgow Cathedral. It is dated 1790, and is as follows: 'In the year of grace 1594, Marcus Knox, a merchant in Glasgow, zealous for the interests of the reformed religion, caused me to be fabricated in Holland for the use of his fellow citizens of Glasgow, and placed me with solemnity in the tower of their cathedral. My function was announced by the impress on my bosom—'Ye who hear me come to learn of holy doctrine'; and I was taught to proclaim the hours of unheeded time. One hundred and ninety-five years had sounded their awful warnings when I was broken by the hands of inconsiderate and unskilful men. In the year 1790 I was cast into the furnace, refounded at London, and returned to my sacred vocation. Reader! thou shalt also know a resurrection—may it be unto eternal life.'"

F. C. BIRKBECK TERRY.

A WORTHY EXAMPLE.—One is reminded of the line "The short and simple annals of the poor" on seeing a record which appears on a stone at the outer north-east angle of the ancient church of Allhallows Barking, near Tower Hill. It is as follows:—

"This stone is put up at the expense of the churchwardens, overseers, and committee of this parish as a token of that respect which they and the parishioners feel for the memory of Mrs. Ann Mayes, who died October 20, 1824, aged sixty-three years, in testimony also of the diligence, integrity, and humanity with which for upwards of nineteen years she discharged the duties of matron of the poor house belonging to This Parish."

There is a pathetic simplicity in this humble memorial which is well worth the attention of such wayfarers as care to turn aside for a brief while from the bustle and commotion near by.

D. HARRISON.

"MAJORITY" AND "MAJORESS."—*Majority* is used to mean a greater number, and also to mean its greatness; and sometimes these different meanings occur in the same paragraph. Would it not be better to confine *majority* to the greater number, and to use *majorness* for its excess over the smaller? We want a word allied to *majority*, yet showing a distinction; so *majorness* is better than *greatness*, although *greatness* may sometimes be used with advantage.

HUGH BROWNE.

Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

COP.—Of this Halliwell gives the two senses (among others): (5) the beam that is placed between a pair of drawing oxen; (6) that part of a waggon which hangs over the thither horse. I shall be thankful for examples of either of these (or of *cope*, *coop*, in same sense), and especially for information as to their continued use. Unhappily Halliwell (as was too much his wont) tells nothing about the source whence he got these. I should also like to know whether *cop*, an earthen mound, a field bank, so well known in Cheshire—as in the *Dee Cop*, &c.—is restricted to that county. I observe it in Peacock's 'Lonsdale Glossary,' but it is omitted from the Lancashire vocabulary of the E.D.S. Please answer direct.

J. A. H. MURRAY.

Oxford.

COOT.—This name is said to be applied in some districts (especially the south-west) to the water hen and water rail. I shall be glad of evidence pro or con, and especially if correspondents will say whether the real coot is known in the localities, and how the birds are distinguished; or if the application of the name "coot" to the other birds appears to be merely due to imperfect knowledge of the creatures themselves. Halliwell has, "*Coot*, a water hen," but proceeds to give proverbs that relate to the bald coot, which shows that he was not familiar with the birds. And can any northern readers tell me whether the name "coot" or "sea-coot" is still given to the guillemot, as it was in Trevisa's time? I have been told that such is the case in Aberdeenshire.

J. A. H. MURRAY.

Oxford.

AUTHORSHIP OF QUOTATION.—The following is cited in Ogilvie's 'Imperial Dictionary' from Whewell, and in Cassell's 'Dictionary' from Watts. I should be glad of a correct reference for it, as a possibly early instance of the modern sense of *co-ordinate*:—

"The different parts of each being must be co-ordinated in such a manner as to render the total being possible."

J. A. H. MURRAY.

Oxford.

THE SEALS OF BURNS.—To the forthcoming first number of the *Burns Chronicle*, for which I am acting as editor, I intend contributing an article on the above subject, could I be so fortunate as to obtain trustworthy information regarding the history of Burns's two seals. The first seal used by the poet had for device a heart transfixed by cross darts, "very characteristic of and suitable to our poet,"

says Robert Chambers, who mentions that some of the earlier letters to Mr. Thomson retain the impression of this seal. Has any reader of 'N. & Q.' ever seen an imprint of this seal?

Writing to his friend Cunningham on March 3, 1793, the poet gives the following description of the second seal:—

"There is one commission that I must trouble you with. I lately lost a valuable seal, a present from a departed friend, which vexes me much. I have gotten one of your Highland pebbles, which I fancy would make a very decent one, and I want to cut my armorial bearing on it: will you be so obliging as inquire what will be the expense of such a business? I do not know that my name is matriculated, as the *Heralds* call it, at all, but I have invented arms for myself; so, you know, I shall be chief of the name, and, by courtesy of Scotland, will likewise be entitled to supporters. These, however, I do not intend having on my seal. I am a bit of a herald, and shall give you, *secundum artem*, my arms. On a field azure a holly-bush, seeded, proper, in base; a shepherd's pipe and crook, saltier-wise, also proper, in chief. On a wreath of the colours, a wood-lark perching on a sprig of bay-tree, proper, for crest. Two mottoes: round the top of the crest, *Wood-notes wild*; at the bottom of the shield, in the usual place, *Better a wee bush than nae bield*. By the shepherd's pipe and crook I do not mean the nonsense of painters of Arcadia, but a *stock and horn*, and a *club*, such as you see at the head of Allan Ramsay, in Allan's quarto edition of the '*Gentle Shepherd*.'"

Readers who understand the symbols of heraldry could doubtless explain this excerpt. It would be interesting to know who the "departed friend" was. This seal, I should state, was in the possession of Miss M. Burns Everitt, Fortfield Cottage, Broadway, Wexford, at the time (1881) McKie's 'Bibliography' was published. It is there stated that "the seal was two years in preparation, and only reached the poet two months before his death, when few opportunities remained for using it."

From a letter to Thomson in May, 1796, it would seem that this gentleman had, on the seal being finished, forwarded it to Burns. The above are most of the facts I have been able to expiscate regarding the two seals of Robert Burns, but I shall be obliged to any one who can give me more information.

JOHN MUIR.

2, King Street, Kilmarnock.

WILLIAM PICKERING.—I am now working at William Pickering, the first printer and bookseller on London Bridge. He issued broadsides, &c., from 1557 to 1571. Can he be in any way connected with the Sir William Pickering who died in London, 1574? (Cooper's '*Ath. Cantab.*' i. 325-6.)

G. J. GRAY.

5, Downing Place, Cambridge.

[See *ante*, p. 420.]

WILLIAM BIRCH.—Can any reader tell me whether there is any connexion between William Birch, educated at Corpus College, Cambridge,

who died 1575 (Cooper's 'Athenæ Cantab.,' i. 562), and the William Birch who wrote the four following poetical broadsides? (1) 'A Song between the Queens Majestie and England,' 1558; (2) 'Ballad of the worthy service of late doon by Master Strangewige in Fraunce,' 1562-3; (3) 'The Complaint of a Sinner,' after W. Elderton, 1562-3 or 1565-6; (4) 'A Warning to England,' 1564. If there is no connecting these two as one person, what particulars are known of the poet? G. J. GRAY.

5, Downing Place, Cambridge.

FOOTBALL IN COVENT GARDEN.—Gay speaks of football as played in Covent Garden in winter in his time. See 'Trivia,' bk. ii. 343-356. As it has, I believe, never been doubted that the 'Trivia' is a faithful picture of early eighteenth century London, if Gay says that football was played at that time in Covent Garden, we may feel sure that it was played there. It seems strange, however, that such a game should have been played in so central and, even at that date, I presume, crowded neighbourhood. What was Covent Garden like in the reigns of Queen Anne and George I.? 'Old and New London' is not at hand.

I have called football a "game"; it would be more correct to call it, as Gay does, a "war." Compare Touchstone on wrestling and "breaking of ribs" ('As You Like It,' I. ii.); also Émile Souvestre's description of "La Soule" in 'Les Derniers Bretons,' première partie, chap. iv.

JONATHAN BOUCHIER.

SIR THOMAS LE COK, TEMP. EDWARD III.—I should be glad of any information about the predecessors and successors of this knight. I fancy the family was settled in Hampshire and Oxford at his time.

A. SACHEVEREL-COKE.

MEDICAL SIGNS EMPLOYED IN PRESCRIPTIONS.—What is the origin of these?

J. A. C., M.A.

GREGG.—Who was Gregg, who wrote the hymn, "Behold a stranger at the door"? S.

REV. RABSHAKEN GATHERCOLE.—Can any one tell me in what book in my youth I met a character thus named? S.

CHAUCER.—Can any reader tell me if I can procure facsimiles of any portions of the good MSS. of Chaucer's works and of the Occleve portrait of Chaucer? If so, where?

RALPH HARVEY, M.A.

[See Chaucer Society Publications.]

MAJOR-GENERAL WEBB.—Major-General Webb was Governor of the Isle of Wight, 1710. Can any reader furnish his Christian name, date of death, and place of burial? W. L. WEBB.

BURKE'S 'LETTER TO A NOBLE LORD,' 1796.—The full title of this famous pamphlet is "A

Letter from the Right Hon. Edmund Burke, to a Noble Lord, on the attacks made upon him and his pension in the House of Lords, by the Duke of Bedford and the Earl of Lauderdale, early in the present Sessions of Parliament, 1796." Where can I find an account of these attacks? From Woodfall's 'Parliamentary Reports' it appears that Lauderdale moved on Dec. 1, 1795, for "copies of the grants made to certain persons from the year 1791, and charged upon the 4½ per cents"; but the Duke of Bedford does not appear to have taken part in the debate. G. F. R. B.

JAMES MAITLAND, EIGHTH EARL OF LAUDERDALE, is said to have "formed a plan to get into the House of Commons by a surrender of his peerage, which he thought was allowable by the Scottish law" ('Public Characters,' 1823, vol. ii. p. 575). What was this plan; and did he attempt to put it into execution? The same book also states that he stood for sheriff, but "did not meet with due support from the livery." In what year was this? G. F. R. B.

MEANING OF QUOTATION WANTED.—Can any one tell me to what Horace Walpole, as quoted in 'Ancestral Stories and Traditions of Great Families,' specially refers when he says, "The Washingtons were certainly a very frantic race"? It is in connexion with the trial of Earl Ferrers for the murder of his land-steward. VERNON.

DR. SAMUEL TURNER.—He was Physician in Ordinary to King Charles I. and M.P. for Shaftesbury in the Long Parliament. What further is known of him? His name is not found in Monk's 'Roll of the Royal College of Physicians.' On Nov. 21, 1646, he petitioned to compound on the Articles of Oxford for delinquency, and appears to have been fined in the usual way; but neither the amount of his fine, nor any further particulars relating to it have been found. W. D. PINK.

DATE OF EDWARD IV.'S MARRIAGE.—In the last number of the *Quarterly Review* there is an article on Warwick, the Kingmaker. The writer says:—

"This [1464] is the year in which Edward avowed his marriage with Elizabeth Woodville.....Here we are again in some difficulty. No one knows the date of the marriage."

Hitherto May 1, 1464, has been given by various authorities as correct. Has recent research proved they were mistaken? H. G. GRIFFINHOOF.

THOMAS CARLYLE AND 'N. & Q.'—I have a dim remembrance that not many years before he died Carlyle was consulted by some one as to the best means of preserving, or possibly making known, some documents—of course, more or less of a public nature—in his possession, and that the great historian and critic advised him to publish

them in 'N. & Q.' Can any one tell me if this is correct, and what the papers were? If it is true, is it not one of the highest compliments that was ever paid to dear old 'N. & Q.'?

JONATHAN BOUCHIER.

WICKER IMAGES.—Mr. Cutts, in his 'Turning Points of Church History,' p. 5, mentions a recent writer who has maintained that the wicker images in which men were sacrificed by our British forefathers were not upright figures, but gigantic outlines traced on the ground, like the "Long Man" at Wilmington, near Hastings. This seems to me a more probable opinion than the one we imbibed as children. I well remember, more than forty years ago, seeing a terrible image of this kind in a volume of the *Saturday Magazine*, and wondering much how so frail a structure could have been strong enough to hold such a large mass of struggling human beings. Can any one tell who the writer is to whom Mr. Cutts refers? ANON.

WOODCUT.—On the title-page of a Nottingham printed chap-book, 'The History of Valentine and Orson,' is a woodcut representing a man standing on a block, three figures to the left, and to the right another figure bending, and about to lift either a hammer or a cross bow; several churches in the background. From the elevated figure proceeds a scroll with the words "Strike here." The cut refers to nothing in the tract. What does it represent? P. J. CROPPER.

Nottingham.

OFF.—How is the idiomatic use of this word in such phrases as "Well off," "Badly off," "How are you off for soap?" to be explained? A query on the subject some years ago failed to obtain an answer. A. S. P.

CLOVEN.—A quarryman in the midst of Dartmoor, writing to me relative to his granite, says he can supply blocks "the material of the best, and equal to the sample I have sent you, cloven time three weeks." In Nuttall's 'Dictionary' it says "Cloven, see 'Cleave,'" and one of the definitions of "Cleave" is "to adhere." The man does not adhere to any promise to supply blocks of granite within a specified time of three weeks, as this is the only letter I have ever had from him. Is the word *cloven*, used as illustrated, local or otherwise? HARRY HEMS.

Fair Park, Exeter.

DEPUTATION.—

"Mr. Gladstone, though rarely given to the manufacture of epigrams, has contributed one item at least to our stock of happy phrases by his definition of a deputation as 'A noun of multitude signifying many, but not signifying much.'"

So, the *Mid-Cumberland and North Westmorland Herald* of October 17, p. 2, col. 5. Can one of your readers say whether the *mot* is authentic;

and give particulars of time and other circumstances, with a reference to the book in which it is recorded? It may be useful to Dr. Murray.

Q. V.

"SIR" FOR "PRIEST."—To how late a date did the custom of styling a priest "Sir" extend? In the Leeds parish register there are entries of the baptism on January 11, 1585/6, of "James, child of Sir James Lomax, clerk," and on the 24th of the same month, of "Thomas, child of Sir Richard Iveson, clerk, minister at Bramley" ("Publications of the Thoresby Society," 1889, 'Leeds Parish Registers, 1571-1588,' part. i. pp. 50, 51). Among the burials in the same are those of "Syr James Whitticars, prest, of Farnley" (Sept. 11, 1573); "S. Will'm Swane, prest, of Bramley, 27 yeare of y^e reinge of queene" (July 26, 1575); "Syr Rychard Beckwith, prest, of Holbecke" (April 22, 1576); "Sir Robert Sawlvin, parson of Barmbrughe" (Oct. 31, 1577); "Sir Thomas Ellison, prest" (Nov. 14, 1577); and "James, child of Sir James Lomax, clerke, of the Vicaridge" (Jan. 25, 1585/6), whose baptism, just fourteen days previously, has above been noted.

A. F. R.

BELLS.—Is there any account published of the church bells in Durham or Shropshire either in book form or in archaeological transactions?

J. S. R.

Replies.

HINTS TO FARMERS.

(7th S. xii. 126, 232, 350.)

The position of farmers' daughters, and the question whether they should or should not live in drawing-rooms, play the piano, and go to garden parties in evening dress, has to do with issues far wider than any which have been opened out by R. R. and his admirers. One such issue is of supreme importance at the present day; and it is this,—whether manual labour, and especially manual labour of a healthy and rural sort, done by women, is or is not a seemly and an honourable thing. Of all women in the world the farmer's daughter is best fitted to deal with such a question. She has no conventional standing, no artificial obligations to keep up and undertake. She lives in a place which, being a farmstead, must necessarily be in the country, and therefore must have at least possibilities of beauty and be away from the fuss and the follies of the town. She is surrounded by cattle and sheep and poultry—objects of the closest interest to mankind. She cannot help looking abroad upon the various and beautiful industry of a calling that is one of the most ancient and important on the face of the earth. And it is her father's calling. The things she thus sees are not to her mere toys, as they are

to the squire's daughter, nor mere objects of a friendly sympathy, as they are to the parson's daughter; her means and her future depend on them. Nor is she herself a mere hireling among these interests, as the labourer's daughter is; for the farmer's daughter has, or ought to have, cultivation and breadth of view sufficient to make her feel, if she were capable of feeling it, how useful and how noble and how womanly are the simple duties that lie around her, and how well they can be harmonized with training of an indoor kind. But does she care for these things, or do these duties? Not she! She disdains the occupations that have satisfied Nausicaa, and Rebekah, and Ruth, and many another woman even in our own day, of good station and fine intellectual calibre. She especially despises that most easy and graceful of rural arts—balled though it is by a thousand happy memories—the milking of kine; and in this she is strenuously supported by her particular friend R. R.

No wonder that she does so; for those who ought to know better have told her that farm-work and housework, and country employments generally, are not compatible with culture and with the attainment or display of this or that social position. Therefore her arms, that might do a useful day's work for herself and her parents, are wasted on the strenuous idleness of lawn tennis; and her character and her place in the world cease to have any special value, any peculiar charm. She has thrown away the powers that nature and her parents' station gave her; she might as well be anybody else's daughter.

There is a large farmer near me, a clever and successful man in his way, who married (as men sometimes do) a foolish wife. His daughters are placed at an expensive school in Brighton, and are carefully debarred by their mother from all acquaintance not only with farmwork and housework, but with such elementary feminine knowledge as the simplest servant-maid can enjoy. They may not make or mend their own clothes; they may not use the needle. "I am bappy to say," their proud mother said lately to a lady; "I am happy to say, ma'am, that my daughters cannot even sew!" But they can play the piano—after a fashion, they have a smattering of French, they could and would (if they were asked) go to garden parties in evening dress. So greatly has civilization triumphed in their case. Again, three days ago I was talking with a fine hearty man of sixty, a foreman of labourers in my neighbourhood. We spoke of the number of foreign farmers who have invaded our district—a *foreigner* being, of course, a person who comes from another parish, or even from another county. All these foreigners are prospering. Why? Because they and their sons and daughters understand farmwork and do it themselves. And con-

cerning this Foreman George told me a story. "I worked seventeen year with Farmer Snails, sir," said he; "and the missis helped a deal towards paying the rent; crammed chicken, she did, for one thing, and the girls helped her, when they was little. But when they begun to come up their father bought 'em a piano. I had a talk with him about that. 'Master,' I says, 'ain't you doin' a wrong thing, lettin' them girls go teddling over a bit o' music, instead o' crammin' chicken and lettin' their mother rest?' Well, he wouldn't see it; but he *had* to see it though, at last." "Aye," I replied—for I share my friend's just contempt for that hateful creature, Grammar—"Aye, I lay them girls wanted to be young ladies?" "They did, sir!" said George; "but they had to come out of all that." We soon left the subject, it went too far down hill.

Happily, however, there is still, even in England, another side to this picture. Of the six farmers in my own parish, four (one of whom is a woman) have raised themselves by sheer thrift and energy from the rank of day labourer. Their holdings are not less than a hundred and twenty acres each; and they and their children till with a just pride, as tenants, the land on which they used to work as labourers. Two of the four, I may add, can neither write nor read. The other two farmers are the sons of men who in like manner raised themselves from a labourer's condition. One of the two is the man whose daughters are such fine ladies that they cannot even sew. The other, who is young and unmarried, is an excellent fellow—a capable farmer and an amiable, honest man. He has two sisters, both nice girls. But the elder, who was the prettier of the two, has lost her good looks and her sweet simple manners by going to learn dressmaking in a town, whilst the younger has enhanced her rustic beauty and added to her health and strength by biding at home and helping on her brother's farm. She minds the poultry, and does nearly all the housework. I meet her with a basket of eggs on her rosy arm coming from the henroost; I see her on Saturdays, in a coarse apron and strong boots, swilling the yard or cleaning at the kitchen door. And she plays the harmonium in church; and she was for some time a competent teacher in a middle-class school for girls. But the main point is, that this Emmy, living as she does, is the comeliest and nicest girl in the parish—"bar none," as the sporting papers say. In Devonshire, again, I knew, some years ago, a farmer who, having no sons, worked his farm with the aid of his three daughters, employing no other labour, unless perhaps at harvest time. One of the three girls shared the housework with her mother, and looked after the poultry and the pigs; another milked the cows and tended them, and kept the byre clean; the third, with her father's help, took care

of the horses and followed the plough; and all three had their part in the hoeing and weeding and general tillage of the farm.

But in Devonshire the farmer's daughter, and especially the farmer's *oldest* daughter, has a high reputation; nor did she gain it by going to garden parties, whether in evening dress or otherwise. "For," says the Devonshire song,—

For if you want a bus'lin' wife,
An' children well look'd arter,
The one to suit you all your life
Is a farmer's woldest darter.

After all, who cares for these facts, or for any facts? Farmers, like every other class, vary among themselves in rank and wealth and education, and their daughters vary with them. But to deprive a girl of the special advantages that go with her station, in order that she may acquire airs and graces belonging to other classes and other modes of life—that is not the way to keep up a race of women in whom one ought to find the very centre and core of a nation's most robust virtues, and of its most picturesque and charming purity.

A. J. M.

P.S.—According to one of your correspondents, a yeoman is equivalent to a small farmer who can hardly pay his rent, and lives in the kitchen. This will be news to most yeomen.

WOTTON OF MARLEY (7th S. x. 125, 310; xi. 94, 155).—As an addition to what has appeared at the references given above relating to the Wottons of Marley, the following application for a faculty to remove the font in Boughton Malherbe Church, in order to provide the space required for the erection of a monument to Edward, the first Lord Wotton, may not be uninteresting. It is true this application gives no clue as to the date of his death; but it shows that the monument "befitting his worth and eminency" was not erected by his widow before the end of 1631. As the monument required a space of eighty-four square feet, it may have taken a considerable time to prepare.

On December 8, 1631, Thomas Richardson, Notary Public, appeared before Richard Clerk, S.T.P., Nathaniel Brent, LL.D., and William Somner, jun., Notary Public, on behalf of Lady Margaret Wotton, widow, relict of Lord Edward Wotton of Marleigh, and alleged

"that the said deceased Lord Wotton, did in and by his last will and testament in writing, amongst other things therein contained, will and appoint his body after his departure out of this life, to be buried and interred as near the Font in the parish church of Boughton Malherbe as conveniently might be, as in and by his said will relac'on being thereunto had more fully and at large appeareth, and that, after the death of the said Lord Wotton, his corps were buried and interred accordingly And that the said Lady Wotton, out of her love and deer respect to the memory of her said late husband, so well worthy of preserving, is piously minded to erect, build

and sett vp a monument, in memory of her said late deer husband, befitting his worth and eminency, neer vnto the place of his said sepulcher And that the site and scituation of the Font aforesaid there standing, is an hinderance and impediment to the erection and setting vp of the same monument it requiring ten foot and an halfe in lenght and eight foot in breadth. And that the same font being remoued from the place where it now standeth, to a place thence three foote and an halfe distant towards the North East, there will then be a space of that lenght and breadth left for the said monument to be erected in, and to stand vpon And that the same Font may without inconuenience, and without any prejudice to the parishioners be so as aforesaid remoued."—*'Liber Licentiarum' (Canterbury)*, Vol. K, fol. 176.

J. M. COWPER.

Canterbury.

'ROXOBEL' OR 'ROXABEL' (7th S. xii. 369).—*'Roxobel'* was one of the productions of Mrs. Sherwood's prolific genius, and was issued in 1831 in three small octavo volumes. Three maiden sisters figure prominently among the *dramatis personæ*, and pursue their interlocutions in the whimsical echo-like fashion described by your correspondent. I read it with considerable interest just lately, notwithstanding some notable anachronisms and impossibly romantic situations. If A. C. W. will write to me, I can assist him to see or acquire the book.

C. KING.

113, Lower Union Street, Torquay.

COL. CHURCHILL AND SARAH JENNINGS (7th S. xii. 287, 372).—Mr. Leslie Stephen, in his exhaustive article on the first Duke of Marlborough in the *'Dictionary of National Biography'* (see John Churchill), cites Coxe as the best authority; and Mrs. Thomson, in her memoirs of the duchess, referred to by one of your correspondents, quotes Coxe as in favour of the marriage being presumed to have taken place in 1678. From what source Miss Strickland got Sarah Jennings's declaration that she was clandestinely married in 1677 is not clear, and I am disposed to agree with your correspondent W. F. WALLER that there is no evidence of a marriage between Col. Churchill and Sarah Jennings before 1678. But, after all, half of the original question remains untouched, namely, as to "where the ceremony took place." Not one of the authorities so much as hints at any locality, and one would be disposed to suggest that the only possible solution of an interesting historical mystery might be found among family records at Blenheim.

ROBERT WALTERS.

Ware Priory.

SIGNATURE OF ARMY COMMISSIONS (7th S. xii. 269, 333, 372).—My first commission in the Army, in 1863, and my lieutenant's, in 1866, were signed by H. R. H. the Duke of Cambridge, who in those days, I believe, signed first commissions in the Army. Many changes, however, have taken place since those days; and SEBASTIAN, doubtless, is in a position to state that the Queen now signs

with her own hand all first commissions in the Army, Militia, and Volunteers.

CLERK ET AUDAX.

BRAVO (7th S. xii. 184, 312, 377).—Alas! is the glory of Charles James Yellowplush indeed departed? Does no one recall his weighty words? I, for one, do not forget what he once wrote in his 'Diary':—

"Been to the Hopra. Music tol lol. That Lablash is a wopper at singing. I coodn make out why some people called out *Bravo*, some *Bravar*, and some *Bravee*. 'Bravee, Lablash,' says I, at which bevery body laft."

I withhold the reference. Let your readers discover how great a master they have neglected.

WALTER W. SKEAT.

An example of *bravo* applied in English to a lady can easily be given. In the present volume of 'N. & Q.' ante, p. 303, is a quotation from the *Birmingham Weekly Post*, closing with the words "Bravo, little lady!"

JOHN RANDALL.

Another word which modern ignorance treats as it treats *bravo*, by degrading it into an adverb, is *incognito*. Nothing is more common than to read in the papers that "The Queen of — has been travelling *incognito*."

E. WALFORD, M.A.

SCALD (7th S. xii. 226, 275).—*Scall*, a scab, has nothing to do with *scald*, to burn, which is derived from O. F. *escalder*, later form *eschauder*, "to scald," Cotgrave. See sub "Scald" (1) in Prof. Skeat's 'Etymological Dictionary.' *Scall* is derived by him from Icel. *skalli*, a bare head. Chaucer, in his Prologue to the 'Canterbury Tales,' describes the "Sompnour" as a man

With *skalled* browes blak, and piled berd.—L. 629.

For the use of *scald* in other senses than to burn with a hot liquid, cf.

But to all weathers,
The chilling frost and *scalding* sun, expose
Their equal face.

Carew, 'Coelum Britannicum,' quoted in Richardson's 'Dictionary.'

F. C. BIRKBECK TERRY.

A "scald (or scalled) head" is a scabbed head, and is a term applied not so much to ringworm as to impetigo of the scalp, and more frequently to eczema of the scalp. This is, I take it, an entirely distinct word from *scald*, to burn, the word used in the quotation at the first reference, the one being from the Latin through the French, the other from the Scandinavian.

C. C. B.

AUTHOR OF PAMPHLET (7th S. xii. 267).—Halkett and Laing state that the pamphlet mentioned in the query was written by George Peter Holford, M.P., barrister-at-law. A list of works by this author will be found in Watt's 'Bibliotheca Britannica.' It includes the pamphlet in question.

J. F. MANSEGH.

HOLY-WATER CLERK (7th S. xi. 227; xii. 197).—I do not think this is a nickname. I have met with it several times in fourteenth and fifteenth century Plea Rolls. I can only find one instance in my notes, "Johannes Marshal Haliwaterclerk de Wakefeld" occurs in a Coroner's Roll of 10 Ric. II.

W. PALEY BAILDON.

Lincoln's Inn.

FRESCO IN MORWENSTOW CHURCH (7th S. xii. 368).—A description of the two figures discovered on the north wall of the chancel of Morwenstow parish church appears in the *Antiquary* for October, 1886, or vol. xiv. p. 180.

EVERARD HOME COLEMAN.

71, Brecknock Road.

CADES (7th S. xii. 307).—MR. WARD asks the meaning of this word, which is given as a marginal alternative for Engaddi in the A.V. of Eccles. xxiv. 14. If "Cades" were the correct reading, I presume it would mean Kadesh-barnea; but it would almost seem that this was only a conjecture of Jerome, which from the Vulgate passed into the versions of Wicliffe, the Great Bible, the Douay, and the Bishops' Bible. The Septuagint has ἐν αἰγιαλοῖς, i.e., by the sea-shores or beaches; and this interpretation was imitated in the Geneva version, which has "about the banks" in the text, with marginal alternative "Cades." The latter was retained in the margin of the Authorized Version, but "En-gaddi" (En-gedi) was adopted in the text. "This reading," says the late Dr. Edersheim, in his commentary on Ecclesiasticus, in Dr. Wace's edition of the Apocrypha, published in 1888,

"found in one or another form in several MSS., must be preferred, as being confirmed by the Syriac, and also generally more suitable, since palms are not supposed to attain any special height by the sea-shore, while En-gedi was celebrated for its palms."

This is, indeed, shown by its earlier name, Hazazon-Tamar (2 Chron. xx. 2), En-gedi being originally only the name of the spring near it. Ecclesiasticus, or the Wisdom of Jesus the son of Sirach, was written in Hebrew, but the original is not extant. From it both the Greek and the Syriac versions were made. The Arabic translation commonly follows the Syriac, and does so in this place.

W. T. LYNES.

Blackheath.

Coverdale's version of Ecclesiasticus xxiv. 14 is, "I am exalted lyke a palme tre in Cades." Matthews's 1637, Taverner's 1539, Becke's 1549, the Douay, and various editions of Cramer's and the Bishops' Bible are all the same; but Cromwell's, or the Great Bible, 1539, is, "I am exalted like a planteyne tre by y^e water syde"; and the Geneva, or Breeches Bible, has, "I am exalted like a palme tree aboute the bankes [margin, "Or in Cades"]."

In "A profitable Concordance," at the end of a

quarto black-letter Bible, 1613, "containing the interpretation of the Hebrew, Caldean, Greek, and Latine words," these explanations are given; "Cades = Kadesh, holiness. Kadesh-barnea, holiness of an inconstant son, holiness of corn, or holiness of troubled cleanness." "En-gedi, the well, or eye of a kid, or of felicitie." R. R. Boston, Lincolnshire.

Dr. Murray's 'Dictionary,' s.v., gives probably all that is known about "Cade" and "Cades," generally referring to lambs or kids, but whose "origin and part of speech are unknown."

ESTE.

MURRAY OF BROUGHTON (7th S. xii. 268).—From the account of this family given in McKerlie's 'Lands and their Owners in Galloway,' vol. i. p. 476 (as corrected in vol. ii. p. 429), we find that John Murray of Broughton and Janet McCulloch his spouse had a charter July 20, 1518; that Patrick Murray was (apparently in that year) "the young laird of Broughtoun"; that David Murray of Broughton contracted in 1562 to marry Isabel, daughter of Sir Patrick Vaus of Barnbarroch (I think this is a misprint for 1592), but failed to fulfil the contract. (She married, in 1622, Hugh Maxwell.) Agnes Murray, wife of Godfrey McCulloch of Ardwall, is supposed to have been the daughter of John (? Patrick) and sister of David Murray of Broughton.

George Murray of Broughton (presumed to be son of David) was a Gentleman of the Bedchamber to James VI., and had various grants of land in Scotland and Ireland. In 1602 all the Temple lands in Wigtownshire were granted to him (this is stated on the authority of Nisbet). On Feb. 5, 1607, he was tried for the slaughter of James McCulloch, heir apparent of Torhouse. John Murray of Broughton, who married Marion Murray in 1630, is supposed to have been son of George.

It will be seen that Mr. McKerlie names five lairds—John, Patrick, David, George, and John—between 1508 and 1630. It is probable that a generation has been omitted between Patrick and David.

Richard Murray of Broughton (son of the last-named John) married the heiress of Cally, co. Kirkcubright, and as his son transferred the family residence from Broughton to Cally, the account of the family is continued at vol. iii. of Mr. McKerlie's work above referred to, p. 495.

SIGMA.

I have heard it said that in his latter days this person lived at Lincoln, and that he died and was buried in that city. I am not sure that there is evidence for the fact, if fact it be. COM. LINC.

EARLY SETTLEMENT OF JEWS IN IRELAND (7th S. xii. 108).—MR. DAVIS asks for instances of the above. According to the *Daily Telegraph*, Mrs.

Parnell (mother of the late M.P.) told the correspondent, "My son is descended from the line of a tribe of Judah, from Jews who took refuge in Spain; and there the name, which afterwards became famous in Wales, was changed to Tudor" (*Western Mail*, Cardiff, Oct. 16, p. 5). There no doubt has been a large entry of Hebrews into Ireland at various times. The oldest map of Ireland, by Ptolemy, indicates the north-east corner as inhabited by the Tuatha de Danain, or Tribe of Dan (Wood, 'Primitive Inhabitants of Ireland'). The story of Niall is that of Moses under another name. They claimed Heber as their ancestor. The royal banner of the Gadelians was a serpent and the rod of Moses (A. S., 'The Heir of the World,' c. x.). Their possession of the Lia Fail, called Jacob's Pillow, and the story of Heremon marrying a Jewish princess, and the Hebrew names and terms found in this account, however traditional, all point the same way, to a large Hebrew immigration (Glover, 'England the Remnant of Judah'). A. B. G.

PARAPHRASE OF POEM WANTED (7th S. xii. 69, 135, 234, 337, 371).—If R. R. prefers to think that a shoot from a tree of over a year's growth is a shoot no longer, no one need object. But in claiming that my quotation from Bacon "is quite in his favour, for it shows that water-boughs are new sprouts," he quite misreads the passage and also misapprehends my object in citing it. It does not support any such inference, and it has no such purpose to serve. The one point of Bacon's comparison between the season's shoots of rose-bushes and the water-boughs of trees is untouched by the question of the age, greater or less, of the latter. His reference is solely to the similarity of the manner of issue in both cases, i.e., from the stock or root. His "as it were, water-boughs" makes his one point plain. As regards R. R.'s statement that about the phrase "watered shoot" I have "observed a discreet silence." This is directly negatived (1) by the second paragraph of my note, commencing "As regards the phrase 'a watered shoot,'" &c.; (2) by the last paragraph, in which I pointed out that "Miss Rossetti may have used the phrase in the sense of water-shoot or water-bough," but that "I did not profess to offer any explanation of the passage in which it occurred."

THOMAS J. EWING.

Leamington.

CHURCH at GREENSTED (7th S. x. 208, 297, 371, 476; xi. 15; xii. 316).—The short account of Edmund, king and martyr, and of Greensted Church, to which I referred in my letter was given (at least, so I understood) to contributors to the fund that was being raised for the new roof; at any rate, the rector gave copies to a friend and myself last year when we happened to meet him in the church. It is printed in three columns on

a single sheet of paper, headed by a "process" plate of the south side of the church; no publisher's name is mentioned. Later in the summer of 1890 the rector had some very good photographs of the exterior and interior of the church, the work of an amateur, I believe, and these were being sold for the benefit of the new roof fund. They bear a label stating that further copies can be obtained of Mr. A. W. Young, 83, Granville Park, Blackheath. Perhaps it may be worth while to write to the rector, and inquire if he has any copies on hand. Address the Rev. F. Rose, Greensted Rectory, near Chipping Ongar.

J. BIRD.

Walthamstow, Essex.

JAMAICA WILLS (7th S. xii. 249).—The official 'Handbook to Jamaica,' published yearly (Stanford, Cockspur Street), gives information as to the fees and charges for copies of deeds, wills, registers, &c., and names and addresses of the registrars and deputy registrars in the island, who send the copies on application.

I have copies of wills from Jamaica of the years 1749, 1777, 1794, 1798, and later, and copies of deeds, sales of estates, &c., which are most useful for genealogical purposes.

The parish registers are in a very incomplete state. St. Andrews has registers from 1705, but many of the parishes do not extend to that date, and those of St. James are all lost or destroyed before 1771.

B. FLORENCE SCARLETT.

VALPY'S 'CICERO' (7th S. xii. 327).—In my copy of Valpy's Delphin and Variorum Classics, which is in its original parts as issued, there is a paper, which is fastened in No. 132 (i.e., Part III. of Cicero), addressed to the subscribers. It begins as follows:—

"The present delivery of the Delphin Classics, it will be perceived, contains a considerable portion of the last author to be included in the Collection; and as only such parts of Cicero as are comprised in the Delphin Edition are to be reprinted, the Work will certainly not exceed eight more Numbers, making 140 in the whole."

This paper is dated September, 1829. The edition made actually 141 numbers. In No. 10 (i.e., Part III. of Cæsar) is an advertisement of the edition which was to include the following works of Cicero: 'Libri Oratorii,' 'Orationes,' 'Epistolæ ad Familiares,' 'Opera Philosophica.' To this there is the following note:—

"At the desire of many Subscribers it is proposed to complete the Edition of Cicero's works, with the best Variorum Notes, together with all the Indices and Lexica, necessary for the most perfect acquaintance with the Father of Roman Eloquence. The extra volumes, however, may be taken or not at the option of the present Subscribers, as the Delphin and Variorum edition will of course be completed according to the original prospectus."

This is dated December, 1819. It occurs more

than once as an inserted advertisement, and on all the covers from May, 1819 (i.e., No. 5), to May, 1822 (i.e., No. 41), inclusive. After that it occurs no more.

This intended completion was, I think, never carried out. The edition omits the following works of Cicero: 'Epistolæ ad Atticum,' 'Ad Quintum,' 'Ad Brutum,' 'Ad Octavium'; 'De Divinatione,' 'De Fato,' 'De Legibus,' 'De Senectute,' 'De Amicitia,' 'Paradoxa,' 'De Republica,' 'Timæus,' and some of the other fragments. It includes the 'De Pace' which is omitted in some 'Opera Omnia.' Valpy did publish the 'De Amicitia' and the 'De Senectute,' for with the advertisement referred to above is the following amongst the school-books:—

"Cicero de Amicitia et de Senectute, From the text of Ernesti, with all his Notes, and citations from his Index Latin. Ciceron., and much original matter, critical and explanatory. Third Edition. Pr. 4s. 6d. boards. By E. H. Barker, Trin. Coll. Camb. 'It is indeed a publication which contains multum in parvo; and the classical student will find in it no small store of useful philological erudition.'"—*Crit. Rev.*, v. 24, p. 330.

This was, of course, distinct from the Delphin and Variorum Classics. ROBERT PIERPOINT.
St. Austin's, Warrington.

The explanation of Valpy's Cicero is in the titles 'Cato Major, sive de Senectute,' 'Lælius, sive de Amicitia.' The treatises will be seen by such reference. ED. MARSHALL.

"WHAT A DAY MAY BRING FORTH" (7th S. xii. 385).—My poor old Cruden, the companion of many years, is not such a failure, after all. At p. 50, col. 3, 1836, there is, "Prov. xxvii. 1, Thou knowest not what a day may bring forth."

Allow me to protest against such occupation of time and space as arises from an imaginary conversation about "a man of type." We all look upon 'N. & Q.' as a literary paper, not a place of exercise for a sharp saying—if it be so.

ED. MARSHALL.

Prov. xxvii. 1, "Boast not thyself of to-morrow; for thou knowest not what a day may bring forth." Mr. WARD should not have made the sweeping assertion that Cruden's 'Concordance' does not give this phrase under "knows," "day," or "bring forth." Turning to my copy of Cruden (4to. edition, 1828), I found the phrase under "bring forth" (p. 60), "day" (p. 131), and "knowest" (p. 384). What MR. WARD means is that his copy of Cruden does not contain the references; but that only proves that his copy is a bad one.

RICHARD WELFORD.

The text MR. WARD seeks is Proverbs xxvii. and in the (abbreviated) 'Concordance,' which alone I have just now at hand, is to be found under "knowest," "day," and "bring." What edition of Cruden can he have used? For a passage 1.

familiar, and even proverbial, I should have thought no concordance would be required.

HERMENTRUDE.

MR. WARD's copy of Cruden must be very defective. In that in my possession (4to. 1817) the passage quoted is referred to both under "day" and "bring forth." Cruden is not to blame for omissions in the abridged—and, because abridged, as concordances, comparatively useless—editions which have appeared since his death.

R. M. SPENCE, M.A.

The quotation alluded to by MR. WARD is to be found in Prov. xxvii. 1. May I mention, in defence of Cruden, that in my edition of his work the verse is given under the heading "knowest"?

KATHLEEN WARD.

[Innumerable replies to the same effect are acknowledged.]

COOPER (7th S. xii. 387).—The coopers who are associated with bumboatmen in the quotation from Marryat were the illicit grog-sellers, who still go by the same name in the North Sea, but who have been wiped off the Thames by the police. DR. MURRAY must have dozens of quotations, one would think; if not, any article on the missions to North Sea fishermen will afford a few. It is the same word which, a-land, only survives in *horse-cooper*. Tobias Gentleman ('England's Way to win Wealth,' London, 1614, 4to.) uses the verb. Speaking of the Dutch herring-busses in the North Sea, he says that the yager, or collecting-boat, "commeth vnto them, and brings them gold and fresh supplies, and copeth with them."

H. HALLIDAY SPARLING.

In some parts of Scotland at the beginning of the century, and possibly earlier, various fruits and vegetables used to be sold by the *cap*, or *cop*, as it was often called. This was a small girded barrel, one end of which held a *cap*, or *cop*, and the other a *half-cap*, after the style of the wooden cups sold nowadays for measuring seltzogene powders. Can *cap* be connected with *coop*; or is the distant similarity but a coincidence?

W. E. W.

I always understood that a *cooper* was a wine-basket containing six bottles.

R. P. H.

POE'S 'RAVEN' (7th S. xii. 349).—MR. FITCH has raised a question as to the originality of this poem which I should much like to see settled. The article from which I quoted in 'Parodies' appeared in the *Daily Review*, Edinburgh, Aug. 18, 1864, and I gave my authority. I am, of course, aware that Mr. J. H. Ingram (the authority on Poe) is inclined to the opinion that the idea of the refrain was caught from Mr. Albert Pike's 'Isadore,' published in the *New Mirror* in 1843, whereas 'The Raven' was not printed till 1845.

WALTER HAMILTON.

JARSEY OR JERSEY WHEEL (7th S. xii. 309).—The article 'Household Spinning-wheels and the First Spinning Machine (from Dr. Ure on the Cotton Manufacture),' in Charles Knight's *Penny Magazine* for July 9th, 1836, is headed with an illustration of "the Jersey wheel," with "hand-cards and bobbins of rovings"; and with a woman spinning. It opens thus:—

"Two kinds of household wheels have been used by spinsters, probably from time immemorial; the first is commonly called in this country the big wheel, from the magnitude of its rim, or the wool-wheel, from its being employed in the spinning of sheep's wool; it is represented in the figure. It was equally well adapted to spin cotton, from the analogous form of its filaments, which it did at two different operations. At the first, the spongy cylinder turned off from the hand-card was drawn out and slightly twisted into a porous cord, called a roving; at the second this cord was stretched and twisted into a fine cohesive thread; in either case the spinster, having fixed round the spindle the extremity of the carding or roving, seized it a few inches from the end with the finger and thumb of the left hand, and while she turned round the wheel with the right, so as to make the spindle revolve, she progressively extended the cotton cord by drawing her hand from near the spindle to the position in which it is placed in the figure (perhaps eighteen inches or two feet from the spindle, more or less). She now completed the torsion by turning the wheel till the thread had acquired the desired degree of twist, and then, by a slow counter rotation of the wheel and proper giving-in of the left hand, she wound up the thread upon the spindle into a conical shape called a *pirn* or *cop*. This is the ancient spinning implement of Hindostan."

An illustration, with "a Hindoo woman spinning cotton yarn on the primitive wheel of India," is also given on the same page. No further mention is made of the second of the household wheels, but the article goes on to describe the evolution of "Hargreaves's spinning jenny" from the first—that described. This second wheel, as used in England, must, I suppose, have been some form of the small treadle-wheel I have seen in use in France for spinning hempen thread, where the large wheel, for wool, is also in use; another synonyme for this latter, if another be wanted, may, therefore, have been "hand-wheel," in contradistinction to the "treadle."

THOMAS J. JEAKES.

Tower House, New Hampton, S.W.

When I was in Cornwall last August I was taken to see an old woman named Mary Pearse, living at a cottage in Treween; she has and uses one of the large wheels to which MR. DENTON refers. In my presence old Mary took the wool (having previously washed it) and combed it between two square wire brushes; after having brushed or stroked it several times, the wool became straightened; she then took it off the brushes, rolling it up as she did so (the roll tapering to a point at one end). This little roll she took in her left hand, just fixed the small end on the spindle, turning the large wooden wheel with her

right hand. As she turned this wheel the spindle revolved, and by a pulling or drawing movement of the left hand (still holding the roll) the wool became drawn out into yarn and wound on the spindle. The old lady afterwards knits the yarn into socks. I did not hear any name given to the wheel; but will endeavour to find out whether any particular name is current. J. ST. N.

AUSTRALIAN ABORIGINES: BURIAL CUSTOM (7th S. xii. 364).—I suppose one ought to consult some authority, e.g., Dawson's 'Australian Aborigines,' before attempting a comment on Mr. MARSH JACKSON's note. Not having access to the book, however, I write to say that the statement "they showed no signs of grief when one died" requires modification, for the gins often show excessive grief on such an occasion, lacerating and disfiguring themselves with tomahawks. It is curious, too, that a race whose members have unconsciously developed so inordinate a bump of "locality" should adopt the burial custom referred to, though the fact is indisputable. It never occurs to a "nigger" by any chance to lose himself; and however zigzag a route may be taken in the course of a journey, he can either retrace his steps exactly or follow a crow-line back. It is curious, then, that he should think he can puzzle the dead in taking the corpse by a circuitous and irregular route to the grave. But one must not be too exacting in the matter of a "nigger's" intelligence. The following story puts it on a fair level. The manager of a station in which I was interested was astonished one day at a "nigger" coming to him, and asking to be employed at a weekly wage of 10s. Such a thing was rarely known. "Pay you 10s. a week!" "Yes; Mr. So-and-so, he give it me." "Mr. So-and-so give you 10s. a week?" "Yes, he give it me, but 'bel' get it." "Bel" is the aboriginal negative.

It should be borne in mind that different tribes have different customs. Even in the all but universal burial custom above referred to there would appear to be variations, for some tribes always carry the corpse about with them till another death occurs, the effect of which in a hot climate may best be left to the imagination.

HOLCOMBE INGLEBY.

LOST REGISTER BOOKS (7th S. xii. 381).—It may be a matter of interest to Miss THOYTS to know that the registers of Erith, Kent, were partly destroyed by fire in February, 1877, while in a temporary building during the repair of the church. If the vicar or churchwardens had been alive to the importance of preserving such valuable records of the past, they could undoubtedly have taken them home, or placed them in a local bank for safety; but, unfortunately, they were taken with ordinary lumber, and placed "out of the rain," and that was all the trouble taken at the

time. Fortunately for the preservation of a portion of the records, Mr. Robert Hovenden, of Croydon, had in the previous autumn made copious extracts from them, thus saving many entries of baptisms, marriages, and deaths from destruction, which he afterwards had printed for private circulation.

When Suckling wrote his Suffolk history the registers were nearly perfect of Blythborough Church. A gentleman writing states that a few leaves only remain prior to 1700 when he went to see them about six years ago. ESSINGTON.

NAKED (7th S. xii. 365).—Reading Dr. NICHOLSON's communication respecting this word reminded me that a few years since I heard it applied in yet another sense. When calling upon a farmer's widow some time after his death, I expressed a hope that after the settlement of his affairs she would still have sufficient means to carry on the farm. She instantly replied, "Hem a bit. I am a naked widder." Upon my asking for an explanation, she said, "If you don't know, I must tell ye that a *naked widder* means that when the man's debts are paid there is nothing left for *her*; and I may as well tell ye, sir, that when my old man went out of this world he left me perty near as bad off as I come in!"

C. LEESON PRINCE.

Notwithstanding Dr. NICHOLSON's protest, I am disposed to maintain that the mere use of the term "naked" in the cases specified does imply a less scrupulous attention to decency than is now customary. I mean that the term "naked" survived as a mere reminiscence of former habits. We know that when the Irish "Kernes" visited London, *temp.* Elizabeth, they used a blanket only as clothing, on removing which they would be as nature produced them. When old Hieronymus, in the 'Spanish Tragedy,' complains of being summoned from his "naked bed," it is understood to mean that he slept without night-clothes, as was usual in Chaucer's time, and as shown in illuminated MSS. of earlier date. The true corollary of this is, that people are not squeamish in matters habitual, and the proposed display of Lady Godiva's abundant charms, as with St. Elizabeth, was only the adoption of conditions often imposed as penance. A. HALL.

PORTRAIT OF FIELDING (7th S. xii. 46, 154, 274).—The portrait of Fielding in Roacoe's 'Novelist's Library' is similar—minus the embellishments—that engraved by I. Taylor, and published in the edition of Fielding's 'Works,' in 12 vols., issued in 1766. In this early edition, in the "Life of the Author," it is stated:—

"After Mr. Hogarth had long laboured to try if he could bring out any likeness of him from images existing in his own fancy.....fortune threw the grand desideratum in the way. A lady, with a pair of scissors, had

cut a profile, which gave the distances and proportions of his face sufficiently to restore his lost ideas of him..... Mr. Hogarth caught at this outline with pleasure, and worked with all the attachment of friendship till he finished that excellent drawing, which stands at the head of this work, and recalls to all, who have seen the original, a corresponding image of the man."—Vol. i. p. 82.

J. F. MANSENGH.

Liverpool.

It is a most pretty story of Roscoe's; but can we believe it? I should like. It is the quaintest of physiognomies that they give to Fielding as a portrait in the collected works; but as to largeness of type and markedness, it is physically impossible for Garrick to have contorted his features into it. If we suppose the anecdotes to have any foundation, it will have to be taken thus, that the portrait now existing is the joint product of the mimetic memory of Garrick and Hogarth. Garrick's make-up would remind the painter vividly of the evanished Henry, and his brush would give it the prominence, even to caricature, and the hardness of outline that we know so well. But Bromley, a well-informed man, gives only two profiles, one quarto, one octavo, "prefixed to the works," by W. Hogarth, engraved by J. Basire. I fear the anecdote must drop.

C. A. WARD.

Walthamstow.

DREAM OF THE ASSASSINATION OF PERCEVAL (7th S. xi. 47, 121, 232, 297, 416).—In 'Personal Recollections of Literary Characters,' vol. ii. pp. 39, ff., Mrs. Thompson tells in a gossipy way the remarkable story of coincidental dreaming relating to Felton's assassination of the Duke of Buckingham, the same in character with that which has been lately discussed. A Mr. Towse was so impressed by a dream that he had several nights in succession, in which the duke's father predicted to him the coming event, that he had more than one interview with the duke, but could not induce him to pay any heed to the warning. He also spoke openly about it to several people. This is, therefore, a case which is again open to Mr. HOLCOMBE INGLEBY's suggestion of its having helped to fulfil itself. Nevertheless, there can be no dispute that coincidental dreams do occur; and as people are nightly dreaming, and events daily happening, it is impossible but that they should occur, as I have heretofore endeavoured to show (6th S. viii. 51, under heading 'A Napoleon Prophecy,' and 6th S. x. 358; ix. 118, under heading 'Source of Story').

The reason why so much importance is attached to those we hear of, and why they are called portents and warnings, is simply that only the small proportion which have the character of warning and portent in them are talked of at all. Useless coincidences, dreams of unimportant and insignificant things which coincide with events of the

morrow, it is supposed to be vulgar or trivial to speak of, and therefore we do not hear of such as these, but every one's experience tells that they are not uncommon. Numbers have occurred to myself. Only the other night I dreamt that the street in front of the house was frozen like a sheet of glass, and a friend, driving up to the door in a hansom, was thrown out by the horse falling on the ice. I was disturbed, and dreamt the same again of another friend, and again a classic third time of another friend. The next day I was driven by one of those Jehus, who seem bent on running into every vehicle that offer a chance of so doing. All passed off well; but had the coincidence been a little closer, *e. g.*, to the extent of my being thrown out, my Spiritualistic friends would certainly have found a portent in the dream.

I was told of an instance lately which is, perhaps, not unworthy of mention. On the occasion of the fatal accident to a lift in Paris—I think at the Grand Hotel—a few years ago, a lady who was just going up in it started back, saying, "O, there is that dreadful man again!" and tried to induce her husband to come off it too; but he refused, and was among the killed. The "dreadful man" to whom she referred she had seen in a dream, which the niece of the friend who told me the story had heard her relate a day or two before the accident. It was of a funeral drawn up at her door, so pompous as to produce a great impression on her, presided over by a big dark man in a strange *sombrero* hat. This man she saw, or believed she saw, in the lift, and the coincidence terrified her from going up in it.

R. H. BUSK.

BURNS'S PORTRAITS (7th S. xii. 280, 373).—With regard to the miniature portrait of Burns referred to by MR. E. BARRINGTON NASH, perhaps the following, which forms the second article of a series on the 'Missing Portraits of Burns' contributed by me to a local newspaper, may prove of some interest to MR. NASH, and help, if ever so little, in his laudable enterprise of endeavouring to recover the various lineaments of the Scottish poet:

"If the facts regarding Allan's portrait [which forms the subject of the first article] are scanty, the data we have on which to base our researches for the investigation of the history of Reid's miniature portrait are poor and meagre in the extreme; so much so as to make us almost despair of ever being able to learn much concerning it except through some fortuitous incident—such as brought about the discovery of the 'Keary Miniatures,' which Dr. Waddell claims to be identical with the 'small miniature' which the poet speaks of in a letter to Thomson and Mrs. Walter Halls. Here we are dependent solely on Burns's reference to the portrait and such editorial comments as have come in our way.

"Having had access to a considerable amount of biographical information concerning David Allan, this was of great service to us, but in the case of Reid, to make matters worse, we have not been able to explicate anything respecting this artist and his connexion with xxx

poet which throws much light on the subject, or is likely to interest the reader.

"There is extant a letter of the poet's to Mrs. Walter Riddell, dated January 29, 1796, in which he makes reference to Reid's miniature portrait as follows:—

"*Appropos* of pictures, I am just sitting to Reid in this town [Dumfries is meant] for a miniature, and I think he has hit by far the best likeness of me ever taken. When you are at any time so idle in town as to call at Reid's painting room and mention that I spoke of such a thing to you, he will shew it to you, else he will not; for both the miniature's existence and its destiny are an inviolable secret, and therefore very properly trusted in part to you."

"What the poet's motive may have been in keeping secret the existence and destiny of the miniature, we have not, of course, any means of determining. It might have been his intention to gift it to some friend. But it is fruitless to waste words in idle speculation. However it may be, certain it is that the portrait never hung in the poet's house before or after his death; that beyond the facts given in Burns's letter, quoted above, it has never been seen and alluded to by any one except Charles Kirkpatrick Sharpe, the distinguished antiquary, second son of Charles Sharpe, Esq., of Hoddam, in Dumfriesshire, to whom the poet addressed the humorous letter signed 'Johnny Faa.' Kirkpatrick Sharpe was a lad in his teens about the time when Burns was a frequent visitor at his father's mansion. He had a vivid recollection of the poet's appearance and manner, and had in his rich collection of antiquities a sheaf of letters written by Burns to his father which he was in doubt whether to destroy or publish. Where these letters went to at his death in 1851 we have not been able to learn; but in his Correspondence, published by Messrs. Blackwood, there is a letter in which he states that the portrait known as Taylor's [now under the charge of your correspondent Mr. Gray, Curator of the National Portrait Gallery of Scotland] was painted by Reid, who afterwards went to Gallaway, where he died. At the time Sharpe saw the Reid-Taylor portrait it was in the possession of one Scott, a carver and gilder in Dumfries."

If I can find leisure I shall go more fully into the subject in another issue of 'N. & Q.'

JOHN MUIR.

2, King Street, Kilmarnock.

'THE WONDERS OF THE WORLD' (7th S. xii. 267, 337).—I have just had an opportunity of examining a copy of the edition of 'The Wonders of the World' published by Richard Phillips in 1818. If my memory be not at fault, this book differs much from the one with which I amused myself long years ago. It seems to me to contain some of the same geographical information in much the same words, but there appear to be great additions in many places. For example (p. 43) Humboldt's account of his visit to Teneriffe is quoted. This could not, I think, have had a place in the earlier issue. The accounts of the Linwood Gallery in Leicester Square (p. 628), and of Bullock's Museum, Piccadilly (p. 629), must also, I think, be additions. They are interesting, as giving a description, perhaps not to be found elsewhere, of two exhibitions which amused our grandmothers. The former of these was a place where copies in needlework were

exhibited of well-known pictures. Miss Linwood, we are told, had invented "this new style of picturing," where "A Michael's grandeur and a Raphael's grace" were reproduced for the delectation of the beholder. I wonder what has become of this lady's works. From the account given of them they cannot have been without interest.
K. P. D. E.

AUTHORS OF QUOTATIONS WANTED (7th S. i. 509).—

There's not a fibre in my trembling frame, &c.

Frances Anne Kemble. M. E. WENTWORTH.

(7th S. xii. 389.)

Study and ease

Together mixed, sweet recreation, &c.

From Pope's ode 'The Quiet Life.'

HERBERT MAXWELL.

How dull it is to pause, to make an end,

To rust unburnished, not to shine in use,

is from Tennyson's 'Ulysses.'

GIGADILES.

Loose clouds like earth's decaying leaves are shed,

Shook from the tangled boughs of Heaven,

is from Shelley's 'Ode to the West Wind.'

T. F. ARMSTRONG.

Miscellaneous.

NOTES ON BOOKS, &c.

The Bard of the Dimbovitza: Roumanian Folk-Songs.

Collected from the Peasants by Hélène Vacaresco.

Translated by Carmen Sylva and Alma Strettell. (Osgood, McIlvaine & Co.)

We know nothing in folk-songs and little in literature like these productions. They come straight from the heart of a people, and have a passionate intensity and poetry like nothing else with which we are familiar. If, as is stated in the introduction, these are but a selection from a body of verse, we clamour impatiently for more. According to the information supplied us, the contents of the volume were collected with incredible difficulty by Miss Vacaresco among the peasants on her father's estates. So jealously is the knowledge guarded that she had to join the girls in their spinning parties, to hide herself in the maize crops to overhear, to attend births and death-beds, and visit the tavern and the dance. The labour was not wasted. We are told that the songs are peculiar to a district of Roumania in which the people are influenced by the mysterious grandeur of mountains and the melancholy and subtle beauty of vast plains, and that they are worthy to rank with the best national songs that India, Arabia, and the far North have given us. We accept this, as we are bound, and with it all other explanations as to the manner in which the songs are sung and the delightfully poetical refrains are obtained, as also the fact that many of the poems are improvisations. This, however, fails to explain their origin and existence. Switzerland has higher mountains and Germany has wider plains. No poetry and passion such as here reach us have been there begotten. Unless, if we substitute grandiloquence for poetry and rhapsody for observation, has given us something not wholly dissimilar. These things are unique in their class, and, as we said before, we know nothing like them. In the way in which they fulfil that highest function of imaginative poetry, eliciting from inanimate nature sympathetic response to human aspiration and passion, they are almost

unique. Thus each poem is wrung out of the heart of a peasant—a passionate, suffering peasant—the expression of coarse enjoyment of life is marvellous, and the poignancy of anguish is expressed in language that can only be beaten, and rarely then, in the Elizabethan drama. Never have we rebelled more fiercely against the restrictions of space that forbid the opportunity of justifying by quotation the eulogy we have passed. The short final drama—quite unactable, since among its characters are the forest, the river, the fire, the knife—is incredibly fine. The husband, jealous of the affection of his wife for her child, and convinced that he is not its father, makes solemn and fateful preparation for its destruction, and slays it with his knife, which is itself an active and a jubilant participator in the murder. Marvellously fine is the sympathy of nature in this tragedy springing from error. The river, when, after the deed, he flings the knife into it, says:—

Thine is the blood! yea, thine!

For the blood spake to me: "I come of him."

The anguish of the wife must, however, at all risks be quoted. It comes next after Constance in 'King John':

I fain would lay my very entrails bare
To show thee all their anguish. I would fain
Tear from my breast this heart, all reeking hot,
To cast it in thy face. Yet I forbear,
For I must keep my heart, yea, and mine entrails,
To mourn for him.

Deep in the grass wert sleeping,
Thy face was covered with the blades of grass;
Deep in earth's bosom thou must slumber now,
Thy little face be covered with the earth,
And I may never look upon it more.
Mine anguish thou wilt be, that wert my joy.
Now I must say to Earth, "Hast taken him,
Taken him from me," I who once was wont
To say to Heaven, "Thou hast given him me."
I will not lay one flower on his grave,
That so more room be left there for my tears.
Thou art mine anguish, that wert once my joy.
When the husband has owned,—

The sun sank down so straight upon the earth
He set the earth on fire, and now the earth
Is all ablaze—and I, too, burn with it,
The play closes with the repetition by the wife of her wail:—

Thou art mine anguish, that wert all my joy.
With things equally fine—finer, indeed, in some qualities—a volume which no genuine lover of poetry can afford to miss, abounds. The translation by Miss Strettell appears to be terse, vigorous, and poetical. In appearance the volume is a fitting shrine for the contents.

The Countess of Pembroke's Arcadia. Written by Sir Philip Sidney, Knt. Edited by H. Oskar Sommer, Ph.D. (Kegan Paul & Co.)

ONE after another the masterpieces of English literature are being reproduced in facsimile, to the delight of the book-lover of limited means. Few recent reprints will be more welcome than the reproduction of the first or quarto edition of Sidney's 'Arcadia.' So many editions followed the first that the work itself, in some form, folio or octavo, is fairly accessible. The first edition, which necessarily commends itself to the scholar and the bibliophile, is, however, one of the greatest rarities of sixteenth century literature. One copy alone has been sold, so far as we can trace, within recent times, and this (No. 1957 in the catalogue of the Earl of Crawford's library) brought 93*l.* In the introduction of Dr. Sommer are quoted a few words of Grenville, taken from a slip in his copy, now in the British Museum, to this effect:

"I am assured that this is the only perfect copy of this very rare first edition. Mr. Heber's copy and Mr. Collier's are both very imperfect." Perfect copies are, however, Dr. Sommer states, in the Britwell and Rowfant libraries, and with a single leaf in facsimile in the Huth collection. There is no copy in the Bodleian. Here, in a luxurious edition, printed on thick paper and limited to three hundred copies, is this famous work, photographed by permission of the principal librarian of the British Museum from the Grenville copy. Few books that have stood so high in public estimation as the 'Arcadia' have been held in more modest estimation by the author. From the dedication, "To my deare Ladie and sister, the Countesse of Pembroke," the subject of Ben Jonson's famous epitaph—

Underneath this sable herse

Lies the subject of all verse, &c.,—

we learn that the 'Arcadia' was written for the most part in her presence, upon loose sheets of paper, and wholly for the delectation of that beloved companion. Sidney, who was loth to father it, continues, "Now, it is done onelie for you, onely to you: if you keepe it to your selfe, or to such friendes, who will weigh errors in the ballance of good will, I hope for the father's sake it will be pardoned, perchance made much of, though in it selfe it haue deformities. For, indeede, for seuerer eyes it is not, being but a trifle, and that triflingly handled." After her brother's death Lady Pembroke thought herself justified in regard of his honour to disregard his wishes. She gave the book, accordingly, to the world, to go through numerous editions in the course of the next few years, to be used by Shakespeare and Milton, to say nothing of less distinguished writers, and to furnish, it is said, King Charles I. with his favourite prayer. This first edition is incomplete, ending in the middle of a sentence in the twenty-ninth chapter of the third book. The second edition, supplied three years later by the same publisher, William Ponsonbie, is announced as augmented and ended. The third claims to have "sundry new editions of the same author." A fifth edition announces a supplement by Sir William Alexander of a defect in the third part of this history. In 1628 was issued "a sixth book to the Countesse of Pembroke's 'Arcadia.'" Written by R. B., of Lincoln's Inne, Esquire," which was added to most subsequent editions. A three-volume edition of Sidney's works, 8vo., 1725, is described as the fourteenth edition of the 'Arcadia,' and, though not very correct, has long stood well in public estimation. These various editions, down to the reprint executed under the charge of Hain Friswell, are described in Dr. Sommer's introduction, the purpose of which is mainly bibliographical. To all concerned in supplying this fine reprint thanks are due; to Dr. Sommer first, whose zeal and erudition are known, and to the publishers, who have issued it in that form exactly that makes the most direct appeal to the lover of fine and artistic books.

The Devil's Picture-Books: a History of Playing-Cards.

By Mrs. John King van Rensselaer. (Fisher Unwin.) FROM the large literature which exists on the subject of playing-cards, and principally from the well-known works of Chatto, Singer, and Merlin, Mrs. Van Rensselaer has shaped a popular account of the origin of playing-cards. The fantastic name she has bestowed upon her compilation is, or was, familiar in Puritan circles. Genuine value is assigned the work by the reproductions of tarots and cards many of which have not been seen before. These are done in gold and colours, and are superior to any illustrations of the class with which we are familiar. Especially attractive are the Japanese cards. It is needless to say that our author, though

she regards the East as the source whence playing-cards are derived, and holds them to have been brought over by the Crusaders, does nothing to settle one of the most vexed of questions. What is worse, she makes some terrible mistakes. The beauty of the book and the illustrations will, however, commend it to the general public, the wants of which it is capable of supplying.

Memoirs of the Court of Charles II. By Count Grammont. Edited by Sir Walter Scott. (Bell & Sons.)

HAVING recovered from the high-handed action of a private society aiming at the establishment of a press censorship, Messrs. Bell & Sons have reproduced in a revised edition Sir Walter's scholarly and useful edition of Grammont. So far as regards the memoirs themselves the text is facsimile, line and syllable are the same. From Boyers's first edition of 1714, with which we have compared it, the present diverges in slight respects. Young ladies are called Miss instead of Mrs., the use of capital letters to leading words and of italics is forsworn, and the whole is in this sense modernized. In the last edition the notes are extended, some of the additions being from 'N. & Q.' The second part, meanwhile, consisting of the Boscobel tracts, has been enlarged. The White Ladies tract is for the first time reprinted from the original of 1660, and many other important additions are made. The series, accordingly, of Boscobel publications is exemplarily full, and is in itself enough to give historic importance and value to a well-timed reprint. Sir Peter Lely's famous picture of Nell Gwynne is reproduced.

General Physiology; or, Physiological Theory of Cosmos. By Camilo Calleja, M.D. (Kegan Paul & Co.)

OBVIOUSLY the pages of 'N. & Q.', wherein scientific facts and theories are only incidentally alluded to, are not fitting for a discussion of the aims and achievement of a "rectification of the analytical concept of matter and of the synthetical concept of bodies resolving the problem of the unity of all objective knowledge." We will only say, for the benefit of the "general reader," that in all probability Mr. Gilead P. Beck would have fared quite as badly with Dr. Calleja's work as he did on a memorable occasion with 'Fine at the Fair.'

Encyclopædic Catalogue of the Lending Department of the Guille-Allés Library. Compiled under the direction of Alfred Cotgreave, F.R.H.S. (Guernsey, Guille-Allés Library; London, Sotheman.)

THE Guille-Allés Library and Museum, Guernsey, owes its existence to the energy and liberality of two Guernsey citizens who have been exemplarily assiduous in their efforts to supply their fellow citizens with such opportunities as were enjoyed by strugglers after learning in America. The library now possesses over 60,000 volumes, and the catalogue of the English portion only occupies over 1,200 pages. The arrangement of the Catalogue seems convenient and judicious.

The Poetical Works of Thomas Gray, English and Latin. Edited by John Bradshaw, LL.D. (Bell & Sons.)

IN one volume, enriched by a competent memoir, a bibliography, and serviceable notes, we have here as much of Gray as the keenest appetite can crave. The book thus constituted belongs to the "Aldine Series," and is handsome, convenient, and satisfactory in all respects.

Abraham Lincoln. By Carl Schurz. (Putnam's Sons.)

AN essay originally contributed to the *Atlantic Monthly* is here republished. How "honest Abe," a man of the humblest origin and one who never ceased to be the simplest and most unpretending of citizens, by sheer force of character and ability raised himself to a position of unprecedented power, and how much of his success and marvellous influence was ultimately due to the com-

plete sympathy and understanding which always existed between him and "the plain people" from the midst of whom he had sprung—all this is well and succinctly told in Mr. Schurz's little volume.

Le Misanthrope. A Comedy by Molière. Edited by H. W. Gegg; Markheim, M.A. (Oxford, Clarendon Press.)

MUCH new matter concerning Molière's masterpiece has been obtained by Mr. Markheim from the *Moliériste* and other sources made recently available, and his book, the introduction and notes to which are excellent, may be highly commended.

Le Livre Moderne has reached its penultimate number. According to the promise made on its commencement, January, 1890, it is, at the end of its second year of existence, to give place to another work, brimming with novelty and actuality, to be called *L'Art et l'Idée*. This work, like the previous, will be under the admirably competent editorship of M. Octave Uzanne, who will still be assisted by M. B. H. Gausseron.

IN the November number of *Le Livre Moderne* is an 'Aperçu sur le Goût Decoratif des Reliures Modernes,' with a series of reproductions of modern bindings of extreme novelty and taste. 'Baudelaire Amoureux' is the title given to a series of love-letters from the author of 'Les Fleurs du Mal,' which are eminently characteristic. M. B. H. Gausseron supplies a brilliant *causerie*. The extinction of *Le Livre Moderne* will be mourned. We wish it would revive on this side the Channel.

THE Christmas number of the *Gentleman* is of exceptional interest as regards letterpress and illustrations.

'RIXÆ OXONIENSIS' is the title of a book by Mr. S. F. Hulton, which Mr. Blackwell, of Oxford, has in the press. It deals with the "Battles of the Nations," town and gown rows, and political riots of older Oxford, and will be illustrated by views of buildings, now demolished, taken from Skelton's well-known work. Messrs. Methuen & Co. are the London publishers.

Notices to Correspondents.

WE must call special attention to the following notice: ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

TO secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

PALLAS ("Belts of Chastity").—See 'Plaidoyer de Mr. Freyrier avocat à Nîmes contre l'Introduction de Cadenas,' &c., par Philomneste, junior (G. Brunet). Jules Gay, Paris (Bruxelles).

R. PIERPOINT ("Error in Index").—Shall be noted for General Index.

CORRIGENDUM.—P. 385, col. 1, l. 32, for "treasurer" read *treasurer*.

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'."—Advertisements Business Letters to "The Publisher"—at the Office, Took's Court, Cursitor Street, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; to this rule we can make no exception.

LONDON, SATURDAY, DECEMBER 5, 1891.

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Notes.

THE WILL OF MARGARET, COUNTESS OF RICHMOND.

The will of this eminent lady, printed in Nichols's 'Royal Wills' and Nicolas's 'Testamenta Vetusta,' is also enrolled on the Close Roll for 4 Henry VIII., where it is followed by a document which, as it bears a later date, seems entitled to the name of a codicil. This codicil has not been noticed by either of the transcribers, nor is it mentioned in Miss Halsted's 'Life of Margaret Beaufort.' As it is of more personal interest than the will itself, and seems to be less known, I offer my extracts from it to 'N. & Q.' It is headed:—

"Thes ben the legacies of us, Margaret, Countess of Richmond and Derby, mother to our Sovereign Lord King Henry the Seventh, made at Hatfeld Episcopi, the xvth day of February, the xxiiiijth yere of his reign."

To her foundation of Christ's College, Cambridge, she bequeaths what seem to be the best articles of her church furniture:—

"A crucifix with Mary and John, full gilt and enamelled; one foot, gilt, for the said crucifix to rest upon; one crucifix with Mary and John, full gilt and enamelled, to bear in processions; a whole garnish for a cross staff, gilt and enamelled, to bear the said cross in processions; a gold chalice and paten with pearl and stones—the paten hath this reason in the circuit of the same—*Verbum caro factum est, et habitavit in nobis*; a chalice with paten gilt, and this Scripture—*Calicem salutis accipiam*, &c.—graven about the cup of the

chalice, and this Scripture—*Benedicamus patrem et filium cum Sancto Spiritum* [sic]—within the paten; a chalice and paten gilt and pounced with porculions, roses, and margarits, and in the paten the image of the Trinity, and the crucifix on the foot; an image of Our Lady with her crown in her head, and holding her-child naked on her right arm"; gilt images of St. Mary Magdalen, St. John the Baptist, and St. George; "two basins for the altar, gilt, one hath a spout in the bottom, embossed with roses and suns and my Lady's arms enamelled in the bottoms, and about the borders graven branches of roses; two great basins for the altar, gilt, one with a spout in the bottom, embossed with roses, suns, and red roses couched in the myddys; two great candlesticks gilt, chased withen, set with porculions;two plain cruets with spouts, and on the height of every of their lids be like unto *strawberries*; a stop for holy water, with a sprinkle parcel gilt, the bayle resteth in two *libardys* heads; one pair of great *sensours*.....a great ship gilt, and a little gilt spoon, on every end of the ship is a little gilt lion. A pair of altar cloths of green velvet, paled with crimson velvet, and embroidered with porculions, with the image of St. Gregory's pity embroidered in one of them; two altar cloths of crimson cloth of gold of tissue paled with blue velvet, embroidered with porculions and Jh'us, one with the crucifix in the middle; two altar cloths of *tyncell* cloth of gold paled with crimson velvet on velvet, fringed with white, blue, and yellow silk; two altar cloths of white bawdkyn with flowers of gold; two altar cloths for *Lenton*, of white satin, with the pageants of the Passion in white and black," &c.

"[To] our chapel at Westminster: A *portuous*, to be chained within the chapel;.....a paxbread, gilt, with the image of the Trinity enamelled, and great *porticoles* in green, enamelled; two gilt candlesticks with this reason on the foot of each—*Rex est anima legis, anima justi, sedes dei*; a book having in the beginning certain images with prayers to them, and after them the primer and psalter, to be chained within the chapel."

Then follow the gifts to monasteries, from which I merely extract "a *masboke* of Salesbury use" to the Abbey of Bourne; and "two copes, one of blue cloth of gold and the other of crimson, that be occupied in our chapel," bequeathed to the monastery of Wimborne.

To the King, her son, the Lady Margaret leaves "a French book of vellum, with divers stories, at the beginning 'The boke of Genes,' with pictures limned; a great volume of vellum covered with black velvet, called the second volume of *froysart*; a great volume of vellum named 'John Bokas,' limned; a great volume of vellum of the siege of Troy in English"; and five of her best gold cups with their covers.

To the Queen of Scotland, her granddaughter Margaret, "a gold girdle of 29 links, with a great pomander at one end."

To the Queen "a great girdle of six flowers and 36 links, with a great knop on one side, and a hook on the other end"; one gold cup, the next best after the King had taken his choice.

To the "Lady Marie, Princesse of Castell," namely, the King's youngest daughter Mary, afterwards Queen of France and Duchess of Suffolk, who then bore the title of Princess of Castile

the affianced of Charles V., is bequeathed "a standing cup of gold, covered, garnished with white *hertys*, pearls, and stones," and "a salt of *berall*, covered, garnished with gold and stones together."

"To my Lady Jane, in money, twenty pounds."

"To Dame Elenor Vernay, in money, twenty pounds."

The Bishop of Winchester (Richard Fox) receives

"a standing cup of gold, with a cover chased upright, with a borage flower enamelled in the bottom of the cup, and a pearl on the knop."

To the Bishop of Rochester (John Fisher),

"a pair of gilt pots compassed about like a hoop, graven with *portulions* and *margarites*," and "a small gilt salt, covered, chased *cheuorun wise*, garnished with pearls, and a sapphire on the cover."

"To the Lord Herbert a gold cup," with a daisy enamelled at the bottom, &c.

"To Mastres Parker six bowls parcel gilt, with a cover, with small and great *doppys*, and two red lions enamelled in the bottoms; a gold collar containing 14 *Eme* and 14 *Jesus*, with 26 *hertys*; a square bed with counterpoint and three curtains of white damask; a whole hanging of old verdour for her chamber, full of clusters of grapes; a whole hanging of new green verdours without any other works in them; one fair counterpoint of verdour for the bed of cloth of gold above [*sic*]; a vellum book of Gower in English.

"To Master Louell a gold cup with a blue *Jelofer* flower enamelled in the bottom, and on the pomell one pearl nailed," &c.

To John Saint John "a square bed of tapestry with branches of *millons*," and the 'Canterbury Tales' in English.

To Alexander Frognale two bowls parcel gilt, "with two months of the year enamelled in the bottoms, a sperver of *blunket* damask," and a book called 'Magna Carta' in French.

"[To] Sir John Saint John, our Chamberlain"—evidently not the same person as John St. John mentioned above—"a standing cup gilt, with a cover chased upright *cheuorun wise*, the one chevron raised and the other plain, with four small branches and nine small roses of gold, resting in blue enamelled."

To "William Bedell, treasurer of our hostel," a square salt gilt.

"To Dr. Wilford, our Confessor, a standing cup gilt, with a cover *verithen*, one with chase ended with a *traifoill*, the other embossed with acorns and oaken leaves, and arms enamelled in the bottom."

Other legatees, to whom little of interest is left, are—

"Master Marney, Edith Fowler,* Richard Stukley* and Margaret his wife,* Elizabeth Massy* ('if we provide not for her with a coradie'), 'Perot the ffreschewoman,' Mrs. Stanop ('one of my fine chains of gold'), Dr. Hornby our Chancellor, Mr. John ffoched, William Elmer, and Henry Coke."

Those whose names are followed by an asterisk are also mentioned in the body of the will.

By "the image of St. Gregory's pity" I understand the story of Pope Gregory the Great's

interview in the market-place with the English boy slaves.

Can any of your readers throw light on the interesting question—Who is "my Lady Jane"? Her position in the list, and the absence of surname, suggest royalty, but I cannot recall any connexion of the royal family at that date who could be intended by this appellation.

Perhaps the most difficult query to answer is—Who was "the queen" on February 15, 1509? Elizabeth of York had been dead six years, but Henry VII. was still reigning, and he had no second wife. Katherine of Aragon, therefore, could not be intended. Yet the mention of Mary Tudor as "Princess of Castile," the proxy marriage giving her that title having taken place on December 17, 1508, forbids us to take refuge in any supposition of a mistake in the date. Where is the clue to be found out of this labyrinth?

HERMENTAUE.

"WROTH SILVER."

(See 1st S. ix. 448; 6th S. ii. 386.)

At the first reference there is a short account of the ancient custom at Knightlow Cross of paying wroth silver to the lord of the hundred of Knightlow (Warwickshire). At the second FAMA wrote "for though now the pence are a nominal rent, they may well have been at first a kind of expiation for crime [*i. e.*, "wrath money"] to appease the anger of the lord of the manor."* The *Times* (November 13), in noticing the recent observation of the custom says, after quoting Dugdale, "A more probable explanation of the origin of wroth silver is that the payment was originally intended to be an acknowledgment of the claim of the lord of the hundred to the waste land in unenclosed slips within the lordship of the hundred." And the *Standard* (November 12) has much the same, with the addition "and as a payment for permitting cattle to pass over certain roads and fields" at various seasons of the year. These conclusions were arrived at by "two antiquarians of considerable eminence," to whom the late Duke of Buccleuch, some years ago, submitted the words "wroth silver."

Is it too utterly absurd to suppose that "wroth" is, in this case, a corruption of "forth," a word which the great Warwickshire man employs joined to "rights" thus?—

Here's a maze trod indeed
Through forth-rights and meanders! [straight paths
and crooked ones].—'Tempest,' III. iii.

If this conjecture holds good, then the "payme" for permitting cattle to pass over certain roads and fields" would be the most probable explanation

* This agrees with Dugdale, who also associates with ward money.

† The italics are mine.

the custom, and "wrath-money," "ward-money" paid by tenants in lieu of castle guard or military service, or "claims to the waste lands," may be set aside as wrong, unless "wroth" has two or more meanings. But if it has but one, and "wroth" has nothing to do with "forth," will some etymologist kindly say what it does mean? Permit me to add, in asking this favour I am not the only dunce who would be grateful for instruction on the subject.

H. G. GRIFFINHOOF.

The following appeared in the *Times* of November 13, and seems worth preserving:—

"The ancient custom of paying wroth silver to the Duke of Buccleuch, as lord of the hundred of Knightlow, was observed on Wednesday morning at Knightlow Hill, Warwickshire. The custom is very ancient and curious. Dugdale, the Warwickshire historian, associates it with the more general custom of ward money paid by tenants in lieu of castle guard or military service, or 'wrath money' tribute laid upon districts as compensation for the murder of some notable person. A more probable explanation of the origin of wroth silver is that the payment was originally intended to be an acknowledgment of the claim of the lord of the hundred to the waste land in unenclosed slips within the lordship of the hundred. The payment is made by twenty-eight parishes of the old hundred of Knightlow, and is of varying amount. The parishes of Arley, Astley, Birdingbury, Bramcote, Shilton and Barnacle, Little Walton, and Woolscott paying 1*d.* each; Bourton and Draycote, Napton, Radford, Simele, and Whitley, 1½*d.* each; Bubbenhall, Churchover, Ladbroke, Princethorpe, Stretton-on-Dunsmore, Toff, and Weston-under-Wetherley, 2½*d.* each; Hilmorton, Hopsford, Wolston and Marston, and Lillington, 4*d.* each; Leamington, Hastings, 1*s.*; Long Itchington, 2*s.* 2*d.*; and Harbury, 2*s.* 3½*d.* The penalty for non-payment of the dues at the time and place appointed is the payment of 20*s.* for every penny or the forfeiture of a white bull with red nose and ears. Only on one occasion during the present century have the dues been disputed or the penalties imposed, and it was then more to secure the continuance of an interesting custom than with an idea of enforcing payment. On the occasion referred to Lord John Scott claimed a white bull with red nose and ears, but the animal tendered, not having the prescribed points, was refused, and no further penalty imposed. The representatives of the various parishes, together with the Warwickshire land agent of the Duke of Buccleuch, assembled at daybreak on Wednesday morning at the remains of the old Monastic Cross, which formerly stood on Knightlow-hill, and the Charter of Wroth Silver having been read to them, they placed the coins in a hollow in the head of the stone. It was usual in earlier years for each man to walk thrice round the stone, saying the while, 'The wroth silver,' before depositing the coins, but this formality has fallen into disuse, and the ceremony is now of the simplest possible character. After the ceremony the company adjourned to a neighbouring hostelry, where they were entertained by the Duke of Buccleuch, and his grace's health was toasted, according to time-honoured custom, in glasses of rum and milk."

E. LEATON-BLENKINSOPP.

SIR JOHN NORTHCOTE'S NOTE-BOOK.

A comparison of this well-known interesting work with the 'Journals of the House of Com-

mons' raises a doubt in my mind which I should be glad to have allayed. Is this brief record of the 'Proceedings in the House of Commons during the first Session of the Long Parliament' actually the work of Sir John Northcote? The notes cover a period of some five weeks only, namely, from November 24 to December 28, 1640, and if taken by Sir John could not have been made by him as a member of the House. As is well known, Sir John Northcote was M.P. for Ashburton, in Devon. This borough did not return at the beginning of the Long Parliament, being only restored "to its ancient rights and privileges of sending burgesses to Parliament" by a resolution of the House passed on November 26, 1640. On the same day writs were ordered to be issued "for the election of two burgesses for the borough of Ashburton" ('Commons Journals'). In response to these writs, Sir Edmund Fowell, knight, of Fowellscombe, and John Northcote, esq., of Hayne, were elected. The precise date of this return is, unfortunately, not known, owing to the original document being lost; but the election could hardly have come off in less than a fortnight from the date of the writ, and, judging from analogous cases, was most likely later. The first time the name of either of the Ashburton Members appears in the 'Journals' of the House is on January 29, 1640/1, when we find Sir Edmund Fowell added to the Committee for the Bishop of Bath and Wells. Mr. Northcote's name first occurs on February 16 following as serving on the Court of Wards Committee. We may, therefore, fairly assume that the election for Ashburton took place either late in December or early in January, so that, with the possible exception of the last few days covered by the 'Notes,' Mr. Northcote was not a member of the House, and at the date when they begin not only had the writ under which his election took place not been issued, but the town of Ashburton had not even received the formal right to send burgesses. Mr. Northcote may, of course, have been present in the House as a spectator, or have derived his information at second hand, but neither of these alternatives is likely. The reports read like the work of a member of the House actually present throughout the whole period of the session.

It is worthy of remark, as possibly lending some slight confirmation to the doubt here raised, that the 'Brief Memoranda of the First Session of the Parliament of 1661' (May 18 to June 21), appended to the debates of 1640, were, if the work of Sir John Northcote, also made by him when a non-M.P. He was out of the House entirely between December, 1660, and December, 1667. The able transcriber of these 'Notes,' evidently somewhat perplexed by this fact, suggests that Sir John "may have frequented the House from his interest in public affairs," or may have derived

the little these 'Notes' contain 'from the information of a friend, or from the 'Journals' of the House.' The writer, however, admits that "from the appearance of the manuscript they would seem to have been taken on the spot." To me it seems more probable that these memoranda were made by some one actually a member of the House alike in 1640 and 1661. Anyhow, it is singular that Sir John should have made notes of debate upon two occasions when not a member, and, so far as we know, have ceased doing so when he became a member.

I throw out these suggestions under considerable reserve, and with diffidence, knowing nothing of the manuscript. It is possible that this document may bear abundance of internal evidence of being the work of Sir John Northcote. I trust, however, that the points here adduced will be deemed sufficient to require an explanation.

Might I add that Sir John Northcote, who is thought not to have taken the covenant, subscribed to the same on May 28, 1645, some eighteen months later than the bulk of the Presbyterian members.

W. D. PINK.

Leigh, Lancashire.

THE BOLEYN FAMILY.

It would be interesting to know whence this family originally came, whose rise was so rapid whose members exercised so powerful an influence in England in the reign of Henry VIII., and whose fall was so speedy, comparatively speaking. After the death of Queen Elizabeth in 1603—the great queen who seems to have inherited in a remarkable degree the qualities of her parents—their power was extinct. Not only did the Boleyn family obtain a profusion of hereditary honours and dignities supposed to be lasting, but it obtained immense estates in different parts of England, and became allied with many noble houses. To trace its origin would be, therefore, an interesting labour and task. Their arms were, Argent, a chevron gules between three bulls' heads sable, armed or, which may at the present day be seen in the presbytery of Norwich Cathedral on the tomb of Sir William Boleyn, of Blickling, who died in 1505, and there are besides numerous shields of their alliances in the same part of the cathedral. It is here worth noting that Norfolk is a county especially rich in tomb and church heraldry.

1. Thomas Boleyn, of Sall, co. Norfolk, married Anne, daughter of Sir John Bracton, and died in 1488 leaving a son, *1457-58 and died*

2. Sir Geoffrey Boleyn, Lord Mayor of London, in 1463, who died in 1483. Stowe speaks of his sepulchre in St. Lawrence Jewry, in Cateaton Street, as "a gravestone on the ground well placed" and as bearing two epitaphs in Latin, the first of which recorded the death of Geoffrey

Boleyn, citizen and mercer, and had the words* now thus thirty-two times dispersed in brass all round it. He married a daughter of Lord Hoo and Hastings. One of his sons was

3. Sir William Boleyn, of Blickling, co. Norfolk, who married a daughter of the Earl of Ormond, died in 1505, and was buried in Norwich Cathedral. His second son,

4. Sir Thomas Boleyn, of Hever Castle, Kent, Sall and Blickling in Norfolk, Viscount Rochford and Earl of Wilts, married Elizabeth, daughter of Thomas Howard, Duke of Norfolk, and died in 1539, and was the father of Queen Anne Boleyn, Mary Boleyn, and George, Viscount Rochford. His brother, Simon Boleyn, was priest of Sall.

It is interesting to note the powerful alliances made by the family, probably in order to improve their fortunes and strengthen their position, before the unfortunate daughter of the house made her hazardous experiment and paid so heavy a penalty for her ambition. Anne Boleyn had been created before her marriage Marchioness of Pembroke (i. e., on September 1, 1532), a title destroyed by her attainder, though perhaps it might be more correct to say that on her marriage it merged in the Crown. If we may believe Shakspeare it was not an empty title that was conferred, but an ample income was granted in order to support it:—

Marchioness of Pembroke: to which title
A thousand pound a year, annual support,
Out of his grace he adds.

* Henry VIII., Act II. scene iii.

It is stated by some writers that the words "heirs male lawfully begotten" were carefully omitted from the patent of her peerage, so any illegitimate son of hers might have succeeded. The clandestine marriage between Henry VIII. and Anne Boleyn took place on January 25, 1533, only a few months after her elevation to the peerage.

The date of the birth of Anne Boleyn is involved in much obscurity, some writers placing it as early as 1501, others 1502 or 1503, and some as late as 1509. Supposing the first date to be correct, she would have been at the time of her execution in 1536 thirty-five years of age. There is an engraving of her in 'Lodge's Portraits' from the picture by Holbein at Warwick Castle, in which she is represented as of very dark complexion; another in Cunningham's 'Lives of Eminent Englishmen,' in which she is depicted as remarkably fair. Neither, however, represents a very handsome woman, merely a graceful one. She wears a stiffened hood, a pearl necklace, and a dress cut square in front. Anne Boleyn was beheaded by the sword, and not by the axe, on the green in front of St. Peter's Chapel in the Tower of London.

* Probably "Sic Donec," the motto of the Earl of Ellesmere. This must have been destroyed in the Great Fire of London in 1666. Cateaton Street is now Gresham Street.

by an executioner sent for from Calais for the purpose. Calais then belonged to the English Crown, and beheading with the sword was a French mode of execution. She knelt down on the scaffold, and with one stroke of his powerful arm the executioner swept her head off her shoulders with his two-handed sword. Paul Friedmann, in his 'Anne Boleyn,' summing up her character, observes: "Anne was not good, she was incredibly vain, ambitious, unscrupulous, coarse, fierce, and relentless"; and adds, "Elizabeth never showed a spark of tenderness for the memory of her mother." He concludes by saying:—

"My object has been to show that very little is known of the events of those times, and that the history of Henry's first divorce and of the rise and fall of Anne Boleyn has still to be written. If I have contributed to dispel a few errors, or have in any way helped to the desired end, I shall be satisfied. The task I set myself will have been fulfilled."—Vol. ii. chap. xix.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

A RELIC OF FEUDALISM.—The following cutting from the *Tablet* of October 31 is worthy of a place in 'N. & Q.' :—

"Some peculiar and ancient customs still obtain in a few quiet corners of Old England. At Dalton-in-Furness, for instance, it is the custom on every 24th October to read at the cross in the presence of a few javelin men the following announcement: 'Thomas Woodburn, steward unto the most noble the Duke of Buccleuch and Queensberry, lord of the late dissolved monastery and manor of Furness and liberty of the same, strictly chargeth and commandeth all manner of persons repairing to the fair, of what estate or degree soever he or they be, that they and every of them keep the Queen's Majesty's peace, every knight upon payment of 10*l.*, every esquire and gentleman upon pain of 5*l.*, and every other person upon pain of 40*s.* And that no person or persons have or bear any habiliment of war, steel coats, bills, or battle-axes, but such as are appointed to attend upon the said steward during this present fair. And that none do buy or sell any wares, but by such yards and wands as are or shall be delivered unto them by the bailiff of the town of Dalton. And the fair to last three days, whereof this is the second, and if any wrong be done or offered to any person or persons, he or they may repair to the said steward to have justice ministered unto them according to law. God save the Queen and the lord of this fair.' Subsequently a meeting is held at the Castle, and juries are appointed for various purposes, and amongst these two gentlemen are selected as 'ale-tasters.' These ale-tasters are bound to visit all the public-houses in Dalton and taste the ale, their omission of any house being met with a fine. They make a report, and those having the best ale are awarded a 'red ribbon,' the second best obtaining a 'blue ribbon.' As the fair is being held just now, red and blue ribbon ale are in demand. It is said that this custom dates from the time when the Abbot of Furness was supplied with ale from Dalton, and this was regularly tasted by specially appointed ale-tasters."

K. P. D. E.

BARON MUNCHAUSEN.—In the *Standard* of April 22, 1831, is a Court paragraph, recording

the names of the guests at a State dinner given the previous night by William IV. Among these was Baron Munchausen.

A. F. R.

TEUTONS, TEUTONIC: GERMAN, GERMANIC.—The term "Teutonic" is applied by English writers "as a comprehensive name for that family of languages of which the principal branches are, the Gothic, the Scandinavian languages, the English, Frisian, and German."*

The appellation "Teutonic" I have found frequently in current journalistic literature, applied to the peoples of Germanic origin, or even to the Germans proper by less critical writers. I would suggest the term Germanic and Germans, and do away with the word Teutonic in this connexion. Apart from the entirely different etymological origin of the words "Teutonic" and "Deutsch," they are by no means synonymous—no more than "Cimbri" and "Cymri."

"That the 'Teutones' were Germanic was for a time regarded as certain; but more recent investigations show that even this is open to dispute and can afford no support for an argument."—*Encycl. Brit.*, ninth edition, vol. v. p. 780.

While no reasonable objection can be raised to the use of the word in question as a purely technical term in philology (I myself prefer Germanic), i.e., to designate a group of kindred languages, it is certainly erroneous and misleading when applied to peoples of Germanic origin or to the Germans proper, for

"the name of 'Teutones' was never employed either by the Germans themselves or by the Romans as a general name for the whole German nation."—*Encycl. Brit.*, ninth edition, vol. xiii. p. 200.

The argument which might be advanced, that the Germans have by the French been named after one single tribe (Allemands, Allemannen), can be of no weight; for, firstly, the common origin of the Germans and the "Teutones" is not at all settled; secondly, the name "Teutones" as applied to the Germans is an arbitrary one, not handed down by tradition, but revived by mediæval Latin writers confounding "Teutones" and "Germani." The term has never been accepted by the Germans or the Latin races, as the Italian and Spanish word *tedesco* (Gothic *thiudisko*) plainly indicate.

C. H. O., PH.D.

Bedford.

"SNOOKS" AND "SPOTTY BONNET."—Not only is there something amusing as well as sad in the following cutting from the *Daily News* of October 29, but there is something a little puzzling:—

"A case that has come before the Dulverton Board of Guardians shows that even a poor old pauper woman, while suffering from the rudest privations, may still retain something of her sex's sense of the 'genteel' and the becoming. One such presented herself to complain that the bread doled out to her by way of outdoor relief

* *Encycl. Brit.*, vol. x. p. 514.

was so hard that she was compelled to soak it in water before she could eat it. On this it was suggested that she should come into the House; but the old lady's indignant answer was, 'Never. Last time I come here to be made a puppet show in going to church wi' they long sleeve bonnets. I never didn' wear they old spotty bonnets, wi' two snooks a mile and a 'alf, and I never intend to now I'm an old dummen.' She would rather, she added, 'wear an old sun-bonnet.' Finally it was arranged that she should go into the house, where it is to be hoped that her decided preference for an 'old sun-bonnet' will receive indulgent consideration."

What did the good woman mean when she spoke of "they old spotty bonnets, wi' two snooks a mile and a 'alf"? A "spotty bonnet" may possibly describe one made of variegated plaited straw, but what are "snooks"? Their length—it could hardly be their breadth—is doubtless somewhat overstated, but allowing for exaggeration does not help me much, nor does any dictionary at hand. Most men's "sisters, his cousins, and his aunts" can explain what the shape, foundation, crown, strings, cap, and curtain of a bonnet are—or were. Is this word "snooks" known to them? My own womenkind have "no notion."

H. G. GRIFFINHOOF.

34, St. Petersburg Place, W.

CHURCHYARD INSCRIPTION.—In the churchyard of Buckenham, Norfolk, just within the gates, are the following beautiful lines. They are inscribed on a kind of stone pillar, clearly placed there for the purpose:—

Keep thy foot when
Beneath our feet and o'er our head
Is equal warning given:
Beneath us lie the countless dead,
Above us is the heaven.
O gently, gently shouldst thou speak,
And softly, softly tread,
Where in the church's peaceful shade
With solemn words the dead are laid
In their last lowly bed.

I should be glad to know if these lines are original or quoted.

JAMES HOOPER.

Mrs. COGHAN. (See 3rd S. vi. 262.)—At this reference there is a notice of Mrs. Coghlan's 'Memoirs.' The notice concludes by asking for more information about this remarkable woman. I have acquired a copy of her 'Memoirs,' at the end of which is pasted the notice referred to by your correspondent, which shows that John Coghlan died in poverty, aged fifty-four, in St. Bartholomew's Hospital. Also inserted is a cutting from the *Public Advertiser*, apparently some time in January or February, 1771, which refers to the connexion of one Thomas Hervey with the woman, and also to previous communications upon the same subject. Now, although the first communication of J. M. appeared in your columns so far back as 1864, this reply may still have—if he be in the land of the living—some interest for him. If not, the career of this lady, who is

described as "celebrated in the annals of gallantry," and who formed for a time part of the family circle of General Washington, is worthy of some research on the part of others. Sooner or later a query in 'N. & Q.' will find some reply, it seems!

A. J. BOWDEN.

LINGO.—It may be worth noting that the word "lingo" occurs in a poem in Jersey dialect. The poem is the first in 'The Patois Poems of the Channel Islands,' edited by John Linwood Pitts: Guernsey, Guille-Allès Library, 1883. It is called 'Notre Vier Lingo,' par A. A. Le Gros. It begins:—

Vrais Jërriais nès, et Normands d'race,
Oubliérait-nou la langue d'Wace,
Le vier lingo, tuos les buons d'vis,
Que nou-s'aimait au temps jadis.

True Jersey born, of Norman race,
Shall we forget the speech of Wace?
That grand old lingo, brave and good,
Which loved from age to age has stood!

In the notes, p. 56, it is stated that, "although the language of the foregoing poems is Old Norman, the compositions themselves are none of them older than the present century."

ROBERT PIERPOINT.

St. Austin's, Warrington.

AGITATOR.—The 'New English Dictionary' says that this word was first used in its modern sense in 1780; but the quotation hereunder given from the *Intelligencer*, No. 13, November 23, 1663, p. 98, carries the current use of it over a century further back:—

"Stokesly in Yorkshire, Nov. 17.—Among Other Agitators employ'd for promoting the late Desigue (a republican plot) there was concern'd One Robinson, of Wormall, in Cleveland."

H. H. S.

ICKNIELD AND RYKNIELD STREETS.—The meanings of these names have been much debated at various times, and many different explanations offered. Allow me to contribute my speculation to the rest—one which I have not hitherto seen mooted. Icknield, I would suggest, stands for Oakenweald—the great maiden weald which, from earlier times, overspread this island. Ryknield stands for Ridgeweald, alluding to the great stone ridge called "the backbone of England," which runs east to west through the middle of the land.

F. T. NORRIS.

POLYGON.—It seems worthy of note that the Polygon in Somers Town has followed the Brill, and has now ceased to exist. In the Polygon, Godwin lived when he married Mary Wollstonecraft, March 29, 1797; and here she died on the 10th of the following September, after giving birth to the future author of 'Frankenstein.' Godwin remained there until 1807. What is to be done with the site I know not.

URBAN.

Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

SIR ANDREW BALFOUR OF POWIS (co. Fife?), descended from the Balfours of Munquhanny, living about the middle of the sixteenth century. James Balfour, born *circa* 1540, brother-in-law of James Melville, the Reformer, and himself playing a prominent part in the Scottish Reformation, is said to have been the said Sir Andrew's sixth son. This I am anxious to verify, as well as to collect information as to the family generally, and its relation to the Balfours of Munquhanny.

MRS. BALFOUR.

Belford, Northumberland.

MAY DEW FOLK-LORE.—I should be much obliged for any particulars, local or general, concerning (1) the collecting (gathering) of May dew; (2) washing in it by young women, and the discovery of future husbands; (3) the May Queen and maypole dance.

DAVID BURNS.

Ash House, Carlisle.

THE DEVIL.—I am making a collection of local legends, from all parts of the world, wherein the devil is more or less prominently concerned, and I shall be glad to receive details of such from any who can and will kindly give me information.

R. BRUCE BOSWELL.

23, Buxton Road, Chingford, Essex.

ANCIENT RUINS IN BORNEO.—I should be much obliged for information relative to the existence of ancient ruins, which I believe were discovered a little south-west of the centre of Borneo. Unfortunately the reference has been mislaid, and is much wanted.

W. R. SCOTT.

19, Trinity College, Dublin.

ANNE D'AUTRICHE.—Why was the wife of Louis XIII. of France called Anne d'Autriche? She was the daughter of Philip III. of Spain.

F. H.

MILTON, NOVELIST.—What was the Christian name of a Mr. Milton, author of 'Rivalry' and 'Lady Cecilia Farrencourt'? He was the brother of Mrs. Trollope, the authoress, and the son of a clergyman of Heckfield, Hampshire. Any information about Mr. Milton will be appreciated. He resided some time at Albany Lodge, Fulham. Please reply direct.

CHAS. JAS. FERET.

49, Edith Road, West Kensington, W.

WAHAB FAMILY (IRELAND).—The *London Gazette* of Oct. 8-12, 1691, mentions Sarsfield and Wahop as negotiating the truce which preceded the surrender of Limerick. Is anything known of the latter officer or of his genealogy? A Thomas

Wahab was born in 1700, and died in Dublin, 1795; and memorials to members of the family are said to exist in Antrim, Navan, and Cavan. The name, a contraction of the Scotch Wauchope, is variously spelt Wahop, Wahap, and Wahab. Any information about the Irish branch prior to 1750 will be welcome.

EDWARD WAHAB.

Goldings, Loughton, Essex.

SISTER OF A GREAT POET.—Shelley, in a letter to Ollier of May 14, 1820, says, "If 'Peter Bell' be printed.....for Emma read Betty, as the name of Peter's sister. Emma, I recollect, is the real name of the sister of a great poet, who might be mistaken for Peter." Who was the "great poet"? W.

QUOTATION FROM LORD CLARENDON.—Hallam, in his 'Constitutional History,' chap. xvi., quotes Lord Clarendon as observing that "Of all mankind none form so bad an estimate of human affairs as churchmen." Where does Clarendon say this?

A. P. W.

COMPARATIVE VALUE OF OLD COINS.—A writer engaged in a work on Florentine art would be deeply grateful for information as to the value (in English money) of the under-mentioned coins, at certain given periods. Thus, supposing a picture were sold in 1530 for forty ducats, he desires to know what sum would be its equivalent in pounds, shillings, and pence of the present day. (1) A Florentine crown (gold) in 1515; (2) Ditto in 1690; (3) Ditto in 1830; (4) A ducat (gold) used in Florence in 1600-1535; (5) Ditto in 1800; (6) A florin in 1430; (7) Ditto in 1500-1550; (8) A sequin in 1500-1530; (9) A doppie in 1600-1550. If any reader of 'N. & Q.' is kind enough to respond to my request would he mention his authorities?

F. T. CHARLES.

Hottinguer & Co., Paris.

BALLAD BIBLIOGRAPHY.—Working at the ballad and broadside literature of the sixteenth century, I am wanting to consult and use all available books and catalogues. I know Collier's 'Bibliographical Account of the Rarest Books,' 2 vols. 1865; his 'Old Ballads,' 1840; Lemon's 'Catalogue of Broad-sides,' 1866; Ritson's 'Bibliotheca Poetica'; Hazlitt's 'Handbook' and 'Collections and Notes'; Hindley's and Collier's 'Roxburgh Ballads'; 'Bibliotheca Anglo-Poetica'; Ritson's 'Bibliotheca Poetica'; and I want to consult the Ballad Society's publications. What other works should be consulted?

G. J. GRAY.

5, Downing Place, Cambridge.

CHARLES THEOPHILUS METCALFE, BARON METCALFE (1785-1846).—According to Sir John Kaye's 'Life and Correspondence of Charles, Lord Metcalfe,' 1858, vol. ii. p. 230, Metcalfe published an anonymous pamphlet entitled 'Friendly Advice to the Conservatives,' and "wrote, also in 1838,

another pamphlet on the payment of the National Debt." I should be glad to know where these pamphlets can be seen. They do not appear to be in the British Museum, and I can find no reference to them in Halkett and Laing, Allibone, or Bohn's Lowndes.

G. F. R. B.

ARTHURIAN LITERATURE.—I should be glad to have a little aid in the study of the literature of the Arthurian legends. Perhaps some readers of 'N. & Q.' will be good enough to state what works in this department they have found to be most complete and trustworthy, and also whether any important additions have recently been made to it.

F. JARRATT.

Goodleigh, N. Devon.

SIR ANDREW FORRESTER.—I should be glad of any information as to the parentage and descendants of the above, the time and place of his death. He was Under-Secretary of State for Scotland in 1685.

T.

OAKEN BOUGHS.—In the 'Memoirs of P. P.' (Pope's 'Works,' Dublin, 1764) is the following:—

"Amos Turner, a worthy person, rightly esteemed amongst us for his sufferings, in that he had been honoured in the Stocks for wearing an Oaken bough."

Was this ever treated as a penal offence?

B. D. MOSELEY.

Burslem.

THE NILE.—I have met with the term "Abai" applied to the river Nile, but cannot trace it in any dictionary or lexicon. It sounds like "father of waters," or great river. Can it be verified?

A. H.

"COUNTING-HOUSE" OR "COUNTING-ROOM."—The form "counting-house," applied generally to one office in a place of business, seems less correct than "counting-room." The latter form is used in Norwich and other East-Anglian towns. Is it known how the more usual "counting-house" gained currency?

JAMES HOOPER.

105, Lewisham High Road, London, S.E.

BOURCHIER.—Can any of your readers give me information about either the ancestors or descendants of Sir James Bouchier, the father of Elizabeth, the wife of Oliver Cromwell? Sir James was the son of Thomas Bouchier, according to Noble; but beyond this I have been unable to find out anything about the family. Was Sir James descended from one of the numerous sons of Henry Bouchier, first Earl of Essex of this name, who died 1483?

R. B.

'THE SCALE.'—What is known of a poem called 'The Scale; or, Woman Weighed with Man'? It is in five cantos, and is printed in quarto, "for D. Watson and T. Durham, at Plato's Head, near Round Court, in the Strand, London, 1753." On the title-page (which is all that I have) it professes

to be "by J. M." In my copy this is filled up in MS., "J. Moncrief" (*sic*); but I find no such name in Allibone's 'Dictionary.'

E. WALFORD, M.A.

PLANETOID.—I find that writers for the press use the term "small planet" for the numerous discoveries of the present day. What is the objection to adopt the term *planetoid*? Viewed exactly, a comet is as much a planet as Jupiter.

A. HALL.

SOBIESKI.—Can any reader of 'N. & Q.' put me in the way of finding out whether there are any descendants living of the family of Sobieski, of Poland? I believe the Princess Marie Sobieska, daughter of the King of Poland, married Charles Stuart, commonly called the Young Pretender. Did Prince James, son of King John Sobieski, marry an Austrian archduchess? Any information on the subject will be gratefully received, either direct to me or through 'N. & Q.'

MORO.

West Street House, Chichester.

SEBASTIAN CABOT.—In the 'Dictionary of National Biography' (vol. viii. p. 167), Mr. C. H. Coote says, "Cabot never ventured to Venice in the interval of twenty-nine years," i.e., between 1522 and 1551. Did Cabot ever visit Venice after leaving that city with his father (about 1493) "to dwell in Englande"?

BURSTOW.

BENTHAM.—May I ask who was the lady to whom Bentham proposed marriage? See her letter of refusal, dated Oct. 10, 1805, in Bowring's 'Bentham,' x. 419. There can hardly be any reason now to imitate the discretion of Bowring, who suppresses the name.

J. POWER HICKS.

IDIOSYNCRASY.—What is the meaning of the word *idiosyncrasy*? I have always supposed it to mean a "constitution (of body, or mind, or both) not common to the generality of mankind, but peculiar to an individual." But if this be the meaning of the word, neither Bonamy Price nor (apparently) Bishop Wordsworth understands it aright, which seems extremely improbable, for Dr. Wordsworth, in his recently published volume of 'Annals' of his life, at p. 277, quotes from a letter written by Bonamy Price to Newman a passage in which we are told that Arnold, of Rugby, "in choosing his assistants, had a sort of *idiosyncrasy* for a man," using the word as synonymous with *sympathy*. And Bishop Wordsworth, printing this quotation, seems to be perfectly satisfied with that use of it, for he makes no remark on it.

T. ADOLPHUS TROLLOPE.

Budleigh Salterton.

DAME ANNE D'ESPINAY.—I should feel obliged if any of your readers could tell me where to particulars of the descent of Dame Anne d'Espinay, wife of François, Lord de la Queille, mother of Anne de la Queille, heiress of Aubig

La Verriere, and Le Crotet, who died 1579 (will given in 'History of Lennox Family,' by Sir Wm. Fraser), leaving issue Esmé Stewart, Earl of Lennox. Chenaye de Bois says the above Anne was daughter of Henry de Rohan, Lord of Epinay, but in several genealogies of the house of Rohan that I have consulted I cannot find this Henry, Lord of Epinay.

PER SILVAS.

DRAKE FAMILY.—Are there anywhere printed pedigrees of the different branches of this family? The *Gentleman's Magazine* gives a pedigree of the Shardeloes branch. How was this branch connected with the descendants of Humphrey Drake, of Halifax, whose grandson Humphrey was rector of Amersham 1702-21? Was there any kinship between these branches and the Drakes of Malpas, the Drakes of Devon, or the Drakes of Godley, from which last descended the author of 'Eboracum'?

J. S.

MORGAN.—Can any one kindly give a hint as to the derivation of this word as applied to *Anthemis cotula*, the stink mayweed, known in Sussex as *morgan* or *morgin*? I am aware of that assigned to the personal name Morgan or Pelagius, but can find no satisfactory reason for its being applied to the plant in question.

F. H. ARNOLD, LL.B.

Hermitage, Sussex.

THE ROYAL ARMS.—Can any of your readers tell me why the royal arms are supported by a lion and a unicorn? The Tudor family seem to have used the devices of a dragon and a greyhound. Both of these figure frequently as ornaments in Henry VII.'s Chapel. At Hampton Court, in one case the royal shield is supported by a dragon dexter and a greyhound sinister, and in two other cases by a lion dexter and a dragon sinister. The lion and the dragon seem to have been the most usual supporters, though in All Souls' College, Oxford, outside All Saints' Church, Oxford, and at Westminster School, the sinister supporter is a griffin. Is the unicorn simply the result of later heraldic imagination?

Z.

"ABBÉ" OR "ABBOT."—DR. BREWER quotes (*ante*, p. 239) a passage from the Abbé Moigno, and afterwards refers to him as the Abbot. Is not this a mistake? I had supposed that an abbé is a man who wears some kind of ecclesiastical dress, but is not necessarily tonsured nor subject to monastic rule; whereas an abbot is one who presides over an abbey. Before the Revolution, the secular abbés, who held benefices in *commendam* under royal presentation, were bound to enter into holy orders within a year, under pain of forfeiture. Benefices were also bought and sold. In the 'Dict. Encyc. des Arts' (Paris, 4to., 1791), is an anecdote of a man who bought a benefice for

his son who was an abbé, but on being told that he had committed an act of simony, he sold it again, apparently unconscious that he doubled his simoniacal act, instead of atoning for it. I should be glad to receive information on the subject from some of the learned contributors to 'N. & Q.'

C. TOMLINSON.

Highbate, N.

SIEGE OF TOULON.—We are finding here great quantities of eighteen-pound and eight-pound iron shot, and have found this day one two-pound shot, with its course in the earth so plainly marked as to make it certain that it was fired from the sea. This hill was not much shot at from the sea during the siege of the autumn of 1793, inasmuch as it was held by the British till December 16. But the outer forts had been bombarded by a British fleet in 1707, and were again in the course of Nelson's blockades. Are my shot those of Lord Hood, or of Nelson, or must we go back to 1707? A comparison of the three sizes ought to tell a naval expert.

CHARLES W. DILKE.

Cap Brun, Toulon.

AUTHORS OF QUOTATIONS WANTED.—

Oh! 'tis the touch of fairy hand,
That wakes the spring of northern land.

F. P.

The public envy and the public care.

Prythee, Cynthia, look behind you;
Age and wrinkles will o'ertake you.

Go, my heart's envoys, tender sighs, make haste,
And with your breath swell the soft Zephyr's blast,
Then near that fair one, if you chance to fly,
Tell her, in whispers, 'tis for her I die.

All the above are of a date earlier than 1705.

POLLARCHUS.

The idle rich live next door to ruin.

R. E. B.

Replies.

WHITSUNDAY.

(7th S. xi. 506; xii. 108, 233, 277, 374.)

The etymology of *Whitsul* at the last reference is quite correct, viz., from *white* and *sool*. *Sool* is explained in my notes to 'Piers Plowman,' and again in my glossary to 'Havelok.' It not only occurs at l. 767 of that poem, but again at ll. 1143, 2905. Further information about it is given in Herrtage's notes to the 'Catholicon Anglicum,' p. 349, and the etymology is from the A.-S. *sufol*, which occurs in my edition of the 'A.-S. Gospels' (John xxi. 5), to translate the Latin *pulmentarium*.

But all this has nothing whatever to do with *Whitsunday*, which certainly never was called *Whitsulday*; neither is there the slightest evidence that such a compound as *Whitsulday* was ever dreamt of. On the other hand, not only is "Whitsun-week" a legitimate expression, but I

have already given a reference for it in a dictionary which seems to have been neglected. It occurs in Wycliffe's 'Works,' ed. Arnold, ii. 161. It is a mere contraction for *Whitsunday-week*, which is called *hvitásunnudagsvika* in Icelandic. In the 'Ancient Laws of Norway,' previous to A.D. 1263, as published by Munch & Keyser, Christiania, 1846-7, we already find the expression "Páskaviku, ok Hvítasunnudagsviku," vol. i. p. 150. Curiously enough, it was sometimes the syllable *sun* that was dropped, and then we find mention of *Hvítadagavika*, lit. "Whiteday-week," or "Whit-day week." There is nothing remarkable about such dropping of a syllable; every one says *fo'c'sle* for *forecastle*. It would be comic enough if we were to pretend on that account that *fo'c'sle* is "derived" from *foe-hole*; although phonetic laws would certainly admit of such a derivation.

I showed once, in the *Academy*, that *Palm-sunday* is abbreviated to *Palmsun*; and that even such a phrase as *Palmsun Tuesday* has been in use. The note at the end of my Supplement to the second edition of my 'Dictionary' seems as applicable now as ever. "The Welsh name *sul-gwyn*, Whitsuntide, is, literally *white sun*, from *sul*, sun, and *gwyn*, white. This name is old, and is a mere translation from the English name at a time when it was rightly understood. But experience shows that no arguments will convince those who prefer guesswork to evidence. The wrong ideas about this word are still persistently cherished."

But for those who wish to come at the truth I have one more word, which will, I believe, interest them. In Westwood's beautiful book called 'Palaeographia Sacra Pictoria,' the last facsimile but one gives a specimen from MS. Addit. 503 in the British Museum, an Icelandic MS. which he attributes to the twelfth century. This quotation, accidentally chosen, actually refers to the services for Whitsunday, and the editor has failed to read it correctly. His version is: "A Himta Sunnu Dag skal fyrst syngia Veni Creator Spiritus." There is no such word as "Himta," and when we turn to the facsimile, we see that the real word is "Huyta," where *u*, as usual, is used for *v* before a following vowel, and *y* is miswritten for *i*, as is so common not only in Icelandic, but in Anglo-Saxon MSS., owing to the confusion between the sounds which they denoted, viz., the sound of the *G. ii* in *übel*, and the sound of the *E. ee* in *deep*.

The real reading of this beautifully written and early MS. is as follows: "A Huyta Sunnu Dag skal fyrst syngia Veni Sancte Spiritus: Kom thu gude heilage ande," &c. That is, "On White Sunday shall (one) first sing *Veni Sancte Spiritus*: Come thou good holy spirit," &c.

What can be more satisfactory to those who care for evidence? Will MR. WARD, for once,

accept this and thank me? I have accepted his etymology of *Whitsun*; indeed, the spelling *sul* will be found in a Danish dictionary.

WALTER W. SKEAT.

THE USE OF "ALIAS" (7th S. xii. 401).—Our ancestors were not fond of double surnames, and when they wished to commemorate an heiress of a distinguished family in one obscure, or less distinguished, gave the mother's surname as a baptismal name. But when lands were left with a direction to assume a name, the old family name was often kept in pedigree, and the new one given as an *alias*. For example, the second son of Sir Thomas Dilke, of Wootton and of Maxstoke Castle, and of Anne Fisher, of Packwood, was christened (1599) Fisher; but the grandson of Fisher Dilke and of Sybil Wentworth, when the manor of Sir Peter Wentworth came to him with a direction to take the name of Wentworth, was called Fisher Wentworth, Esq., by his family, but shown in their pedigrees as "Fisher Dilke otherwise Wentworth." In Latin pedigrees, common in the seventeenth century, this "otherwise" was *alias*. It was this retention of the old name in the pedigree which often brought about the ultimate resumption of it by the family. A. O.

It is probable that MR. LEADAM, though urging one special origin for the use of *alias* in his interesting paper, does not mean to deny that other origins might exist beside it. Thus, "Alice Caunterbury, *alias* Alice de Bermundesey" (Close Roll, 1385), seems to have changed her name with her residence. "William Howbergh, *alias* Blobbere" (*ib.*, 1409), apparently derived his *alias* from a nickname. "John Tugge, *alias* John Maayn," probably owed his to his trade; so did "John ffremantell, *alias* dictus Piper" (*ib.*, 1427), "William Parchemenmaker, *alias* Fisshere" (*ib.*, 1416), and "Gummerus Gerardson, *alias* Joyner" (Patent Roll, 1473). I have also found the following:—

- "John Colletton, *alias* Bromehale."—Close Roll, 1423.
- "Bartholomew West, *alias* dictus Brokpeny."—*ib.*, 1432.
- "Flour Ducheman, *alias* Flour Clapell."—*ib.*, 1437.
- "Raymond Count, *alias* Robert Earle."—*ib.*, 1439.
- "Stephen Flour, *alias* dictus Alner."—*ib.*, 1450.
- "John Burnard, *alias* dictus Bourc."—*ib.*, 1451.
- "Richard Alanson, *alias* Clerk."—*ib.*
- "Richard Heron, *alias* Iren."—*ib.*
- "Walter Smythcote, *alias* Chamberleyn."—*ib.*, 1454.
- "Walter floche, *alias* Bailly."—*ib.*
- "Arnaldus Hewster, *alias* dictus Doxy."—*ib.*, 1455.
- "Margery Tanner, *alias* Weyer."—*ib.*
- "Simon Boteller, *alias* Simon Tomson."—*ib.*
- "Herbitus Eve vil Yve."—*ib.*
- "William Frylle, *alias* Afton, *alias* Floure."—*ib.*
- "Willielmus Vivyan, *alias* Vivianus Williams."—*ib.*, 1463.
- "Giles Vanghelabeke, *alias* Glambek."—*ib.*, 1464.
- "Joan Wolbarowe, *alias* Joan Thurburville."—*ib.*
- "James attewode, *alias* James Wode."—*ib.*, 1476.
- "Richard Semper, *alias* Sentpyer."—*ib.*, 1554.

"Thomas Devine, *alias* Deane."—*ib.*

"Jamys Potter, *alias* Jacobus Venyeron."—*ib.*, 1555.

"Johanna *alias* dicta Jonett *alias* Jenn."—*ib.*, 1559.

In the enrolment of the Act of Legitimation of the Beauforts, on the Patent Roll, 20 Ric. II., part ii., the words "*excepta dignitate regali*" are overlined in a later hand and in blacker ink. Were they really inserted by Henry IV. at all? Unless distinct documentary evidence can be brought to prove it, probabilities point much more strongly to Edward IV. or Richard III., who had everything to fear from the claim of the Beauforts, while Henry IV. had nothing. HERMENTRUDE.

About fourteen years ago a well-to-do merchant in the West Riding brought me the will of his father to prove. The testator described himself as "Oldroyd otherwise Holroyd," and the registrar asked why the testator gave himself an *alias*. The son, whose name was Holroyd, explained that his father had for the greater part of his life been known as Oldroyd, that being his father's name; but he had ordered a brass plate to be put on a house into which he was moving, and the name was, by mistake, engraved Holroyd. As my informant put it, "Olroyd and 'olroyd, there's very little difference between them in sound, and as the plate was all fixed up, it seemed a pity to change it, so my father and all us children changed our names." J. J. F.

LETTER OF OLIVER CROMWELL (7th S. xii. 363).—The letter sent to you by Mr. F. P. H. HUGHES is given in Carlyle's 'Letters and Speeches of Oliver Cromwell,' vol. i. p. 204, ed. 1857. The authority referred to is the '*Gentleman's Magazine* (1787), liv. 337." EDWARD PEACOCK.

WILLIAM MARKHAM, ARCHBISHOP OF YORK (7th S. xii. 187, 237, 292, 415).—At the last reference is a slight error. I wrote *Wig Parr*, not "*Whig Parr*," copying De Quincey, who gave him that name on account of his large bag-wig, in contradistinction to Old Parr, whom he styles "*Pill Parr*." He is most severely handled by that critic in a long essay of some hundred and sixty pages, entitled '*Whiggism in its Relations to Literature*,' in which his wig, his lisp, and other peculiarities are commented on—*perstringed*, a word said by the writer to be borrowed from Dr. Parr.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

SIR ROBERT KERR PORTER, K.C.B. (7th S. xii. 289).—Consult Michaud's '*Biographie Universelle*' and the '*Annual Register*,' under date May 4, 1842, p. 267. The latter gives the name of his wife and an account of his death.

H. G. GRIFFINHOOF.

THE BUCKDEN LIBRARY (7th S. xii. 345, 395).—In the case of a statement that one does not

like it is easy and very natural and proper to say *de haut en bas* that "sneering may pass for wit," and so on. But there was no question of sneering or of wit in the paragraph referred to. I am not sorry, however, to see the retort that has been given to that paragraph, for it shows how real and imminent are the dangers which had been alluded to but slightly, and in jest. A. J. M.

LAWRENCE'S 'POEMS' (7th S. xii. 347).—There are two copies of Mr. Lawrence's 'Poems' in the Library of the British Museum. The first was published in 1799, and contains MS. notes; the second in 1806. W. GILMORE.

118, Gower Street, W.C.

R. L. will find the Dublin edition of 1789 in British Museum Library, as well as a London one of 1806. I am preparing a '*Dictionary of Irish Poets*,' which will include all Irish writers of verse and others who published their poems in Ireland. The work will be in three parts, and each part will contain seven hundred or eight hundred poets, with, in most cases, biographical and bibliographical particulars. The first part is now in the press.

D. J. O'DONOGHUE.

49, Little Cadogan Place, Belgravia, S.W.

COOPER (7th S. xii. 387, 435).—MR. SPARLING will be pleased to know that neither the "coopers" of the deep-sea fishing grounds nor the "horse-copers" will be forgotten in the '*Dictionary*.' If, however, he can supply a quotation for the former of earlier date than 1882 he will do us a service, as our new "*List of Special Wants*," issued about a month ago, has not yet brought us anything earlier. My current query, however, is not concerned with these, nor yet with horse-copers, but asks information about certain persons called "coopers" on the Thames in the days of 'Poor Jack,' that is, in the end of the last and beginning of the present century. In recounting the various classes who picked up a dishonest living by depredations from ships in the river, Old Grumble told Jack:—

"You asked me who were Light Horsemen?—that's a name for one set of people who live by plunder..... Then we have the Heavy Horsemen,—they do their work in the daytime, when they go on board as Lumpers to clear the ships. And then we've the Coopers and Bumboat men, and the Ratcatchers and the Scuffle Hunters, and the River Pirates; and last of all, we've the Mud-larkers: all different professions..... and all living by their wits."

I do not object to the miscellaneous information, of irrelevant and superfluous character, which my queries usually call forth, and which the Editor facetiously labels "*Replies*"; but occasionally amid the cloud raised by these "*replies*" the query itself is forgotten; and therefore I beg once more to put my inquiry, and to ask, Can any one give me any light upon the name or calling of the "coopers" who formed one of the predatory classes

on the river Thames in the days of 'Poor Jack'! Of course, if the "coopers" or "copers," or floating grog-shops, of the North Sea fisheries can, as MR. SPARLING appears to think, be shown to be lineally connected with them, the historical proof will be welcome. On the face of it the connexion is not apparent.

J. A. H. MURRAY.

Oxford.

P.S.—Answers to 'Dictionary' queries sent to me direct often save much time and trouble.

CURIOUS TRANSLATION (7th S. xii. 405).—See a great deal ament the passage quoted by MR. ARMSTRONG from 'Notre Dame de Paris' in 'N. & Q.' 5th S. vi. 408, 537, especially at the latter reference. MR. ARMSTRONG, although he is rather sarcastic on the English translator, does not say how he would render the passage. It can, at the most, be explained, not translated.

JONATHAN BOUCHIER.

DICKENS'S 'CHRISTMAS CAROL' (7th S. xii. 45, 217).—MR. J. CUTHBERT WELCH is quite right. Issue (c) has *green*, not *yellow*, end papers to cover. The mistake is probably due to a slip of the pen, which I failed to correct, owing to distance rendering any revision of proofs an impossibility.

W. F. PRIDEAUX.

Kashmir Residency.

RAILWAYS (7th S. xii. 346).—MR. PEACOCK may like to be referred to a little book (published, I think, by Hardwicke some twenty-eight years ago) entitled 'The Influence of Railway Travelling upon Health.' EDWARD H. MARSHALL, M.A.

FIFTY-POUND KOSSUTH NOTES (7th S. xii. 327, 418).—At the second reference you have, doubtless unintentionally, killed me by printing the statement of MR. ALFRED J. BARKER that my youngest brother, Mr. J. B. Day, is the only member living of the old firm of Day & Haghe, while, as a matter of fact, he was never a member of that firm, but a member of the firm that succeeded it, *i. e.*, Day & Son. My father, William Day, was an informal partner of Louis Haghe, and at my father's death in 1845 this informal partnership continued for a short time, I taking my father's place, a dissolution of the partnership being gazetted some time in 1845, I think. This being the case, I must ask you to let it appear in an early issue of your paper that I am still alive, and very much kicking indeed.

With reference to the fifty-pound Kossuth note, I should like it to be known that I am the William Day your correspondent MR. J. CROWTHER says he had unsuccessfully sought for, notwithstanding, I venture to say, there is not a man better known by the publishing, printing, and stationery trades of London. As to the fifty-pound note in question, it was not done by my firm, but, I believe, was done in America. The series of notes we did for

Kossuth was done a few years later, at a time when the King of Italy was playing with Kossuth for his own political purposes; and who, I believe, paid indirectly for producing these notes. The earlier series was done when the Emperor of the French was playing with Kossuth in a similar manner.

The order for these notes was a very large one indeed, and kept a large establishment of one hundred presses going night and day, and attracted a great deal of attention on account of the publicity with which it was carried on; so I was not much astonished to receive one day a very polite note from Sir Richard Mayne, asking me to call upon him in Scotland Yard; and he then informed me that the Austrian Ambassador had complained to Her Majesty's Government that my firm was engaged in providing the sinews of war to be used against a state with which England was at peace; and he said that the English Government called upon me to give up the names of my customers and all particulars connected with the transactions. I told Sir Richard that I must think over the matter before I could reply, and he made another appointment for the following day. Now, as I was engaged in making notes signed by Kossuth, and which could only become of value in the event of Kossuth becoming Dictator of Hungary, I told Sir Richard Mayne, on meeting him the second time, that, as I was only employed on a legitimate matter of business, and was not engaged in fabricating imitations of existing notes, I was not called upon to give the Government any information, and that I did not intend to tolerate any interference with my business. Soon after this a writ in Chancery was instituted, the Emperor of Austria *v.* Day and Kossuth (Hugh Cairns representing the emperor), and continued for some time, the matter also being discussed in Parliament, objection being taken to the interference with private business, in the result that Day and Kossuth were ordered by the Court to deliver up the enormous mass of notes to the Bank of England to be burned. I did not attend the cremation. One Good Friday waggon-load after waggon-load carted the notes to Threadneedle Street. I believe that Kossuth was in earnest in all he did, whatever may have been the intention of the king and emperor. The case is so unique in every way that I believe this note may interest your readers, and at the same time preserve the actual facts of the case.

W. DAY.

"A LEAP IN THE DARK" (7th S. xii. 328, 394)

—Speaking in the House of Commons on M 1846, on the Corn Importation Bill, Mr. N gate said :—

"However determined the Government might take this 'leap in the dark,' it was important to elicit all the information that could be obtained the probable amount of corn to be expected from

in the event of the abolition of the Corn Laws."—*'Hansard,'* third series, vol. lxxxvi. f. 422.

It will be observed that the phrase inquired about is here quoted, as if it had been used previously in the debate.

A. F. R.

CRUCIFIX IN THE BANANA FRUIT (7th S. xi. 84, 235; xii. 235, 333, 395).—With reference to MR. JEAKES'S question whence the spread eagle in the fern dates, I would say that many years ago a German friend spoke of it as known in his country as the "Reichsadler." Probably it was also known in England as the spread eagle, from the symbol of the empire, till Charles's oak appeared on the scene; if so, it is unnecessary to suppose that people in 1653 "found it safest and best only 'to find a spread eagle'" in the fern.

SAMUEL R. GARDINER.

DATE OF MOTTO (7th S. xii. 388).—"Jamais areyre" was the motto of the Douglasses, and was certainly used prior to the sixteenth century. In the Heraldic Exhibition held in Edinburgh this summer there was shown the famous Cavers banner, or Percy pennon. The charges on this flag were as follows: At the staff end a saltire with a heart gules (not crowned) between its lower extremities and another at the top on its sinister side, the corresponding dexter portion of the flag having been torn away; next a lion passant armed and langued gules; next a tau cross beneath a mullet; and finally the motto "Jamais areyre" in old English letters. The banner is said to have been that of James, second Earl of Douglas and Mar, and to have been carried by his son, Archibald Douglas of Cavers, at the Battle of Otterburn, 1388.

J. BALFOUR PAUL.

32, Great King Street, Edinburgh.

"FIRST CATCH YOUR HARE" (7th S. xii. 404).—For many years, at various times and places, Mr. George Augustus Sala (and who more fit to deal with such lore?) has endeavoured to occasion a partial eclipse of the gaiety of the nation by depriving us of one of our most fondly cherished jokes. We have not so many that we can afford to lose it, and, as MR. DIXON says, it never fails to be highly appreciated. It drops not only from the pen of the leader-writer at the desk, but from the lips of the judge on the bench. "I do not know," says the Attorney-General, "whether your lordships consider it desirable that this part of the case should be postponed until we see whether Pigott will be accessible or not." "First," replies the President, "first catch your hare." (Laughter.) Laughter, of course! Who would not laugh at such a highly respected joke from such a highly respected source? That hare, of many friends, tickles our risible faculties as the equally loved "touch of nature" does our more serious emotions; and it is folly to be wise enough to know that

Mrs. Glasse had as little to do with the origin of the one as Shakespear with the application of the other.

KILLIGREW.

POEMS CONCERNING THE CAT (7th S. xii. 148, 249).—In my copy of the first collected edition of Gray's 'Poems,' London, Dodsley, 1768, is the following poem, written in an old hand on the blank page facing the beginning of Gray's 'Ode on the Death of a Favourite Cat.' I should be glad to know the authorship of it. If it has never before been printed, it will doubtless interest Mrs. TOMSON and many other readers of 'N. & Q.' :—

The Cat made Immortal.

Weep not, Fair Nymph, the hapless Fate
Of Selima Distress'd,
Nor, with unaiding pity vex
Thy Tender Virgin Breast.

Tho' in the enamell'd Vase she fell,
Where Death in Ambush lay,
And with rich golden baits allur'd
Th' unwary heedless prey;

Tho' every wat'ry God was deaf
To her each piteous mew,
Yet Phœbus heard from Parnass' top,
And to her succour flew:

He snatch'd her, sinking, from the Waves,
Her tabby Coat he dry'd,
The fading lustre of her eyes
His own bright beams supply'd.

This done, he sought the tuneful Choir,
In Pindus' sacred shade,
And to their arms, with silent step,
The beauteous Cat convey'd.

Th' immortal Maids with Pleasure took,
And Nurs'd with Duteous care,
The only worthy of her kind
To breathe poetic air.

There hid from Human eyes she sports
On Clío's lap divine,
And with her purring swells the Notes
Of Phœbus and the Nine.

C. D.

Thinking that there ought to be some contribution to the above subject from the German, I called to mind a little poem by Goethe, entitled 'Katzenpastete' ('The Cat Pasty').

Goethe had much sympathy with the scientific man, both with the patient inductive inquirer as well as the bold deductive theorist; but, as he justly remarked, it is rare to find the two qualities blended in the same individual. The German poet and (philosopher I was going to write, but, calling to mind the sarcasm of Hegel, that England is a country where the barometer and thermometer are called philosophical instruments, I hesitated),—the German poet and scientist (I do not like the word) was fond of homely illustrations, and in the little poem which I have just translated he represents a good cook becoming a bad sportsman, and mistaking a tom-cat for a new species of hare. Just as the French countess at the sea-side, seeing

for the first time a live lobster, sent it to Cuvier as a new species—she found it black, and she had always before seen it red—so the cook, finding a cat in the place where game only was expected, could not be persuaded that it was not a hare, and treated it accordingly. The moral is, that if a man pretend to two important functions he is likely to fail in both, for, according to the Italian proverb,—

Chi duo lepri caccia
Uno perde, e l'altro lascia.

Who hunts two hares will soon discover
How one slips off, and lost is t'other,

The Cat Pasty.

Cautious and bold his mind must be
Who fain would into Nature look,
Try thou his method carefully,
And take a leaf from out his book.

Caution and boldness may, indeed,
Be found in one inquiring mind,
But rather we expect instead
In two those qualities to find.

Once on a time an honest cook,
Well skilled in culinary art,
A hunter's coat and rifle took,
Wishing to act the sportsman's part.

Then hastened he unto the spot
Where game was plentiful and good,
Instead of game, Tom-cat he shot,
Who on young birds preyed for his food.

He took the Tom-cat for a hare,
His friends all failed to set him right,
He made a pasty spiced with care,
And served it up that very night.

The guests had noses, and they soon
Expressed disgust at this new fare,
The cat the sportsman had knock'd down,
The cook could never turn to hare.

C. TOMLINSON.

Highgate, N.

OAK-APPLE DAY (7th S. xii. 289, 374, 417).—In connexion with this query, it might be attempted to trace to how late a date any special celebrations of Oak-Apple Day have extended. Here is one instance in point :—

"Charles the Second had confirmed to Launceston Grammar School the grant of Elizabeth, and gratitude for the boon may account for the survival, even to the very few years ago when this establishment mysteriously ceased to be [1874] of an extraordinary amount of attention given by the boys to Restoration Day; any one of these who did not sport a sprig of oak on each twenty-ninth of May was vigorously pinched by his colleagues until he had possessed himself of a piece, and every desk was ornamented with the memorial oak-leaves during school hours."—A. F. Robbins, 'Launceston Past and Present,' p. 232.

DUNNEVED.

Apocryphos of this subject, it may be of interest to record that on passing through Chediston Street, Halesworth, with my wife on May 29, 1884, we noticed large branches of oak placed upright against the walls of two or three of the houses.

We again went down the street on the same day this year (1891), but the last observers of the day had evidently died or moved away, for no branches of oak were to be seen.

W. R. TATE.

Walpole Vicarage, Halesworth.

MAW FAMILY (7th S. xii. 188, 277).—About forty years ago I was acquainted with an old farmer in Lincolnshire of the name Mawe; he was a good talker, and "very great" upon the subject of his ancestry. He stated that his name was derived as follows: De la More, More, Moore, Mawer, Mawe, and lastly Maw. C.

DE LIGOUDES (7th S. xii. 209).—This should be De Ligondés, not Ligoude. Right Hon. John Beresford married Anne Constantia, daughter of General Count de Ligondés. Her mother was a daughter of the Comte de Marcellanges. A pedigree of this family down to Jacques (not Michael) de Ligondés, who was taken prisoner at the battle of Blenheim, will be found in the 'Dictionnaire de la Noblesse,' by De la Chenaye-Desbois and Badier, vol. xii. p. 151.

H. J. B. CLEMENTS.

Killadoon, Celbridge.

FOLK-LORER v. FOLK-LORIST (7th S. xii. 243, 349, 395).—I can carry *folk-lorist* back to a date two years earlier than that of the quotation from the *Athenæum* in the 'Encyclopædic Dictionary.' The word is used in a review of Naogeorgus's 'Popish Kingdome' in 'N. & Q.,' 6th S. iii. 359 (April 30, 1881). I sent the quotation to Dr. Murray shortly afterwards, and it may possibly appear in the 'N. E. D.' JOHN RANDALL.

"What does *folk-lorer* mean?" asks C. C. B. As a burgher is one who has to do with a borough, a bowyer, in the sense of archer, one who uses the bow, a whaler one who goes in quest of whales, and a lawyer one who makes a study of the law, so, surely, and without philologic offence, may he be termed a *folk-lorer* who aims at acquiring knowledge of such popular beliefs as are unsanctioned by science and religion, and of such makings towards literature as have been chiefly preserved by tradition—in short, of that which is commonly called *folk-lore*.

Let me assure DR. NICHOLSON that I have no wish to interfere with *philosopher*; it is a time-honoured word, and, moreover, it had experiences on its way to us which would deter me from any thought of dealing with it as I would with such novelty as *folk-lorist*. That, however, is older than THE EDITOR, Cassell & Co., Limited, seems to be aware of. Mr. Thoms (I believe it was signed himself "An Old Folk-lorist" in 'N. & Q.' in 1876 (5th S. vi. 12) and he did this once or twice subsequently. After that I ventured to expostulate behind the scenes, and he wound up the next letter I had from him by writing himself

down "An Old Folk-lorer." He certainly used the word as a rhyme, but I have yet to learn that rhyme precludes good reason.

An article in the *Saturday Review* of October 3 announced:—

"Folk-lorists, folk-lorers, folk-loresters, folk-lorels (this has not been suggested, but provides a useful rhyme to the celebrated 'Cock-lorrel,' whom it would be an insult to any folk-lorist to suppose that he does not know) are meeting this week in London."

At their congress I heard mention made of *folk-talist*, but I have no idea of offering *folk-taler* as a substitute; my sense of humour stands in the way.

MR. C. A. WARD is pleased to be jocose, but he should know that St. Swithin's power of weeping ceases before the end of August, and that his namesake, *moi qui parle*, is somewhat of a Democritos.

ST. SWITHIN.

Folk-lorist is euphonious with its double-consonantal ending, while *folk-lorer*, with its liquid termination, comes far from trippingly upon the tongue. Why should the Greek tail of *folk-lorist* be objected to more than the English tail of such words as geographer or astronomer? *Folk-loriste* is the term which is invariably used in *Mélusine* and other kindred French periodicals, and as a matter of convenience it is advisable that the scientific terminology of the two neighbour countries should be as far identical as the languages allow.

W. F. PRIDEAUX.

Kashmir Residency.

In this connexion it may be useful to note that the word *folk-lore* itself was first used in the *Athenæum* for Aug. 22, 1846.

W. E. W.

THOMAS MANNERS SUTTON (7th S. xii. 388).—In answer to the query of G. F. R. B., I understand that the name of Sutton was taken under an Act of Parliament, passed upon the marriage of John, third Duke of Rutland (when Marquis of Granby, in 1717), with Bridget, daughter of Robert Sutton, last Lord Lexington. The name of Sutton was borne by Lord Robert Manners Sutton, second son of this duke, and brother of the celebrated Marquis of Granby, and afterwards by the third son, Lord George Manners Sutton, father of Sir Thomas Manners Sutton, first Lord Manners, Chancellor of Ireland. His son, the second Lord Manners, returned to the name of Manners alone; but the descendants of the two elder branches, sons of Lord George—viz., John, the eldest son, and Charles, Archbishop of Canterbury—retain both names, and are represented by the present holder of the Sutton (or Lexington) estates in Nottinghamshire, and the family of Viscount Canterbury.

POUR Y PARVENIR.

THE CUSTOM OF DUNMOW (7th S. x. 143, 234, 98, 335, 393; xi. 194).—The presentation of the

Dunmow flitch to Lord and Lady Northwick took place on January 23, 1886, only two years before his lordship's death.

C. A. WHITE.

Preston on the Wild Moors, Salop.

IRISH SUPERSTITIONS (7th S. xii. 85, 213, 245, 362).—Folkard ('Plant Lore') gives a somewhat different account of the German legend of the strawberry from that quoted from Mr. Friend's book. He says:—

"In German legends strawberries symbolize little children who have died when young. According to one of these legends, before St. John's Day mothers who have lost their little ones take care not to eat strawberries, because they think that young children ascend to heaven concealed in strawberries. Mothers who eat strawberries are considered to have wronged the Virgin Mary, to whom the strawberry is dedicated, and who would assuredly refuse an entry into heaven to those children whose mothers had defrauded her of the fruit specially set apart for her."

Where are the original versions of these legends to be found?

C. C. B.

BITTER AS SOOT (7th S. xii. 304, 392).—I can confirm the note at the latter reference. Soot was accepted as a type of bitterness (why?) just as sugar was a type of sweetness. For Chaucer, in his 'Troilus,' iii. 1194 (misnumbered 1145 in the Aldine edition), has:—

To whom this tale sucre be or soot [*i. e.*, sweet or bitter].

WALTER W. SKEAT.

"As bitter as soot" (pronounced *sut*) is a very common expression here and in Derbyshire, and has probably been in use since the time when coals began to be burnt generally instead of wood and peat. Any one knowing the mysteries of mashing or brewing tea in earthenware teapots, which are stood on the hob to draw till infusion is complete, know also the consequences of a dash of soot getting in the pot through the spout. The result of this is a mixture "as bitter as *sut*!" Soot is used by a considerable number of mothers in weaning children. The mothers rub soot on the nipples of their breasts, and there are not many infants who will face this more than twice, and the weaning is soon accomplished. THOS. RATCLIFFE.

Worksop.

This reminds me of an old woman in Yorkshire, long since passed away, who, on hearing of any one having the bowel complaint, would say, in a curt way, "Lick o' soot." Whether efficacious or no I cannot say.

G. H. A.

Soot is simply a form of carbon, which "in all its forms is a solid without taste or smell" (Tidy's 'Handbook of Chemistry'). Just fifty-two years ago I was at a school where we had to clean our teeth every morning with a mixture of soot and salt, and a nasty mess it was; but all the taste was in the salt, the soot only contributing a disagreeable dustiness.

B. W. S.

'THE ECONOMY OF PROVIDENCE' (7th S. xii. 189).—Is A YORKSHIREMAN sure that he recollects the title correctly? There was a very popular book, "The Economy of Human Life, translated from an Indian Manuscript written by an Ancient Bramin [by R. Dodsley], Lond., 1751." There were numerous reprints. Part v. is on "Providence; or, the Accidental Differences of Men." The first edition is wrongly placed in 1761 in a note, 'N. & Q.,' 1st S. x. 74. The first part was published on Nov. 16, 1750. There is a full examination of the question of authorship by W. CRAMP, 1st S. x. 318.

ED. MARSHALL.

'THE GRAND MAGAZINE OF MAGAZINES' (7th S. xii. 227, 316).—This magazine is quite distinct from the *Magazine of Magazines*, and later in date. I have looked up in my "Gray" collection the first issue of 'Stanza's [sic] written by Mr. Gray,' on pp. 160, 161 of the first number of the magazine, which has an engraved frontispiece and an engraved (not printed) title-page, with a view of Temple Bar, and the following title:—

"The Magazine of Magazines, Compiled from Original Pieces, with Extracts from the most celebrated Books and Periodical Compositions, Published in Europe, for the Year MDCCCL. The Whole forming A Compleat Literary and Historical Account of that Period. Illustrated with Maps and Cuts. Vol. I. To be continued Monthly. London: Printed for William Owen, at Homer's Head, near Temple Bar. MDCCCL."

An "Introduction" fills one page and a half. I think I have seen three or four volumes; but I have preserved only the pages relating to Gray's 'Elegy,' which was probably contributed to the magazine by Horace Walpole, and immediately issued in a quarto form in January, 1751.

ESTE.

CARSHALTON (7th S. xii. 268).—"Pronounced *Cashorton*; Dom. *Aultons* or Old-town, afterwards written *Kersaulton*, *Cresalton*, *Carsalton*; fr. *cars*, cross." So says Mr. James Thorne in his 'Hand-book to the Environs of London.' "*Cars* is supposed to be a corruption of Cross—Cross-Aulton."—Murray's 'Surrey,' 1888.

H. G. GRIFFINHOOF.

PATEN (7th S. xii. 268).—Without for one moment pretending to be an authority on Church plate, I venture to say that if the paten at Castle Bromwich was made in one piece in 1635, the engraving thereon is a copy of one of the earliest designs met with on English patens. It is possible that the centre may have belonged to some more ancient piece, and in this 1635 example been inserted from the back. Are there any indications of such treatment; and are there any traces of enamel left? The oldest patens have in the centre a representation of the "Agnus," of which kind a particularly interesting one was found last year (March 10) when the tomb of Archbishop Hubert

Walter, who died in 1205, was opened at Canterbury. (The chalice, paten, pallium pins, boss and crook of crozier, parts of vestments, &c., were shown at the Society of Antiquaries on May 1.) Succeeding the "Agnus" the next form of central decoration was, I believe, a bishop in the act of blessing. Then followed, during the thirteenth century and continued for a long time, the "Manus Dei," which may be said to have become usual on patens. The "Manus" in turn gave place to the vernicle, the sacred monogram, and in later times, as at Whitchurch, Wilts, a cruciform pattern formed by a series of punches, arms of the donor, &c.

With regard to the flagons presented in 1733, they are certainly not older than Elizabethan days. Pairs of flagons or tankards took the place of the cruets of earlier times. Your correspondent does not mention the shape of the particular examples about which he inquires, whether they have tapering sides or are "round bellied," whether plain or ornamented, so that I find it impossible to give even a guess at their age. Mr. W. H. St. John Hope has had something to tell about chalices and patens in the *Archæological Journal* (vol. xliii.), and of course Mr. Cripps has written about ecclesiastical plate in 'Old English Plate,' of which work a new edition was brought out recently. Mr. J. E. Nightingale has published 'The Church Plate of the County of Dorset.' I have not seen this book, but think it may contain references to the "Manus"—any way Cripps is more general in information, and probably would meet Mr. BARNALL's requirements. H. G. GRIFFINHOOF.
34, St. Petersburg Place, W.

THRONGED (7th S. xii. 105, 378).—"I had away of business," said a Yorkshire woman in my hearing; "I was as throng as ever I could be." "I'm as throng as Throp's wife," is a common expression in Lancashire. HERMENTAUE.

"AT THE INSTIGATION OF THE DEVIL" (7th S. xii. 67, 198, 255).—There is nothing remarkable about this expression in legal circles. It is frequently met with here. The most notable instance I can think of is the indictment against Louis Riel, preferred at Regina, N.W.T., July 20, 1885, for that he—

"being a subject of our Lady the Queen, not regarding the duty of his allegiance, nor having the fear of God in his heart, but being moved and reduced by the instigation of the Devil as a false traitor against our Lady the Queen," &c.

ARCHER MARTIN.

Winnipeg, Canada.

'PARADISE LOST,' I. 587 (7th S. xii. 327) was long since a matter for notice that it was not historically accurate, from the F point of view. Bishop Newton has this explanation:—

"Charlemain, King of France and Emperor of Germany, about the year 800 undertook a war against the Saracens in Spain, and Mariana and the Spanish historians are Milton's authors for saying that he and his army were routed in this manner at Fontarabia (which is a strong town in Biscay, at the very entrance into Spain, and esteemed the key of the kingdom), but Mezeray and the French writers give a quite different and more probable account of him, that he was at last victorious over his enemies, and died in peace, and tho' we cannot agree with Dr. Bentley in rejecting some of these lines as spurious, yet it is much to be wished that our poet had not so far indulged his taste for romances, of which he professes himself to have been fond in his younger years, and had not been ostentatious of such reading, as perhaps had better never have been read."

From this it appears that Milton took the name of Fontarabia from Mariana, or other Spanish writers. It is taken up by Scott in 'Marmion,' VI. xxxiii. :-

O for a blast of that dread horn,
On Fontarabian echoes borne,
That to King Charles did come.

So J. H. Merivale, in his poem, 'Orlando in Roncesvalles,' though he has this as the running title, has in the text (p. 107, London, 1814):—

At the first blast of that miraculous horn,
That, league o'er league, round hill and vale resounded,
"By Fontarabian echoes" westward "borne,"
And by the Atlantic billows back rebounded.

Fontarabia is probably about thirty miles north-north-west from Roncesvalles, so that Scott, as Merivale seems to suppose, made Fontarabia not the scene of the battle, but the distant place to which the echoes of the horn in Roncesvalles reached. The horn has its notice in chap. xxiii. of 'Charles the Great and Orlando,' by Turpin, 'Medieval Tales,' 'Morley's Universal Library,' p. 43, 1884; 'Historical Parallels,' vol. i. p. 314, 1831.

ED. MARSHALL.

Milton alludes here to the Saracens, who crossed over from Biserta, the ancient Utica, in Africa, to Spain. The Spanish historians, whom Milton here follows as more romantic, say that Charlemagne, King of France and Emperor of Germany, undertook, about the year 800, a war against the Saracens of Spain, but was routed and slain at Fontarabia, a strong town in the province of Biscay. But the French writers say that he was victorious, and died at home in peace.

DNARGEL.

MR. VERITY misunderstands Milton. The poet does not say that Charlemagne fell at, but "by" Fontarabia. Of course he was not really killed in this battle at all, but, geographically, Milton is accurate enough. According to the 'Song of Roland,' Charlemagne was thirty leagues in advance towards Bordeaux, and must, therefore, have passed Fontarabia. Milton chose that name, however, because he was a poet. Fontarabia! There is magic in the sound. The horn of Roland

echoes in it, and the Saracenic hordes start to life again. Thus Scott, in 'Marmion':—

Oh for a blast of that dread horn,
On Fontarabian echoes borne,
That to King Charles did come
When Roland brave and Olivier
And every Paladin and peer,
On Roncesvalles died!

C. C. B.

See the notes in Todd's 'Milton,' where it is said, "Milton follows the fabulous relation of the Spanish writers." Mariana appears to be the authority. EDWARD H. MARSHALL, M.A.

BUNYAN'S 'HOLY WAR' (7th S. xii. 188, 374).—Does Bunyan mean anything more than the plain words convey, "as common a sight as a bird is to a boy"? HERMENTRUDE.

FROG LANE (7th S. xii. 107, 172, 312).—Dr. Holland, in one of the insertions made by him in the text of Camden's 'Britannia,' mentions:—

"The small river Brent.....which springing out of a pond, vulgarly called Brown's-well for Brentwell, that is, in old English, *Frogwell*, passeth down between Hendonand Hampstead Hill."

This seems to suggest that "Frog Lane leading to Hampstead" may have been another name for Brent Lane, or at all events that it might be sought for in connexion with the Brent. I am not aware of the existence of a Brent Lane, but there is Brent Street, the road of which it forms part, leading through Golders Green, directly to North End, Hampstead. If I remember rightly this road has long been associated with stories of highwaymen.

C. M. P.

Frog Hall is very common. Here are a few: Near Kineton and on Dunsmoor Heath, Warwick; near Ramsay, Hunts; near Cheadle, near Wokingham, near Halstead. Add Frog Grove, Frog Hill, Frog Moor, Frogmore, Frogna, Frognaill (i.e., "Froggen Hall," a plural form), Froggatt (Frog Gate?). A. HALL.

"QUIS SEPARABIT" (7th S. xii. 369).—This is, as is well known, the motto of the order of St. Patrick founded by George III. in 1783, and is the Latin rendering supposably of Romans viii. 35, *τίς ἡμᾶς χωρήσει*. It does not appear as the motto of any family in Burke's 'Peerage and Baronetage.' I can remember seeing the same motto inscribed on the Ceylon, an old P. and O. steamer, now used as a steam yacht for making sea voyages.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

I have always understood the original of this motto to be the opening words of Romans viii. 35, in the Vulgate version. HERMENTRUDE.

THE LORD OF BURLING AND SARAH HOGGIN (7th S. xii. 221, 281, 309).—"J. E." a contributo

to *Salopian Shreds and Patches* (a local antiquarian magazine) for October, 1877, gives some personal reminiscences of the "rustic peeress" episode at Bolas Magna. A few extracts from the article may be of interest to readers of 'N. & Q.' The writer says that he narrates what he was told, a few years after the occurrence took place, by his father, who knew all the parties. The extracts will be chiefly anecdotal.

After the erection of Burleigh Villa, "Mr. Jones" was appointed overseer for the parish, and upon taking his book to a neighbouring magistrate was annoyed at being kept waiting in the servants' hall for an inordinate length of time; remarking afterwards, "I never saw so great a little man in my life," and remembering the incident for some time. When "Mr. Jones," after his visit to Burleigh with his countess, returned to Bolas, the "great little man" called at the cottage with great state in a four-horse carriage. The footman thundered at the door, when the earl (still smarting from the imagined slight shown him by the unwitting magnate) threw up the window-sash and announced in stentorian tones that "Lord Exeter is not at home."

A more pleasing incident is the following:—

"A blacksmith of the name of Fox, living at Bolas, had shown great kindness to 'Mr. Jones.' He had two sons, and one of them, being of a musical turn, became master of the band of the Sussex (or Surrey) Militia. The other obtained a commission in the Guards, but the officers, discovering his early history, made his life very uncomfortable. One day, as they were playing at quoits, and Fox was beating his competitors, one of them called out, 'How well that fellow sledgea!' Fox wrote to the earl to beg that he would get him into some other regiment. Whereupon the earl attended an early parade of the Guards, and by the colonel's permission called Fox to him, took his arm, and walked up and down with him before the regiment. He then got him a commission in the 36th, in which he was promoted to the rank of major for his gallant conduct in the Peninsular War. In the same regiment was an officer whose horses Fox had shod when a blacksmith. I knew this officer well."

"The following I know to be true, for my father related it to me. This was the discovery of 'Mr. Jones's' real position in society from his having incautiously sealed a note to the clergyman, Mr. Taylor, with the top of his pencil-case. The clergyman brought the note to my father, and asked him, as he knew he was fond of heraldry, whose bearings were on the seal. My father told him they were those of Cecil, Earl of Exeter, and gave him Gerard Leigh's 'Accidens of Armorie' to read, writing a memorandum on the margin. I have now the book before me with the note inscribed in it."

Other anecdotes illustrative of the somewhat unconventional manners of the times in this quiet Salopian parish are related in connexion with the residence of "Mr. Jones" at Bolas. He seems to have enjoyed taking part in the rustic everyday life of his new friends and relatives, and was not above once carrying a sucking-pig, which was both alive and kicking, through the village as a present to a neighbour. He evidently sought distraction

at Bolas, and was grateful to those who afforded it.

BETA.

The entire story, very much as given by Mr. WOODALL, will be found *in extenso* in Mr. E. Walford's 'Tales of Great Families,' First Series, vol. i. pp. 65-92. MUS RUSTICUS.

MRS. MEEKE (7th S. xii. 328, 405).—The following list of Mrs. Meeke's works is from Watt's 'Bibliotheca Britannica':—

- Count St. Blancard; or, the Prejudiced Judge. 3 vols., 1795.
- The Abbey of Clugny. 3 vols., 1795.
- Palmira and Ermance. 3 vols., 1797.
- Which is the Man? 4 vols., 1801.
- A Tale of Mystery; or, Selina. 4 vols., 1803.
- Lobenstein Village. Translated from the French of Augustus La Fontaine. 4 vols., 1804.
- Amazement. 3 vols.
- The Old Wife and Young Husband. 3 vols.
- Murray House. 3 vols.
- The Nine Days' Wonder. 3 vols., 1804.
- Ellen, Heiress of the Castle. 3 vols., 1807.
- Julian; or, My Father's House. From the French of Ducray Dumenil. 4 vols., 1807.
- The Unpublished Correspondence of Madame de Deffand. From the French. 2 vols., 1810.
- Matrimony in the Height of Bliss or Extreme of Misery. 4 vols., 1811.
- Conscience. 4 vols., 1814.
- Spanish Campaigns; or, the Jew. 3 vols., 1815.
- The Veil'd Protectress; or, the Mysterious Mother. 5 vols., 1818.

CORRIE LEONARD THOMPSON.

Miscellaneous.

NOTES ON BOOKS, &c.

Elizabethan Songs in Honour of Love and Beauty. Collected and Illustrated by Edmund H. Garrett, with an Introduction by A. Lang. (Osgood, McIlvaine & Co.)

ENGLISH publishers will have to look to their laurels. American publishers are setting up in their midst and issuing books which in typographical respects are not to be beaten, and are difficult to equal. Men are naturally but half perceptive of great movements while in progress. A wonderful renaissance as regards the perfection of the book is in course of development, and some of the books of to-day are not to be surpassed since the beginning of printing. We have here, for instance, at a not excessive price, a book the type and paper of which are worthy of the fifteenth century, while the illustrations do not come far short of those of the eighteenth. The subject, moreover, lends itself to such treatment. Elizabethan songs in plenty have been given us by Mr. Bullen, to whose work in that field we constantly draw attention. Mr. Bullen has doubtless been laid under contribution in the preparation of this work, most of the contents of which he has already supplied. We have now, however, in the daintiest of volumes, a pick of the Elizabethan songs—the term Elizabethan being used in an elastic sense, to include Sir John Harington, who was born in 1534, and Waller, who died in 1686. By this computation Milton might have been comprised in the selection. Here, however, are a few score genuine songs of a kind that has long ceased to exist—veritable trills of the nightingales and linnets of

the great Elizabethan epoch. Here may be found most of our favourite songs. All but first comes Gascoigne's delightful lullaby of a lover. All but last is Lovelace's noble poem on going to the wars. What a volume of music there is between! Shakespeare sends fifteen songs; Fletcher, Jonson, and Carew, nine; Lyly, eight; while Lodge, Green, Herrick, Drayton, Daniel, and Wither are all well represented. Every favourite is not to be found. What volume would be big enough for them? Jonson's "Queen and huntress chaste and fair," immeasurably his finest song, does not appear, nor does the selection include Mrs. Behn's "Love in fantastic triumph state." It is better and more consoling, however, to look at what is there than what is not. What a delightful refrain of mixed languages is that in the song by Greene:—

N'oserez vous mon bel ami ?

and

Je vous en prie, pity me.

If we begin, however, to quote or select, our task would be interminable. The illustrations, meanwhile, consist of a series of reproduction by photogravure of water-colour drawings and pen-and-ink head and tail pieces. The former represent six characters, decorative and emblematic figures of Grace, Love, Harmony, Revel, Sport, and Laughter, from a masque of Ben Jonson, written for a Christmas revel at the court of James I. in 1617. The influence of recent French art seems apparent in both classes of design, both of which are, however, graceful, light in touch, and pleasing. A miniature head of Queen Elizabeth is on the rubricated title-page, and a gallant figure of a cavalier salutes the reader and presents him with the book in a prefatory page. Tables of first lines and all other aids are supplied. A further grace to the volume consists of an introduction by Mr. Andrew Lang, written in that delightful author's ablest and most appreciative style. Mr. Lang has lived to see while quite young his own writings at famine prices. Before long we shall have a bibliography of Andrew Lang. Before long, also, this lovely volume will be entitled to take a prominent place in such a compilation. The volume is printed in Cambridge, U.S.A. A specially attractive feature in it is its tasteful cover.

Pitt. By Lord Rosebery. (Macmillan & Co.)

THE present volume of the "Twelve English Statesmen" series is written with so lively a pen, and brings the closing days of the last century with such reality before us, that those readers of 'N. & Q.' who peruse it may be inclined to cry, "Stop while we get into this world of yours—modern enough for us—a world in which kings and statesmen rule, in which trades unions do not seem so much as to exist, and in which even the Public, though it enjoys a capital P, makes but one appearance!" The faults which the captious may find are these: a certain want of respect for the fountain of honour in the description on the title-page of the author by the popular version of his title, instead of that due formality of correctness by which title-pages should be distinguished, and a trifling sum of tawdriness here and there in the author's literary style, marked, for instance, in the repeated use of the epithet "splendid" without due consideration of its applicability. But, essentially, the book is good—excellent. It is interesting, impartial, just to Pitt, and even more than just to Fox. There are some side lights thrown by the volume on the writer's character. Lord Rosebery is evidently disinclined, being a brilliant man, to serve in cabinet under "a dull, dumb," "dummy Prime Minister." His contempt for the House of which he is an unwilling member is shown in his horror at the mere chance of Pitt, by accession to a peerage, being "in the prime of life and intellect" "plucked from the governing body of the country."

In two passages he is thinking of what he himself has learnt when Secretary of State for Foreign Affairs—that in which he writes of the continental view of England's "peculiarity which has constantly earned for her an unpopularity of the most universal and the most exquisite kind," and that in which he asks, "What chance had British 'armies, thus guided by insolence or hazard, against legions of veterans, to whom war was a business and a passion, many of whom had risen, and all of whom looked to rise, by merit?" Lord Rosebery, as a dutiful biographer, makes every possible claim for Pitt—even that of the invention of the policy of three acres and a cow. The volume is one to be bought by all, and read by all, for it constitutes an adequate defence not only of the minister who took the country through the worst storm that she has known, but of a policy which after his death even his rivals were unable to undo.

Backward Glances; or, Some Personal Recollections. By James Hedderwick, LL.D. (Blackwood & Sons.)

THOUGH we are unable to share in the author's regret that "some good angel did not prompt" him "to jot down daily memoranda of facts and observations," we can cordially agree with him in thinking that "most things in this sublunary sphere are too trivial for preservation, even in manuscript." But, alas! even Dr. Hedderwick has found it more difficult to practise than to preach, and he has "contrived during several months of a wet summer (1890) to amuse" himself by writing 'Backward Glances,' a book of 304 pages, containing an infinite deal of nothing. In his last chapter Dr. Hedderwick, after telling us that a man's memory "is like a conjurer's hat, out of which any quantity of feathers may be pulled," assures his readers that he has no fear of exhausting his personal recollections. We are sadly afraid that his readers, if they get so far, will be in far too exhausted a state to ask for more, though we are consoled in remembering (to quote Dr. Hedderwick's own words once again) that "it is meet that garrulity should be restrained."

Balladen und Romanzen. Selected and Arranged by C. A. Buchheim, Ph.D. (Macmillan & Co.)

DR. BUCHHEIM is well known as a valuable interpreter of German literature to English readers; and in the present volume he gives an admirable collection of the very best specimens of German ballad literature, accompanying the text with scholarly and interesting notes. We can heartily recommend this book to all English students who are interested in German lyrical literature.

The Bookworm. (Stock.)

THE fourth volume of the *Bookworm* contains most excellent matter, and is in all respects worthy of its predecessors. As a frontispiece it supplies a reproduction of the first dated woodcut, the famous St. Christopher, of 1423, from the 'Pentateuch of Printing' of the late Mr. Blaydes. Mr. H. S. Ashbee supplies an excellent account of 'Octave Delepierre,' the Rev. C. F. S. Warren writes on 'Sir Henry Spelman and the History of Sacrilege,' and on the 'Pupilla Oculi.' Mr. W. A. Clouston describes a gorgeous Oriental manuscript, and writes on 'How Eastern Books begin and end.' Mr. Cooper Morley, Mr. W. Roberts, and Mr. J. S. Alger are also among the contributors. Autographs, book-plates, &c., are reproduced, and bookmen of the most omnivorous tastes are sure to find something to their mind.

WE have received from the Oxford University Press an attractive curiosity in the shape of the *Oxford Miniature Bible*. This is printed on Oxford India paper in 48mo., and is in dimension 8½ by 2½ by ½ in. It contains 1,566 pages, and is the smallest ever printed. Legible in type, though so small, and capable, as we have tested by

experience, of lying snugly in the waistcoat pocket, it is a veritable bibliographical curiosity. Moreover it is well bound and has gilt edges.

In the sixth number of the *Journal of the Ex-Libris Society* appears the first portion of a bibliography of book-plates, by H. W. Fincham and J. Roberts Brown. Many very fine specimens are reproduced, and the number is excellent.

The British Bookmaker (Raithby, Lawrence & Co.) reproduces a striking head of Mr. William Morris, from a plaster plaque of Mr. A. J. Smith, and some good specimens of cloth covers. It has a picture also of the chained Bible in Cumnor Church.

In the *Nineteenth Century* Prof. Hales has a contribution headed 'Milton's Macbeth.' This is necessarily conjectural. Macbeth was one of the subjects which Milton selected for treatment at some future time, and the professor deals with the manner in which the poet, with his preference for the classic drama over the romantic, would have treated it. Sir Herbert Maxwell has an excellent paper on 'Gardens,' from one portion of which, dealing with the Laureate's 'Maud,' the editor expresses dissent. Admiring the whole, as we do, we echo the words of dissent, finding that to refuse to the poet the right to bring inanimate nature into sympathetic response with human passion or aspiration would indeed be to limit his range. 'A Suggestion for my Betters,' by the Rev. Dr. Jessopp, indicates a manner in which historical education may be usefully and pleasantly disseminated. Prof. Blackie writes on 'Shakespeare and Modern Greek.'—In the *New Review* Carlyle's bitter and querulous contribution entitled 'Excursion (futile enough) to Paris, Autumn, 1851,' is concluded. It is valuable as a contribution to our knowledge of the man, but it is very pitiable. Mr. H. D. Traill, dealing with 'The Literary Drama,' is sufficiently discouraging to dramatists who publish their plays. By an ingenious argument he makes out that what is called literature is a disadvantage from the point of view of scenic representation. Mr. Curzon gives us 'Monasteries of the Levant Revisited,' on which he is sure to be read with pleasure, and Miss Helen Zimmern supplies some terrible 'Palimpsests of Prison.' Reversing ordinary proceedings, the *New Review* is going to be much enlarged and raised to a shilling.—The Christmas number of the *Century* is a veritable mine of illustrations. Very many of these are, moreover, genuinely appropriate to the occasion, consisting of reproductions of masterpieces of art in the shape of Holy Families. We have thus the 'Madonna of the Goldfinch' of Raphael, a 'Holy Family' by Frank Vincent du Mond, 'The Appearance of the Angel to the Shepherds' of P. Lagarde, and an 'Annunciation' by J. Bastien Lepage. Not less good are the miscellaneous contents.—An excellent number also appears of the *English Illustrated*, the most striking portion of which is a powerful and well-illustrated contribution by Sir Samuel W. Baker on 'Tigers and Tiger-Hunting.' The engraving of a bust of Christabel is not likely to be popular; but 'Eskimos, Ancient and Modern,' 'Memoirs of Fontainebleau,' and 'Old City Houses' are excellent.—In *Temple Bar* appear 'Incidents in the Life of a Naturalist,' 'In the Country of the Albigenes,' 'My Journey to France, Flanders, and Germany in 1739,' and 'Walking Stewart,' all worth reading.—*Macmillan* has a capital paper of Mr. Saintsbury's on 'William Cobbett,' 'Leaves from a Notebook,' and a short but delightful paper, 'In Praise of Mops.' What is, who is, Mops we will not reveal.—A *Commonplace-Book*, by Major-General Patrick Maxwell, contributed to the *Gentleman's*, appeals directly to our readers, who may also be recommended to 'Goethe's

Mother,' by Dr. Joseph Strauss.—A posthumous article by Richard Jefferies appears in *Longman's*, wherein also Mr. Buckland writes on 'More Indian Birds.'—'Mud' is the short title of a thoughtful article in the *Corax*, in which 'A Glimpse of Asia Minor' has also serious interest.—Mrs. Aylmer Gowing writes in *Belgravia* sympathetically on 'Philip Bourke Marston.' With the number appears the Christmas Annual.—*Murray's* contains 'A Plea for the Critics,' by Mr. J. C. Bailey, which is general in its defence and no ways concerned with recent ebullitions of authors. It has also 'A Study of Mr. George Meredith.'

Old and New London, by Walter Thornbury and Edward Walford, Part LI., leads off the publication of Messrs. Cassell. The number, which contains an extra sheet, is full of antiquarian information and of illustrations of interest. A chapter of exceptional interest is that on 'Underground London, its Railways, Subways, and Sewers.'—*Picturesque Australasia*, Part XXXVIII, now all but complete, has some excellent illustrations of the sugar industry, with types of coloured workers.—Dr. Geikie's *Holy Land and the Bible* draws also near a conclusion, and will be, when completed, of great service to theological students. Very spirited are the views of Safed, Giscala, Kadesch, &c.—*Life and Times of Queen Victoria*, Part XL, is principally occupied with the royal visit to Paris, and with the close of the Crimean War and the Peace Conference.—*Cassell's Storehouse of General Information*, Part XL, extends to 'Cancer,' and has a coloured plate of edible fungi.

MR. HENRY POWELL is editing for Messrs. Swan Sonnenschein & Co. a new edition of 'The History of the Buccaneers,' by John Esquemeling; "one of the Bucaniers," as he is described on the title-page of the first English edition, 1664, on which Mr. Powell's edition is based. The reprint will include the scarce "Fourth Part," which contains the voyage of Captain G. Sharp.

THE sixth section of Mr. Blomfield's 'History of the Deanery of Bicester,' which will contain "Two Fords of the River Cherwell," will be issued shortly by Mr. Elliot Stock.

Notices to Correspondents.

We must call special attention to the following notice: On all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

We cannot undertake to answer queries privately.

To secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

CORRIGENDA.—7th S. x. 548, Index, under "Titles," for "Major" read *Mayor*; xi. 209, BRAULIO asks us to state that the James Lewis Cole mentioned at this reference was not a lieutenant R.N.; xii. 404, col. 2, references to 'First Catch your Hare,' for "5th S." read 6th S.

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'."—Advertisements and Business Letters to "The Publisher"—at the Office, 22, Took's Court, Cursitor Street, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

LONDON, SATURDAY, DECEMBER 12, 1891.

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Notices to Correspondents.

Notes.

THE FATE OF LOUIS XVII.

(See 7th S. xii. 305, 370.)

Perhaps it may interest the readers of 'N. & Q.' to draw their attention to a story which appeared in the *Newbery House Magazine* (Griffith & Farran) last year, entitled 'The Abbaye de Cerisy,' by Mrs. Molesworth, and which is said to describe "a true incident." An old lady relates to a young friend a visit which she paid about the year 1844 to an old Norman château when scarcely more than a bride. The young lady, having a natural love of adventure, wandered away from the rest of the party to a secluded and half-ruined part of the castle. Turning an angle, she came upon a massive door, which was curiously carved and slightly ajar. She pushed it open, and mounted a flight of steps, on the top of which she met a peasant girl who seemed much frightened, and stammered some remonstrance. But the lady's attention was attracted by an open door to her right, through which she saw a hedge of cactus and other "weird-looking exotic shrubs," of extraordinary height and thickness. Of course the room was very dark, but she discerned furniture of the date of Henri Quatre and some splendid carving. A sepulchral voice, coming from where some heavy folds of olive-green curtains fell,

startled her extremely. It asked, "Que demandez-vous, madame?" Looking up she saw a face with snow-white hair under a black covering, and unmistakably the Bourbon features. The darkness and her own agitation prevented her from being quite certain if the speaker was a woman or a man. But she believed that it was a man. As the intruder stood half stunned, the query was repeated, this time in the haughtiest, sternest tones, "Que voulez-vous, madame? On n'entre pas ici." She murmured some apology, then turned and fled, the young girl whom she had met almost pushing her out with an air of great alarm, and refusing to answer any of her questions. While retracing her steps she almost ran against an aged priest, who did not speak, but watched her with a perplexed and annoyed expression until she was out of sight. The inquiries that were set on foot in the neighbourhood elicited nothing. Now, if the Dauphin was living at that time, he would have been about fifty-nine years old. The mysterious recluse looked, indeed, many years older. But, as the writer observes, "Consider what the prince went through..... If Louis XVII. lived, I can scarcely help picturing him to myself as at best much such a prematurely aged, fearfully marked human being as the vision I came across..... For I think the poor creature must have been paralyzed, or something of that kind."

I think Mrs. Molesworth judges rightly, whether her friend saw the Dauphin or not. That he ever could have been a vigorous, handsome person, or that he ever could have sung or been light-hearted, as the mysteriously veiled being in the article from which your correspondent quotes in 'N. & Q.,' ante, p. 370, is represented to have been, seems quite impossible of belief to any one who has read the story of fiendish cruelty practised towards the hapless child. In my childhood I used to hear a legend of his having escaped to America, married there, had children, and told some one who interviewed him that he had utterly and for ever renounced any claim to the crown of France for himself or his heirs. But this seems very improbable.

I cannot help hoping that the story told by, I think, Monsieur de Beauchesne, of the dying child declaring he heard most sweet music and saw his mother smile in welcome is the true one after all. But the inquiry has a strange and mournful fascination, which possibly accounts for some of these stories.

F. S. H.

The Eishausen story—though Wraxall does not tell it as of Louis XVII., but leaves it a mystery still—was told as far back as 1863. See Wraxall's 'Remarkable Adventurers and Unrevealed Mysteries,' London, 1863, vol. ii. p. 1.

W. F. WALLER.

VELVET AS MALE ATTIRE IN ENGLAND.

Prior to the great peasant revolt which took place under Wat Tyler and Jack Straw in 1381, the priest John Ball sounded the knell of feudalism, and preached very levelling doctrines. History is said to repeat itself, and now, more than five hundred years afterwards, there is much of the same teaching rife in country villages on the same text used by John Ball:—

When Adam delved, and Eve span,
Where was then the gentleman.

Froissart has given us the substance of some of the addresses of John Ball to the people, couched in homely, forcible language, touching on the many grievances under which they laboured in the feudal times. It would occupy too much space to mention them all; but one ground of complaint may be singled out. One special accusation is "they [*i. e.*, the lords of manors] are clothed in velvets and rich stuffs, ornamented with ermine and other furs,* while we are forced to wear poor cloth." J. R. Green, in his 'History of the English People,' substitutes "rags" for "poor cloth," a widely different word, and giving a much more valid cause of complaint. Fustian had not then been introduced into England.

It is worth noticing that at this time and for centuries later in England male attire was more expensive than that of females, and quite as rich—velvet and furs being largely used—and very much approximating in form to the dress worn by the gentler sex. We read frequently of gowns, as they were called, being worn, made of velvet, trimmed with ermine, and this not only the garb of the nobility, but of citizens. Such a costume must have been very ill adapted for riding, and in those times nearly every one rode on horseback. There are innumerable allusions in Shakspeare to three-pile velvet, Genoa velvet, and textile fabrics of a poorer kind worn by men. In a passage remarkable for its truth he draws the contrast between wealth and poverty in the apparel, proving the old proverb, "Fine feathers make fine birds":

Through tatter'd clothes small vices do appear;
Robes and furr'd gowns hide all. Plate sin with gold
And the strong lance of justice hurtless breaks;
Arm it in rags, a pigmy's straw doth pierce it.

'King Lear,' Act IV. sc. vi.

But, passing on to the days of the Tudors, velvet doublets, slashed with satin, and sometimes fashioned like a woman's bodice, were worn, making men strongly resemble women when a ruff was added, as in the portrait of Sir Philip Sidney. Going on to the days of the Stuarts, the fine full-length portrait of Charles I., by Sir Antony Van-

* Lord Berners says "*chamlet* furred with grise," the skin of the weasel or martin. The word in Froissart is *camocas*, which D. Sauvage is at a loss to understand, and proposes to alter to *camelos*, camlet, thus confirming Lord Berners's translation.—Vol. II. ch. lxviii.

dyck, represents him as wearing a velvet gown, reaching to his ankles, lined with ermine, and having shoes with huge roses. In the days of William III., Anne, and George I., Kneller painted many portraits of celebrities wearing velvet coats, as did Hogarth and Sir Joshua Reynolds subsequently, the former of whom favoured blue velvet as his colour, and the latter painted his sitters wearing coats of crimson or plum-coloured velvet. Sir Joshua is said to have observed that it was quite as difficult to paint the drapery as to paint the figure; but in those days the velvet coats were ample, and sat loosely and easily on the person. The difficulties were greater which his successors, Opie, Romney, and Sir Thomas Lawrence, had to contend with when male and female attire had reached its acme of ugliness. Some few years ago a new Court dress was introduced, in form like the present evening dress worn by gentlemen, but made of black velvet, making its wearers strongly resemble gigantic pin-cushions.

It would be interesting to know when velvet was first introduced into England, and its cheaper substitutes, velveteen and fustian; and no doubt some of your correspondents can enlighten us on the matter. A regular change of fashion came over this country at the time of the French Revolution in 1794 as regards the fabric and form of both male and female attire. JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

CORRESPONDENCE OF COWPER.—I think your readers will be interested to know that for some time I have been engaged in collecting, annotating, and arranging in chronological order the correspondence of the poet Cowper, with a view to publication. The work is fast approaching completion, and stands before me at the present moment in ten bulky volumes (a local bookbinder having so put them together for my convenience), the printed letters and the copies of those in MS. all in proper order. The best collection hitherto published is, of course, that of Southey, which, appendix included, contains all the letters that are in Grimshawe except four or five, and a large number besides. Southey, moreover, whenever it was possible, printed the letters entire, whereas his rival not only gave them in a mutilated form, but also, in many instances, omitted the very cream. Southey's misfortune was that in most cases he was not permitted to see the originals, but had to content himself with the portions to be found in Hayley. Consequently, even in Southey the letters appear very imperfectly. Grimshawe, however, who did see, or could have seen, the majority of the originals, was far and away the greater sinner. Moreover, being debarred from the so-called "private correspondence," Southey was unable to give the letters in consecutive order. Then, too,

a number of letters have been brought to light since Southey's time. These are scattered up and down the pages of a dozen different books and periodicals. Lastly, I have a goodly number that have not been printed at all. Altogether there are in my possession about four hundred letters that are either not in Southey or of which Southey gives only scraps. I should be exceedingly glad if persons possessing originals would communicate with me, for every letter ought to be re-examined. The publication in chronological order of the complete correspondence of the prince of English letter-writers is certainly a great desideratum. It may not be generally known that a certain amount of material (which I have made use of) was collected by the painstaking John Bruce with a view to a publication of a similar nature to the one I am engaged upon. Mr. Bruce died, however, before the work had proceeded far.

THOMAS WRIGHT.

Cowper School, Olney.

LINCOLNSHIRE ROOD SCREEN. (See 7th S. xii. 419.)—The notice which appears in 'N. & Q.' of Dr. Sympton's pamphlet on 'Lincolnshire Rood Screens' reminds me of the chantry screen which yet exists in the interesting unrestored church of Cadney, near Brigg. A description of it may be read in the *Journal* of the Royal Archaeological Institute for the year 1883, p. 110. No engraving of it is given. It is much to be desired that Dr. Sympton, or some other person who is a good draughtsman and who also understands our ancient screens, should publish detailed sketches of this highly interesting work.

VIATOR.

BALMACEA'S DEATH.—The escape of many who were supposed to be dead was common in mediæval times and is not remarkable in the nineteenth century. It may not be unwise to record the following. Balmaceda is said to be a native of Kilmarnock, Ayrshire. His suicide, of course, has been repeatedly doubted, but nothing more conclusive than the following has appeared. A writer in a Kilmarnock newspaper, published on October 16, says, "According to private information received, ex-President Balmaceda is still in the land of the living and the place of hope," and goes on to say that as soon as his (Balmaceda's) personal safety will permit he will settle in the land of his paternal ancestors. The writer expresses as his opinion that the freedom of the borough should be presented to the ex-president on his return.

ALFRED CHAS. JONAS.

Swansea.

CLODGE.—The meaning assigned to this word in the 'N. E. D.' is "to clog," but this is queried, and it does not, in point of fact, quite hit off the example given. There is an East Anglian word still in common use, not given—*clodger*, signifying

"the cover of a book," which by analogy would give us the meaning of *clodge* as "to bind" rather than "to clog." Forby's 'Vocabulary of East Anglia' does not appear to have been collated as carefully as it might have been, though I am not aware how high it ranks as an authority.

HOLCOMBE INGLEBY.

Heacham, Norfolk.

JOHN JACKSON, R.A. (1778-1831), PORTRAIT PAINTER.—The inscription on a tombstone in the burial-ground adjoining St. John's Wood Chapel, in the parish of St. Marylebone, records that he was born May 31, 1778, and died June 1, 1831. It may be added that a brief account of this distinguished artist, accompanying a portrait, will be found in the *European Magazine*, 1823, vol. lxxxiv. p. 99, and an obituary notice in *Gent. Mag.*, 1831, vol. ci. part ii. p. 181.

DANIEL HIPWELL.

17, Hilldrop Crescent, Camden Road, N.

"TO MAKEN VIRTUE OF NECESSITE."—The line from the 'Knight's Tale' ('Cant. Tales,' 3044, Tyrwh.) is a common proverb, to which there are several parallels in the various collections of quotations, both in Latin and in English. But I have not seen in any one of these the Latin clause of which it is an exact translation. This occurs in the 'Polieraticus' of Joannes Sarisburiensis, l. iii. c. x.:

"In eoque libertatis servatur umbra, si se quod precipitur simulat voluisse, facitque, imo videtur facere, de necessitate virtutem, dum necessitati jungit consensum, et quod incumbit gratanter amplectitur."

ED. MARSHALL.

DIRRYDAN.—In the first part of Prof. Schipper's edition of William Dunbar's poems (Vienna, F. Tempaky, 1891), on p. 40 there occur the following lines (57-60) of the poem entitled 'Ane Brash of Wowing':—

He gaif till hir ane appill ruby;
Grammercy! quod scho, my sweit cowhuby.
Syne tha twa till ane play began,
Qohilk that thay call the dirrydan.

In the notes the professor says, "*Dirrydan* is not explained by Jamieson, nor by Laing. *Derry* signifies disorder, and also according to Jamieson mirthful noise at a banquet; *dan* could be a shortened or rather mutilated form of dance; *dirrydan* then would mean the merry dance. Or is *dirry* connected with *to deir*, *dere*, to hurt?" Is "merry dance" the likely meaning of this word, or may it not have been concocted by the poet to express what need not here be named? May it not have been a slang expression, in itself meaningless, but used to convey an idea? The modern word "tom-noddy" has no meaning in itself, for example, but it conveys a definite idea.

W. E. WILSON.

HENRY III.'S HEART.—On December 13, 1291, the heart of Henry III. was delivered by Abbot Wen-

lock to the Abbess of Font Evrand or Evrault, in Normandy, to which foundation that prince had promised it his grandfather, Henry II., and his uncle Richard Cœur de Lion, having been interred there. His body, however, was suffered to remain at Westminster, which he had himself appointed as its burial-place by deed (which deed is in the Chapter House) in 1245, when he commenced the rebuilding of the church. (See Widm., 'History of Westminster,' pp. 78, 79.) In the Chapter House, under a glass case, are the original letters patent of King Edward I. witnessing the delivery of the heart of King Henry III. to the Abbess of Font Evrand or Evrault in the presence of various nobles, &c., in the Abbey of Westminster, Henry III. having promised this to her (20 Edward I.).

WALTER LOVELL.

DR. WORDSWORTH: PROPORTION.—I recently found fault—not without misgiving—with the use of a word in the recently published volume of 'Annals of my Early Life' by Dr. Wordsworth, not, indeed, directly used by him, for it occurs in a quotation from another, but sanctioned by him, inasmuch as he makes no observation tending to nail the bad shilling on the counter; and I have now to nail on the counter ('N. & Q.' being the most conspicuous counter I know of) what seems to me an equally bad shilling of his own uttering. Speaking of the rooms in Tom Quad at Christ Church, to which he emigrated, he says (p. 79): "The middle of the fireplace not being under the centre beam of the ceiling greatly offended my keen sense of proportion." Now I submit that the matter in hand had nothing whatever to do with proportion, and that the bishop should have written "symmetry."

T. ADOLPHUS TROLLOPE.

Budleigh Salterton.

WATER-MARKS AND SIGNS.—The colophon of Tottel's celebrated poetical 'Miscellany' says it was printed at "the sygne of the hand and starre, by Richard Tottel," 1557. This work appears to have been originated and edited by Nicholas Grimalde, who also contributed forty poems to it (Arber's reprint). The colophon of 'Cicerones Dueties,' translated by N. Grimalde, says it was printed "at the signe of the hand and Starre by Rycharde Tottel. 1568." I find that the water-mark of this last book is a hand and star. In lately examining a MS. copy of the 'Archiprophetas,' by N. Grimalde, Oxford (? 1547), in the B.M. (Royal Library, 12 A. xlv.), I found the same water-mark in the paper. It occurs also in the paper of a 'Letter' by N. G. to Cecil, Oxford, 1549 (Lansdowne MSS. in B.M.). It appears, therefore, that Tottel's trade sign was the same as the water-mark on the paper he used and as that on the paper used at Oxford by his friend and customer N. Grimalde. This connexion cannot be a mere coincidence. Is there any explana-

tion of it? Was Tottel his own paper-maker; or did he adopt his paper-maker's sign? Is anything known of this special water-mark?

A. B. G.

JOHN LOGAN AND MICHAEL BRUCE.—Sir George Douglas, in his 'Scottish Minor Poets' (Walter Scott), credits Logan with the authorship of the 'Ode to the Cuckoo.' In the introduction to his volume he writes:—

"Logan apostrophizes his cuckoo with an accent which is itself as clear and sweet as the wild whistle of the thrush:—

Sweet bird! thy bower is ever green,
Thy sky is ever clear;
Thou hast no sorrow in thy song,
No winter in thy year!"

Apart from the inapt and unfortunate comparison of the soft and tender melody of the ode with the triumphant buoyancy of the thrush's rapture, the statement here made as to authorship seems very remarkable as coming from the pen of a Scotsman. One wonders whether Sir George Douglas has new evidence on the subject, or whether he has weighed and set aside the arguments for Bruce's authorship, so forcibly elaborated by Dr. M'Kelvie, Dr. Grosart, and Principal Shairp. It is so common to find an unreasoned and irresponsible ascription of the ode to Logan, that, as a rule, it is better to let the matter pass without remark; but Sir George Douglas appears to have satisfied authoritative critics, and it seems well, therefore, to call attention to this particular expression of opinion. If he has new evidence in Logan's favour, Sir George Douglas would give pleasure by publishing it; if he has discovered nothing fresh, it is strange that his critics should hail him with such hearty approval.

THOMAS BATNE.

Helensburgh, N.B.

PLAGUE.—During the great plague in the early part of the reign of Charles II. we are told that the houses of the sufferers in London were marked with a red cross. This custom may be traced back further. The following passage occurs in the 'Commons' Journals' for August 26, 1641:—

"Ordered, that the Justices of Peace, Burgeesses, and Assistants, for the liberty of Westminster, be required from this house [to] take especial care that the houses be safely locked up where any persons are visited with the sickness; and to cause a watch continually to be kept at the doors of such houses, so visited as aforesaid; and Red Cross, with a 'Lord have mercy upon us' (as was usual), to be put upon the door; or otherwise the said visited persons be removed, according to the discretion of the said Justices, as formerly hath been accustomed."—Vol. ii. p. 273.

EDWARD PEACOCK.

ECCENTRIC BAPTISMAL NAMES.—The name of a boy at Rugby School in 1875 was Alatau Tam Chiboulac Atkinson. The boy was said to have been born in Armenia, and named after mountains of that country. In 1874 the following was

registered in St. Faith district, Norwich: Dodo Eliza Delilah, daughter of Arphad Ambrose Alexander Habakkuk William Shelah and Virtue Leah Woodcock.
E. V.

FORGERIES OF ROBERT WARE.—Mr. Warner (MSS. Department, British Museum) contributes a note to a recent number of the *English Historical Review* which should be of interest to all students of original documents. He prints from Add. MS. 33,796 what purports to be a copy of a contemporary account of the demolition of the shrine of St. Thomas of Canterbury, which he declares to be in the handwriting of the accomplished liar and forger Robert Ware. It may not be generally known that Robert Ware was the second son of Sir James Ware, an antiquary of some note in Ireland, who died 1666, leaving a large collection of transcripts from undoubted original sources. Robert Ware utilized the blank pages in these volumes by inserting forged and calumnious stories aimed at the Catholic religion. These transcripts were purchased by the second Earl of Clarendon when Lord Lieutenant in 1685, and eventually found their way into the national collection, and are among the Add. MSS. 4783 *et seq.* They are known as the Clarendon MSS. or Collectanea Hibernica. Father Bridgett, in his useful little book 'Blunders and Forgeries' (Burns & Oates, 1890), has exposed many of these forgeries, and points out how they have been disseminated through having crept into the pages of such authors as Strype and Collier, and others of more recent date. Even Lingard, in his account of the coronation of Edward VI., quotes an address of Cranmer to the king, giving Strype as his authority, who in turn derived it from one of the original compositions of Robert Ware.

NATHANIEL HONE.

Henley-on-Thames.

THE RED MOUSE.—In the July number of the *Author*, ii. 54, there is an interesting and suggestive note by Mr. Charles G. Leland on the passage in Goethe's 'Faust' in which the hero, while dancing with "a fair girl," leaves her abruptly because

A red mouse sprang from her mouth;

to which Mephistopheles replies by bidding him be thankful that it was not a black one. Mr. Leland, in illustration of this passage, quotes a story from the 'Anthropodermus Plutonicus,' of Johannes Praetorius (1666-8), about a girl who, while she was engaged in paring and cutting up apples with a party of others, fell asleep, when, to the amazement of all present, a red mouse crept from her mouth, and made its way to the window, whence it crept forth. One of the other maidens altered the attitude of the girl, by rolling her over, and when the mouse returned and tried to find the

sleepers mouth, but could not, it vanished and never returned, nor did the girl return to life or waken again.

It seems obvious that in these stories the animal represents the spirit of the subject, which at certain times is released from its bodily thralldom; that the red mouse is the pure and original soul, while the black mouse denotes one that has not escaped pollution. I believe the idea that the soul occasionally assumes a zoöomorphic form is a very widespread one, but have not at this moment the means at hand of verifying my impression. I should be much obliged if any correspondent of 'N. & Q.' could produce some corroborative instances from the stores of folk-lore which have accumulated during the past few years.

W. F. PRIDEAUX.

Kashmir Residency.

SIR GEORGE COLLIER, KNT, VICE-ADMIRAL.—The inscription on a monumental tablet in the parish chapel of St. Marylebone, co. Middlesex, records that he died April 6, 1795, aged sixty-five, thus differencing the date of birth appearing in 'Dict. Nat. Biog.,' vol. xi. p. 339.

DANIEL HIPWELL.

GRIPPE: GRIP: GRIPPAL.—The French word *grippe*, in its own form, has long been occasionally used in non-medical books and newspapers, as well as in medical ones, and has been admitted into Webster's 'Dictionary,' though it is there supported by a quotation from a medical writer only. But now there seems to be a tendency to give the word an English form, for in the *British Medical Journal* of November 7, p. 996, I find the following: "He referred the peculiar fever of grip to congestion of the thermolytic centre in the bulb produced by the irritant effect upon it of the 'grippal toxine.'" And the two words are again used in the three following sentences. It is quite true that the person represented as making use of these terms, viz., Dr. Althaus, is a German, though he has long been resident in England, and he may possibly have invented the words, which I had never seen before. But however this may be, I cannot congratulate the inventor, who has certainly not adorned our language, and I am glad to say that I have not yet seen the horrible word *grippal* in French, though some adjective really does seem to be needed.

It is curious, too, that the use of the word should thus be becoming acclimatized in England in the meaning (which it has always had here) of epidemic influenza, at the very time that, as I pointed out in a note on 'The French Equivalents of the Word "Influenza"' (7th S. xi. 265) in France the word *grippe* is at last giving way in ordinary language to *influenza*, when the serious epidemics which we have lately had are spoken of, whilst still maintaining its ground for the less

serious affection which is always more or less with us, and which, though also called influenza here, is now generally considered to present considerable differences. This is no doubt the reason why *grip* is coming into use here as a designation for the more serious complaint. The words *grippe* and *influenza* are, therefore, now moving in opposite directions in France and England. F. CHANCE.
Sydenham Hill.

BYRON'S HOUSE, ABERDEEN.—The Council of Aberdeen University propose, with a view to what is called "opening out" the front of Marischal College, to demolish a block of houses in Broad Street, including, it is reported, the house in which Byron and his mother lodged from 1790 to 1798. Moore, in his 'Life and Letters of Lord Byron,' p. 4 and note, writes:—

"From London Mrs. Byron proceeded with her infant to Scotland, and in the year 1790 took up her residence in Aberdeen, where she was soon joined by Captain Byron. Here for a short time they lived together in lodgings at the house of a person named Anderson in Queen Street. But their union being by no means happy, a separation took place between them, and Mrs. Byron removed to lodgings at the other end of the street. It appears that she several times changed her residence during her stay at Aberdeen, as there are two other houses pointed out where she lodged for some time, one situated in Virginia Street, and the other the house of a Mr. Leslie, I think in Broad Street."

It is only a short time ago that the house in Holles Street, Cavendish Square, where Byron was born, was pulled down to make way for the extension of a large linendraper's establishment in Oxford Street, and it seems a pity that another memorial of Byron should be swept away upon what appears to be insufficient grounds, and the action of the University authorities has excited considerable local opposition. JNO. HEBB.

ABSALOM'S DEATH.—One of the curiosities of literature is the tenacity which is possessed by certain false statements of history. The error may be exposed over and over again, and apparently killed, but it is sure to revive again. In 'N. & Q.,' ante, p. 408, is recorded a barber's sign in the town of Lewes, Absalom hanging by his hair in an oak tree, with a doggerel rhyme under it. Old picture Bibles and children's Bible story-books repeat this error that Absalom was caught in an oak by the hair of his head, whereas the history, 2 Samuel xviii. 9, states that his head was caught in the bough of an oak, no mention being made of his hair. No doubt the origin of this error is derived from an account of his yearly polling his head of hair, which weighed two hundred shekels (xiv. 26). E. LEATON-BLENKINSOPP.

PHONOGRAPHY.—For fifty years past this word has been in use by shorthand writers and generally to designate Pitman's system of shorthand. A "phonographic letter" has meant a letter written

in it. It may be well to note that since the invention of Mr. Edison's phonograph the words are being used with an entirely different meaning, referable only to that invention, as shown in the following cutting from the *Birmingham Daily Mail* of November 14:—

"At the Sutton Institute, on Thursday, Mr. Charles Girardot gave two curious instances of the uses of phonography. The first illustrated its utility in teaching languages, although the pupil and master were several hundred miles apart. The teacher simply talked into the phonograph the necessary instructions for the ensuing week, took the piece of wax which had received the instructions, and sent it off to Portugal. All the pupil had to do was to pop it on to a phonograph, and sit listening to what the instrument told him. Indeed, the phonograph is, so I am told, the best agency for teaching foreign languages. Another tale was of a poor old woman whose son had been abroad for twenty years. All that time she had never heard his voice. A little time ago he went to Mr. Edison's office at New York, and sent off a phonographic letter to his mother, with instructions to take it to Mr. Girardot, who got the sound of her son's voice out for her, and he describes the old lady's delight as quite pathetic."

R. HURDIS.

Lapworth.

BOY SWALLOWING MARBLES: DICKENS OVERTAKEN.—There appeared in the newspapers some time ago an account, which I failed to preserve, of a boy who for a wager had swallowed fifty-three marbles, of which forty-three had then been recovered: the sequel is given in a later paper thus:—

"The Cardiff boy who a few days ago swallowed for a wager fifty-three marbles has been discharged from the infirmary, the whole of the marbles having been extracted."—*Birmingham Daily Post*, Nov. 14.

This recalls an earlier case, reported in the 'Pickwick Papers,' details being given very fully by Mr. Hopkins to Mr. Pickwick, but not generally credited. In that case it was a boy who swallowed only twenty-five beads of a necklace; so that the story was *prima facie* much more credible than the above, though we are not told if they were safely extracted. Dickens would appear to have only anticipated events. R. HURDIS.

Lapworth.

SUNDAY CLOSING IN 1648.—John Cooke, "of Graies Inne, Barrester," he who drew up "The Charge of the Commons of England against Charles Stuart," in 'Unum Necessarium; or, the Poore Man's Case,' London, 1648, 4to., complains:—

"How shamefully are Sabbaths prophaned, notwithstanding good Lawes and Ordinances to the contrary, which are contemned and broken like Spiders webs, for because the doores are kept shut in Sermon time, that good fellows cannot enter, therefore they make a perambulation in Moorefields, Islington, and other places till Sermon be done, and then swallow it downe with better appetite, and so make good Lawes as good sawes to drinke Ale without an Orange."

H. H. S.

Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

ST. JOHN THE EVANGELIST, WESTMINSTER.—This was one of the churches erected (in 1728) by the Commissioners appointed in 1711 by Queen Anne. For the purposes of the vestry, I am desirous of obtaining access to the report and minutes of evidence of the Commissioners. I have endeavoured to do so at the libraries at Lambeth Palace, the Diocesan Registry, the Privy Council Office, the Houses of Parliament, the Public Record Office, the British Museum, and the Guildhall, but without success. If any of your readers would kindly suggest where the records might be found, they would be rendering valuable assistance.

J. E. SMITH.

The Town Hall, Westminster.

QUEENBOROUGH.—Can any of your readers kindly inform me whether they ever heard of the following, which was told me, when quartered in Sheerness in the year 1853, anent the ancient royal borough of Queenborough? This borough in olden times returned two members to Parliament, and Queen Elizabeth, when visiting the place, asked to see the mayor. A man was pointed out to her as this official. He was then thatching his house; and seeing his nether garments rather holey, she ordered the mayor to be supplied annually with a pair of leather breeches.

T. P. C.

COPLEY FAMILY.—Can your readers refer me to any book in which there is an account of the Copley family of Gattton, co. Surrey? Sir Roger Copley, Knt., married Elizabeth, daughter of Sir William Shelley, Knt., a justice of the Court of Common Pleas, about 1535, and the manor appears to have descended to her from her father. Her son Thomas Copley adhered to the old religion, fled the country, and died abroad in 1584; but his descendants were seated at Gattton until the early part of the seventeenth century. I may mention that I have seen Manning and Bray's 'Surrey.'

JOHN WATERS, F.S.A.

Mercers' Hall, E.C.

PONTIFEX.—Any clue to Joseph Pontifex, Recorder, who died about 1780, and also a marriage, Pontifex and Yarborough, about 1795, will oblige.

PONTIFEX MINIMUS.

WILLIAM MARTYN, Esq., of Heavitree, was appointed Clerk of the Peace for the county of Devon in 1695. He was succeeded by Joseph Fortescue, Esq., who took the oaths of office at the Epiphany sessions of 1723. Can any of your readers inform me of the date and place of burial of the above Mr. William Martyn, and also give

any particulars about his will, which does not appear to be either at Somerset House or at Exeter?

LITTLE BARGUE.

THOMSON.—Morgan Thomson (born 1675, died 1759) resided for many years at Lurgan, county Armagh, Ireland, and afterwards at Newtownstewart, county Tyrone, where he taught a private school. He married, first, Elizabeth Robinson. Who was his second wife? His son John married Margaret Mackey, and settled at Moyle, county Donegal. I am informed, on traditional authority, that the Thomsons came to Ireland from Maybole, Ayrshire, but I seek definite information as to the place from which they came, the date, and the names of the parties who came, with their descent traced down to Morgan Thomson. I have the history of the descendants of Morgan's son John, but not of the latter's brothers and sisters. Are any of their descendants still in existence; and, if so, where do they reside? I should like some particulars of the Mackey family, one of whom married John Thomson. Some of them were jewellers in Derry, and one was an officer in the Rifles.

J. J. ELDER.

No. 1, Board of Trade, Indianapolis, Ind.

HANWAY.—I am anxious to find out if any descendants of William Hanway, brother of Jonas Hanway, are left, Jonas having died a bachelor. I am aware that Jonas Hanway died in Red Lion Square, and is buried in Hanwell Church. I have seen his will at Somerset House. Amongst those to whom he leaves various legacies is a Mrs. or Miss Mary Altham. I am desirous to discover if she was related to him; and, if so, in what degree. Was she the daughter of either Thomas or William Hanway, his brothers? All the information you can obtain for me will be much valued.

M. S.

THE SYMPLEGADES.—What is their modern name? Were they ever inhabited; or are they mere rocks? As amongst the readers of 'N. & Q.' there must be some who have sailed through the Bosphorus into the Black Sea, will one of them kindly favour us with a brief description of the appearance of these classical "justling rocks"? See an allusion to them in 'Childe Harold,' canto iv. stanza 176; also in Shelley's 'Revolt of Islam,' canto vii. 9.

JONATHAN BOUCHIER.

OLD LONDON BRIDGE.—In what parish were the houses on old London Bridge? Was the chapel on it a chapel of ease or a chantry chapel?

W. D. SWEETING.

Maxey, Market Deeping.

ST. PARNELL.—I have never seen any etymology of the name of the "lost leader" of the Irish Nationalists, but have just come across a reference to the shrine of St. Parnell of Stratton (Rye's

"also 'Paradise Lost,' ii. 1018

'History of Norfolk,' 1887, p. 175). Mr. Rye indicates in brackets that Parnell stands for *Petronilla*, and adds that he knows no one of the name in modern history who answers to the description of saint. He does not state at which of the Norfolk Strattons the shrine was situated. It would be interesting to know how far a St. Parnell was ever recognized in England, and by what stages *Petronilla* became *Parnell*.

JAMES HOOPER.

Norwich.

FOLK-LORE.—Mr. G. L. Gomme, in his interesting little volume entitled 'Handbook of Folk-lore,' supplies a list of questions for the guidance of folk-lore inquirers. In this list these two occur: Are there any traditions of sunken cities in lakes? And do you know of any sacred or haunted ponds? Can any of your readers give information on these points with special reference to Scotland?

W. G.

Glasgow.

TOMB OF MARY, QUEEN OF SCOTS.—The Right Hon. Wm. Windham has, in his 'Diary,' under date July, 1785, a note as follows: "Rode in the morning to Peterborough to see the cathedral..... Tomb of Mary, Queen of Scots; removed to the Dean's garden and used as a summer-house." When was this tomb restored to the interior of the cathedral?

E. WALFORD, M.A.

THE PANEIDOLON.—Does any one nowadays know what this instrument is or was; and is it still to be seen, to be handled, to be purchased? The late Sir Francis Bond Head, writing in 1834, describes it; but, though his style is generally clear as well as graceful, I confess I cannot understand his description. Here it is:—

"This exceedingly clever, newly invented instrument, the most silent—the most faithful—and one of the most entertaining *compagnons de voyage* which any traveller can desire, consists of a small box, in which can be packed anything it is capable of holding. On being emptied for use, all that is necessary is to put one's head into one side, and then trace with a pencil the objects which are instantly seen most beautifully delineated at the other."

How are objects thus delineated; and how can you trace the delineation, without putting at least one of your hands into the box, as well as your head? Sir Francis goes on to say that

"whether the perspective be complicated or simple—whether the figures be human or inhuman, it is all the same, for they are traced with equal facility, rain not even retarding the operation. The Paneidolon also possesses an advantage which all very modest people will, I think, appreciate, for the operator's face being (like Jack's) 'in a box,' no person can stare at it or the drawing; whereas, while sketching with the camera lucida, everybody must have observed that the village peasants, in crowds, not only watch every line of the pencil, but laugh outright at the——"

at the operator, in fact; who closes one eye and

squints through a hole with the other. The frontispiece of Sir Francis's well-known book is an engraved view, and a very good one, of the great Plane Tree of Frauenstein, and beneath the engraving are the words "Drawn by Burges's Patent Paneidolon."

Perhaps photography has destroyed the paneidolon as well as the camera lucida, or perhaps mere fashion has destroyed it, just as fashion has abandoned the stereoscope and the kaleidoscope, though they are still as interesting and beautiful as ever.

A. J. M.

JUBILEE, 1751.—Will any one kindly tell me what jubilee was kept in 1751, during which the following prayer was used?—

"Oh! Father of Light and God of all Truth, purge the whole world from all errors, abuses, corruptions, and sins. Beat down the enemies of the Standard of Christ. Abolish the reign of sin, and establish the kingdom of grace in all hearts. Let humility triumph over pride and ambition; charity over hatred, envy, and malice; purity and temperance over lust and excess; meekness over passion; and disinterestedness and poverty of spirit over covetousness and the love of this perishable world. Let the Gospel of Christ prevail in faith and practice throughout the world."

X. H.

ANCIENT ARMOUR TERMS.—What do *toyle*, *charnell*, *curnall*, and *sight* mean? The terms occur in some tournament rules drawn up by John Tiptoft, Earl of Worcester and High Constable of England, *tempore* Ed. IV., and are given in Walpole's 'Tournaments,' p. 21.

J. B. S.

Manchester.

FAITH, HOPE, AND CHARITY.—Can any of your readers give me some information as to the conventional colouring used by the early masters for the draperies of Faith, Hope, and Charity?

C. W.

DANISH BUTTER.—There were articles published in one or more of the magazines, I think early in this year, relating to the Danish butter factories. I shall be glad to know in which of the magazines they are to be found.

C. W.

OLD CAUSTON HALL, NEAR RUGBY.—Is there any engraving or sketch extant of this old hall? It was in the next parish to Addison's Bilton Hall, which he bought from the Boughtons. The Causton Hall estate was granted by the Crown to the Boughtons July 15, 31 Henry VIII., and one of them pulled down the Church of the Whitefriars, Coventry, to build Causton Hall, but it was pulled down about 1825, and the present Causton Hall was built on the site.

ESTR.

"HIS MAJESTY'S OPPOSITION."—In an article (I by John Wilson Croker) in the *Quarterly Review* for July, 1831, entitled 'Friendly Advice to the Lords' (No. 90, p. 522), it is stated that when

Wellington became Prime Minister in 1827, the Whigs "called themselves—with a *grata protervitas*—'His Majesty's Opposition.'" Is there any other authority for this statement; and is this the first known use of the phrase? POLITICIAN.

SHAKESPEARE'S DESCENDANTS.—On consulting a volume of the *Cambridge Chronicle* newspaper for 1842 in the British Museum, I came across the following in the obituary notices for January 1 in that year:—

"Died—On the 28th ult* at Exning, Suffolk, aged 87, M^{rs} Hammond, Mother of M^{rs} W^m Hammond of No. 8 Scots yard, Cannon Street, London, Indigo Merchant. The deceased was one of the few remaining descendants of Shakspeare."

In what way was this lady related to the poet?
THOMAS BIRD.

Romford.

AUTOGRAPH OF SALVINI.—Salvini, the Italian tragedian, being asked for his autograph by a friend, wrote the following:—

Euterpe vanta il canto
Tersicore carole
Ed' io qual merito vanto?
Parole, poi parole!

Can any reader of 'N. & Q.' throw light on the source of the above lines?

G. FLORENCE EDGEWORTH.

"SIGNPOST CRITICISMS."—In Pascal's 'Provincial Letters,' by Rev. John de Soyres, Lond., 1880, p. 60, there occurs this sentence:—

"Still less is it intended to furnish those 'sign-post criticisms,' and bursts of admiration, which revolt the intelligent reader of a literary masterpiece."

From what source comes the excellent term "sign-post criticism" to express the extravagant language of critics—so to call them—in such cases as those to which Mr. de Soyres refers?

ED. MARSHALL.

SIGNATURES OF TOWN CLERKS, CLERKS OF THE PEACE, &c.—Is there any law or custom regulating the mode in which these officials sign the public documents they have to issue. For a long time past the clerk of the peace of the borough of Devonport has signed them with his surname alone, "Rundle, Clerk of the Peace," while the similar officer in Plymouth was in the habit of prefixing the initials of his Christian names, as "R. E. Moore, Clerk of the Peace." Owing to the last-named gentleman's decease, a new clerk of the peace has been appointed, and he has now adopted the Devonport mode, and signs the notices "Ellis, Clerk," &c. Inquiring about the reason, a friend tells me that, although he cannot tell the reason of it, he remembers that former town clerks, both of Plymouth and Devonport, used to sign with their surnames only, as "Whiteford, Town Clerk," and "Woolcombe, Town Clerk,"

respectively. Is the practice confined to the West; or is it well known in other parts of the kingdom? If so, what is the reason for it?

W. S. B. H.

AUTHORS OF QUOTATIONS WANTED.—

On s'éveille, on se lève, on s'habille et l'on sort;
On rentre, on dine, on soupe, on se couche et l'on dort!

This couplet on the shortness of life may well be compared with the French verses the authorship of which I asked for at 7th S. viii. 329.

JAMES HOOPER.

Replies.

INSTRUMENTAL CHOIR.

(7th S. xii. 347, 416.)

Though I cannot direct your correspondent to any parish where this old-fashioned orchestra is still in existence, I may perhaps be permitted to say that I have frequently been present at church services when they were enlivened by an accompaniment which is probably now extinct, and to describe the practice as I remember it. Nearly thirty years ago, when my father was appointed by Bishop Lonsdale to the sole charge of the two parishes Cauldon and Waterfall, which are situated in that retired part of Staffordshire which lies between Leek and Ashbourne, and in the near neighbourhood of Dovedale, he found such an orchestra at each church. And it was with some regret that, with the intention of improving the character of the service, he set up a manual organ at Waterfall, and displaced the quaint old musicians. At Cauldon, however, the practice was continued until about 1874, when a barrel-organ became the object of the ambition of the parishioners, soon afterwards to be superseded by a manual instrument. Now I believe there are choir stalls and surpliced choirs in both churches. The musicians were four in number, and sat in the gallery at the west end of the church, performing respectively on the fiddle, bass viol, clarionet, and bassoon, and the choirs, composed of men and women, occupied pews in the nave, the Waterfall choir pew being near the rood screen that divided the chancel from the nave. The singing was confined to the hymns, the service being said, and the music was very sweet and impressive, and during the singing the choir and congregation turned round and faced west, looking towards the gallery, in front of which a board was fixed to hold a card on which was legibly painted the number of the hymn—a good practice, by-the-by, which might well be retained.

I may mention, as a curious instance showing how old habits linger on traditionally in remote country districts, that on entering their pews men and women made an obeisance towards the east, the men bowing the head and the women dropping curtseys—meaning thereby to mark their respect

for the clergyman—not knowing that the practice had its origin in pre-Reformation times, and was a survival of the reverential obeisance made by their far-off ancestors before the crucifix that in their day stood out clear against the light of the east window on the top of the rood-screen.

An old friend of mine, the Rev. John Young, Rector of Blore, is now editing an antiquarian supplement to the *Alstonefield Rural Deanery Magazine*, in which will be found much interesting matter relating to this still comparatively primitive district.

WM. F. MARSH JACKSON.

May I be allowed to question the statement of your correspondent Mr. MOULE with regard to the violoncello player at Winterbourne playing "wholly on the open strings"? If he did so his part would be confined to four notes, A, G, D, and C, and no hymn tune or chant has a bass part restricted to these. For trial sake I have just composed a chant in the key of G (or rather a succession of chords in chant form) which fulfils these conditions; but the effect is very monotonous. At all events, many of the best-known chants and hymn tunes are written in keys that take in their bass part not only the remaining notes of the natural scale, but sharps and flats as well. Hence, if the performer in question reported his method truly, the discord must have been intolerable.

C. S. J.

Oxford.

There is a superexcellent and obviously true-to-life Cornish story, 'I Saw Three Ships,' by the author of 'Dead Man's Rock,' in *Yule Tide*, Cassell's Christmas annual for 1890, five of the principal actors in which are the "musicianers" of the church choir, Old Zeb Minards, crowder and leader of the musicians; Calvin Oke, second fiddle; Elias Sweetland, serpent; Uncle Issy, bass viol; and Young Zeb Minards, flute. They are referred to the first decade of the century.

THOMAS J. JEAKES.

Tower House, New Hampton, S.W.

MALE SAPPHIRES (7th S. xii. 348).—The ancients used to distinguish the sapphire, as they did all the other precious stones, into the male and female kind, according to the deeper or paler colour, the former being of a deep indigo, and the latter, which is sometimes termed a water sapphire, of various tints and shades, until it approaches what is commonly known as sky-blue. The blue-coloured sapphire is an emblem of heaven, virtue, truth, constancy, heavenly love, and contemplation.

The azure light of Sapphire's stone
Resembles that celestial throne,
A symbol of each simple heart
That grasps in hope the better part,
Whose life each holy deed combines,
And in the light of virtue shines.

The Rev. J. M. Neale, in his 'Mediæval Hymns and Sequences,' gives selections from a 'Prose' by Marbodeus. In his 'Commentary' he says: "The sapphire is of the colour of the sky. It signifies them, that while they be yet on earth, set their affections on things above, and despise things terrestrial." Jones, in his 'History and Mystery of Precious Stones,' says: "St. Jerome, in his explanation of chapter xix. of the prophet Isaiah, asserts that the sapphire conciliates to the wearer the favour of princes, calms the fury of his enemies, dispels the enchantments, delivers from prison, and softens the wrath of heaven. Epiphanius states that the vision which appeared to Moses on the mount was in a sapphire, and that the first tables of the law given by God to Moses were made of sapphire."

EVERARD HOME COLEMAN.

71, Brecknock Road.

The Romans, following the Greek mineralogists, divided gems into males and females, according to the depth or the lightness of their colour. These terms are thus alluded to by Theophrastus:—

"Both these (beryl, carbuncle, omphax, crystal, and amethyst) and the sard are found on breaking open certain rocks, presenting certain differences, but agreeing in name with each other. For of the sard the transparent and blood-red sort is called the female, while the less transparent and darker kind is termed the male, and the cyanus also is named one sort the male and the other the female, but the male is the deeper in colour of the two."

The cyanus, or cyanos, of the ancients is said, though probably incorrectly, by many modern mineralogists to be identical with our sapphire.

CONSTANCE RUSSELL.

Swallowfield, Reading.

Pliny, xxxvii. c. 9:—"Quæ sunt ex iis cyand coloris mares existimantur." ED. MARSHALL.

FANNY MURRAY (7th S. xii. 307).—This person was an extremely beautiful, outrageously extravagant, and very clever courtesan of much renown. It was she who complained to Sir Robert Atkins (of Clapham) of dire impecuniosity, upon which he gave her a twenty-pound note, and she clapped it between two pieces of bread-and-butter and ate it, crying, "D—n your twenty pound!" She is said to have been deeply concerned in 'The Essay on Woman,' which was inscribed to her. See 'N. & Q.,' 2nd S. iv. 1, 41. She is often mentioned in memoirs and letters c. 1750–70. She became, or called herself, Mrs. Ross, and died in 1770. Lord Chancellor Hardwicke is said to have seen a portrait of her, naked, in the possession of Mr. Montagu, brother of Lord Sandwich; and two portraits of her have been engraved, the one as 'The Celebrated Miss Murray,' by — Johnson after — Page; the other, by James McArdell, after H. Morland, as 'Miss Fanny Murray.' These are not very rare prints.

F. G. STEPHENS.

CORONAL = COLONEL (7th S. xii. 407).—The account in the 'New English Dictionary,' s.v. "Colonel," is too long for quotation. *Coronall* is an occasional English spelling in the seventeenth century, but *coronel* is commoner and earlier. *Coronel* is still the Spanish form, as noted in my 'Etymological Dictionary.'

WALTER W. SKEAT.

G. F. B. may perhaps be glad to have a reference to an English work showing an archaic form of *colonel*, though employed not in the exceptional sense which he mentions of one in supreme command—a sense in which the word *captain* is more frequently employed—but in the more usual sense of an officer exercising the immediate command of a regiment—a command which, in the British army of these days, habitually devolves on the lieutenant-colonel, who holds the place for the colonel. I have a small quarto volume containing 'Divers useful Instructions for all Young Souldiers, and such as are disposed to learn and have Knowledge, of the English Military Discipline.' After devoting pp. 3-14 to the subject of drill, the writer proceeds, "We shall now discourse of the Heads and Officers in an Army." Having treated of "The General," he goes on to "The Crowner." "The crowner's place and Office is to be Commander over the Captains and other inferiour Officers of his Regiment," and so on. Pp. 1 and 2 being absent, I cannot give the date of the work, but the costumes, in the attached illustrations of musket and pike exercise, and other indications, point to the early part of the seventeenth century. This, however, G. F. B. might verify for himself if it be worth his trouble. I observe that G. F. B. mentions that the word *colonel* is said to be derived from *colonne*. As he would not have written his query to 'N. & Q.' without first consulting Littré and the 'N. E. D.,' he is, of course, aware that Littré, Prof. Skeat, and the 'N. E. D.' are agreed as to the derivation, and that the spelling with the *r* is attributed to the exchange of *l* and *r* which occasionally takes place; also that Littré gives examples of *coronal* and *colonel* in close proximity. I add my mite of information because no instance of the spelling *crowner* is given in the 'N. E. D.' under "Colonel," though we shall doubtless find it under "Coroner," with a quotation from 'Hamlet,' when the existing gap in the 'Dictionary' is filled up. The instance in support of the "popular etymology" of *colonel* is remarkable in its application to a military office derived from the Crown of the simple, though little known, form in which it is applied to a civil office derived from the Crown.

KILLIGREW.

In the 'Diurnal of Occurrents,' printed by the Maitland Club, Sir James Halliburton of Pitcair is designated in 1573 "Crowner to the haill Scots Companys" (p. 330).

R. E. B.

Coronel is a very common spelling of *colonel* in seventeenth century writers. Littleton's 'Dictionary' gives this form the place of honour over the other.

C. C. B.

KNIGHTS OF THE ROYAL OAK (7th S. xii. 369).

"A List of Persons Names who were fit and qualified to be made Knights of the Royal Oak, with the Value of their Estates. Anno Dom. 1660,"

begins on p. 363 of vol. v. of Collins's 'English Baronetage,' edit. 1741. It is copied from a MS. of Peter le Neve. The estates of some of these worthies were so small as 600*l.* in annual value. The richest, Com. Gen. Sir E. Knightley, Knight, and George Stawell, Esq., were estimated to be worth 5,000*l.* a year each. Many of them were already knights of other orders, and some were baronets. There were 687 of them in all.

F. G. S.

Noble's 'House of Cromwell,' i. 69, has this note, "Vide the names of the intended knights of the royal oak in the baronetage published in 5 vols. 8vo. 1741." Unluckily Noble does not give the author's name, nor can I supply it.

C. F. S. WARREN, M.A.

Longford, Coventry.

A list of these proposed knights is printed in John Burke's 'History of the Commons,' 1836, vol. i. pp. 688-694.

EDWARD PEACOCK.

[Other replies are acknowledged.]

BOUTE-HORS, AN OLD FRENCH GAME (7th S. xii. 128, 216).—

"Espèce de jeu qui n'est plus en usage.—On dit fig. de deux hommes qui cherchent à se débarrasser de quelque emploi, qu'ils jouent au bout-hors. On dit aussi fam.: il a du bout-hors, il s'exprime aisément."—Grand Dictionnaire Napoléon Landais, 14^e édit. 1862.

"Ancien mot employé par Montaigne pour signifier une répartie un peu vive."—*Ibid.* 'Le Complément.'

"Boute-hors, The knave out of doors, a kind of play. A good utterance, or delivery. Jouer au bout-hors, to endeavour to supplant one another: to strive to put each other's nose out of joint."—The Royal Dictionary abridged. A. Boyer, 5th edit., 1728.

Chambaud's dictionary gives the same meanings as Boyer's.

Boute hors is one of the two hundred and odd games played by Gargantua after there had been "brought plenty of cards, many dice, with great store and abundance of checkers and chessboards." (See 'Rabelais,' I. xxii.) It is rendered "Thrust out the harolt" by Urquhart and Motteux. Another of these games is "La boutte foyre," translated "Put out." *Boute foire, boutte hors, foras*: jeu.—"Rabelaisians," 'Œuvres de F. Rabelais,' Paris, 1835.

"Harolt" is probably "Herald," which may have been another name for the knave, or one particular knave. The game of "knave out of doors" is mentioned in Strutt's 'Sports and Pastimes,'

book iv. chap. ii., under "games formerly played at cards," but it is not described. A reference is given to Thomas Heywood's play of 'A Woman Killed with Kindness.' In that play it is mentioned amongst many games at cards which are proposed. The mention of it occurs a little before the middle of the play (Dodsley's 'Old Plays,' 1825, vol. vii. p. 255).

ROBERT PIERPOINT.

St. Austin's, Warrington.

"Knave out of doors," which is given by your correspondent at the second reference as the translation of "boute-hors," is an old card game. It is mentioned in the following passage from Thomas Heywood's 'A Woman Killed with Kindness,' 1607:—

Nic. I can tell you sir the game that master Wendoll is best at.

Wend. What game is that, Nicke?

Nicke. Marry sir, Knave out of doores.

Heywood's 'Dramatic Works,' vol. ii. p. 122, reprint 1874.

Boute-hors is given in Cassell's 'French Dictionary' as "a game long out of use."

F. C. BIRKBECK TERRY.

REFUSAL OF KNIGHTHOOD BY A JUDGE (7th S. xi. 305, 396, 418, 477; xii. 77, 114, 254, 392).—In corroboration of Sir Samuel Romilly's statement that for the first twenty-five years of the reign of George III. that king had not "seen the necessity or propriety" of conferring knighthood on "all Attorneys and Solicitors General and Judges on their appointment," it may be mentioned that Lord Kenyon was never knighted. He was made Attorney General (*per saltum*) March, 1782, and again December, 1783, being made Master of the Rolls in March, 1784, four months after which date he was (as an esquire) made a baronet, July 28, 1784. The peerage (which, of course, is *nil ad rem*) was given in June, 1788, the month in which he was made Chief Justice of the King's Bench.

G. E. C.

PLURAL OF TABLESPOONFUL (7th S. xii. 260, 309, 393).—I spent much of my early boyhood in a surgery, where I was allowed to assist in dispensing. I can remember being rebuked for venturing to write "tablespoonsful." I was told that it implied the swallowing of the spoons as well as of their contents. In the *Tatler*, No. 2, 1709, we have "three spoonfuls take." In John Smith's 'Art of Painting,' fifth ed., 1723, p. 33, "two spoonfuls is enough."

W. C. B.

The difficulties of a plural for compound words are not confined to our own language. In the letter of the *Standard's* own correspondent at Vienna in the issue for November 21, I read that the members of the imperial and royal families knelt at *prie dieux*! This seems a very grotesque plural, owing its grotesqueness to the separation of the two component words. *Priedieux* does not strike

one as improper, but if the words are used separately it seems equally clumsy to add the sign of the plural to either. The difficulty, as compared with *tablespoonsful* or *tablespoonfuls*, is complicated by the origin of the first word, which in the French example is derived apparently direct from the verb *prier*. Perhaps DNARGEL or DR. CHANCE can say whether the compound is commonly used in two separate words as quoted, or, as seems more familiar, in one.

W. C. J.

St. Stephen's Club.

Common sense and the Post Office take opposite sides, as is not infrequently the case. A short time ago my doctor prescribed for me a mixture of which I was to take two *tablespoonfuls* three times a day. This I did, with benefit to myself; but if I had swallowed six *tablespoons* a day, full or empty, you would not be troubled with this note.

B. W. S.

JAMES BROGDEN, M.P. (7th S. xii. 409).—James Brogden, Esq., of Clapham Common, co. Surrey, and Trimsaran, South Wales, a Russian merchant in the City of London, died at his house, Friar's Oak, Sussex, July 24, 1842, aged seventy-seven, leaving a widow and one sister, and was interred in a vault in Narborough Churchyard, co. Leicester, on August 1. It may be mentioned *en parenthesis* that Mr. Brogden's ancestors formerly resided at Narborough, which place, however, they quitted nearly seventy years previous to the date of his decease. His father, John Brogden, Esq., died at Clapham, August 12, 1800, and his mother, who died February 19, 1814, in her eightieth year, were respectively interred in the family vault at Narborough.

Mr. Brogden first entered Parliament as member for Launceston at the general election of 1794, being returned May 31, 1796, and retained undisturbed possession of his seat until the enlargement of the constituency by the Reform of Parliament in 1832. In his early Parliamentary career Mr. Brogden took a decided part with Mr. Fox and the Whigs, and he frequently spoke on commercial subjects. On October 3, 1812, he was appointed one of the Lords of the Treasury, which office he held until December 18, 1813; he was also Chairman of the Committee of Ways and Means in the House of Commons until the parliamentary dissolution of June 2, 1826 (*Gent. Mag.*, 1842, New Series, vol. xviii. p. 428). DANIEL HIPWELL, 17, Hildrop Crescent, N.

ASSASSINATION OF THE DUKE OF BUCKINGHAM (7th S. xii. 327).—The query asks what instrument was, as well as where is it. One was sent to the exhibition of antiquities on occasion of the visit of the Archaeological Institute to Warwick in 1864 (3rd S. vi. 206), upon which a contributor put in a claim for another at Sorwick Hall, Hants. Various points of interest

connexion with the subject came in for review at pp. 256, 519. In a later volume of the same series (vol. xi. p. 320), the editor of the new edition of Hunter's 'Hallamshire,' Dr. Gatty, wishing to ascertain whether there was any authority for the statement that the instrument, whatever it was, came from Sheffield, gave extracts from Howells's 'State Trials,' vol. iii. p. 368, with reference to J. Howells's letter, August, 1628; Rushworth's 'Hist. Coll.'; Sir H. Wotton's 'Life and Death of George Villiers, Duke of Buckingham,' where it is:—

"In a bye cutler's shop on Tower Hill he bought a tenpenny knife (so cheap was the instrument of this great attempt), and the sheath thereof he sewed to the lining of his pocket, that he might at any moment draw forth the blade alone with one hand, for he had maimed the other."

This forms a contrast with the notice of the instrument sent by Lord Denbigh, which, as it is in the 'Crypt,' is:—

"The length of the dagger is eight inches, the blade's nearly four and a half, the breadth of it near the handle, which is of ivory, one inch and a half; the inner sides of the blades and handle are flat, and move on two small pivots, which give firmness to the gripe when the blades are opened."—3rd S. vi. 519.

At this reference Dr. E. F. RIMBAULT suggests that, as Wild, the Sheffield cutler, on his examination at Arundel House (see vol. vi. p. 256) stated that he made two such knives for Felton, this may explain the mystery of the two instruments, for that Felton may not have taken only one with him. It opens, however, no explanation of the variation of the statements as to their form. At vol. xi. p. 448 there is a final remark from the 'Annals of King James and King Charles I.,' fol. 1681, that the weapon was "a coutel-knife" which Felton bought of a cutler for tenpence on Tower Hill, the whole length of which was not more than ten inches. ED. MARSHALL.

According to Alexandre Dumas ('Les Trois Mousquetaires,' chap. lix.), the instrument used was a knife: "Felton profita du moment et lui enfonça dans le flanc le couteau jusqu'au manche." The same author says in the same chapter that the knife was given by Buckingham to La Porte, the faithful servant of Anne d'Autriche, to be carried to this queen as a memento. DNARGEL.

Alexandre Dumas, in his well-known novel 'Les Trois Mousquetaires' (vol. ii. chap. xxix.), says that Felton stabbed the duke with a knife, which he carried open inside his coat, and that Laporte, the Queen of France's messenger, arriving just after the fatal blow had been struck, was desired by Buckingham to give the knife to Anne of Austria. Whether the knife is still in France I cannot say. E. S. H.

Castle Semple.

[Dr. GATTY himself writes to the same effect.]

WILL-O'-THE-WISP (7th S. xi. 103, 275, 377; xii. 74, 193, 238, 293).—As there seems to have been some discussion on the probable origin of this phenomenon in the production of marsh gas from decaying vegetable matter, and some doubt expressed, I understand, as to the same cause being in operation now as in olden time, I venture to trouble you with the following fact. I was rowing in a boat with some friends (now four or five years ago) on a pool of three acres in extent, with a stream of water always flowing through it, but stagnant, or nearly so, in the rear of an island in the pool. Approaching this stagnant portion of the pool I noticed large bubbles rising and, after a few seconds, bursting, to give place to others, and at once surmised they contained marsh gas, or light carburetted hydrogen. This I undertook to prove to my friends by applying a lighted match. Forgetting, or not thinking of, the direction of the wind, I applied the match to a large bubble, which gave forth such a flame as burnt every hair off the back of my hand. The pool was one into which leaves fell abundantly, and in which the decaying matter over a period of several years had produced a depth of mud which necessitated the emptying and cleansing of the pool, after which the production of marsh gas ceased, the cause having been removed. CHARLES COCHRANE.

SIEGE OF TOULON (7th S. xii. 449).—This is hardly a reply, except incidentally, but a further question. Where is there a good account of the action between the Caledonia and the Romulus? This was not during the siege, but in a later blockade. S. O.

CALDERON'S 'ST. ELIZABETH' (7th S. xi. 465; xii. 12, 89, 190, 235, 329).—Before this matter is quite closed, I should like to be allowed to supply a strange omission, which is that no one has quoted that great Catholic authority the 'Golden Legend.' When we are asked to believe that Elizabeth's nakedness was metaphorical, are we also expected to understand that the blows with which Conrad thrashed her (that is "chastised her") were only figurative blows—severe speeches, which hurt like blows? Objections have been made to some historians that they were "Protestant" or "partisan" writers. Such an objection cannot be made to "The legende named in latyn legenda aurea." That is to saye in Englysse the golden legende. For lyke as passeth golde in value all other metallys. So thys legende excelleth all other booke." In this Roman Catholic book, so detested by the early Reformers, we read:—

"She submysed her selfe in y^e obedyence of mayster Conrade a poore man and a small/ but he was of noble scyence and parfyte relygyon/ and she dyde it with Joye & reuerence that whiche he commaunded for to haue the meryte of obedyence lyke as good wyse and obedyent vnto y^e dethe. On a tyme it happed y^e she was called for to go to prechyng/ and the marquyse of messence

came vpon her by whome she was lette and myght not go thyder wherfore he helde hym euyl apayed/ and wolde not relece her obedyence tyl she was despoyled to her smocke/ with some of her chamberers whiche were culpable & that he hadde strongely beten them/ she dyde so grete abstinence that at the table of her husbonde she wolde not ete but breed/ she toke so grete rygour on her selfe y^e she waxed lene [therefore the artist has properly made her look like a "skinned rabbit"] for mayster Conrade defended her y^e she shoulde not touche the metes of her husbonde."—*Legenda Aurea. W. de Worde, 1511, f. 337.*

"Sayd she to her chamberers/ our lorde god hath herde my voyce. For I repute all erthely thynges as donge and fyth/ and set no more by myn owne chyldren than I doo by other mennes and my neyghbours/ no I loue none other thyng/ but our lorde. Mayster Conrade dyde to her ofte thynges contrary and greuous/ and such thynges as he sawe that she loued that remeued he and toke away from her company. And toke fro her two maydens her chamberers beloued amonge all other/ and had ben nourysshed with her fro her chyldehode. And this holy man dyd this for to breke her wyl/ so y^e she shoulde set all her loue in our lorde/ and to y^e ende that she shoulde not remembre her fyrste glorie..... On a tyme because she wente in to a cloystre of nonnes/ whiche prayed her dyligently for to visyte them without lycence of her mayster/ he bete her so sore therefore that y^e strokes appered in thre wekes after/ by which she shewed to our lord Ihesu cryst that her obedyence was more pleasyng than the offerynge of a thousande hostyes. Better is obedyence than sacryfyce."—*Id., f. 338, verso.*

It will be seen from the above extracts that the beatings and other outrages were inflicted upon her by that "noble man" of "perfect religion," not because "she was sincerely moved to associate herself in the sufferings of Christ by actual personal imitation of them, with a loving devotion for which the ordinary Protestant..... of the present day evidently has no power of conception or of sympathy"—but, as the book bluntly puts it, "to break her will," which is a reason not at all beyond the comprehension of Protestants; it is the reason for which the costermonger "whacks" his donkey.

Were it not that it would be like giving way to clamour, I should advise the artist to paint a thin "smock" over the nude, with the collar turned low down just to show a few of the wheals made by Conrad's disciplinary stick. Your lady correspondent's æsthetic private friend—the connoisseur—is unreasonable to expect gratification of his artistic taste in the picture of a woman who had been treated so brutally as St. Elizabeth had.

There are curious instances of nakedness and many singular things which could be quoted from Roman Catholic books, doubtless known to other correspondents as well as to myself; but we naturally shrink from introducing them in a controversy with a lady.

Boston, Lincolnshire.

R. R.

ABRAHAM NEWLAND (7th S. xii. 365).—Newland resigned the office of chief cashier only a few weeks before his death, which occurred at Highbury Place, Islington, on November 21, 1807.

He was buried at St. Saviour's, Southwark. (See *Gent. Mag.* for November and December, 1807, pp. 1086, 1170.) The death of his second cousin and heir-at-law, Henry Newland, at Northampton, is recorded in the *Gent. Mag.* for May, 1823, p. 477. G. F. R. B.

Abraham Newland, chief cashier of the Bank of England, died at No. 38, Highbury Place, London, N., on November 21, 1807, aged seventy-seven years, and was buried at St. Saviour's, Southwark, the parish in which he was born.

ARTHUR T. WINN.

It may be noted that the remains of the well-known chief cashier of the Bank of England were interred on Saturday, November 28, 1807, in St. Saviour's Churchyard, Southwark, the parish in which he was born April 23, 1730. (*Gent. Mag.*, 1807, vol. lxxvii. part ii. pp. 1086, 1170.)

DANIEL HIRWELL.

"Abraham Newland, after 50 years' service in the Bank of England, resigned on the 18th Sept., 1807."—*Vide Haydn's 'Dates.'*

"Abraham Newland, the celebrated Cashier of the Bank of England, died 21st Nov., 1807, at Islington."—*Vide Chambers's 'Book of Days.'*

If the above facts are correct it is evident the true Abraham Newland can have had nothing to do with T. O'C.'s Abraham Newland, who died December, 1822, aged fifty-three.

ED. LENNOX BOYD.

He was the son of William Newland, who was a miller and baker at Grove, in Bucks. He had twenty-five children by two wives. Ann Arnold was the mother of Abraham, who was born on April 23, 1730, in Castle Street, Southwark. In 1748 he left home and became a junior in the Bank of England, and in January, 1782, he was appointed chief cashier. He retired from the Bank September 17, 1807; his place of residence was 38, Highbury Place, where he died on November 21, 1807, and was interred in St. Saviour's Churchyard.

His successors at the Bank were Thomas Rippon and Matthew Marshall, whose names were printed on all the notes. Mr. Frank May followed Mr. Marshall, but his name was never printed on the paper, as heretofore. I have no records of Mr. Rippon, and should be glad to be furnished with his family history.

Mr. Marshall was the son of John Marshall, solicitor, of Amersham, Bucks. He had a brother, John Henry, who was some forty-five years a bookseller at Aylesbury, where he died on July 2, 1874, in his eighty-sixth year.

Mr. Marshall's name stands high, and he bequeathed a large sum towards the promotion of art, which has recently been recorded in the press, through one of his daughters.

BOOKWRIGHT.

SIRE DE COUCY (7th S. xii. 308).—No authority for the Conti. The de Coucy motto is

Roi je ne suis,
Prince, ni Comte, aussi
Je suis le Sire de Coucy.

The Chateau de Coucy, a Gothic fortress, one of the finest ruins in France, about ten miles from Soissons, dates from the thirteenth century, founded by Enguerrand III. de Coucy. La Belle Gabrielle had a house near it, where her son, the Duc de Vendôme, was born. BETHELL X.

'SHAN VAN VOGHT' (7th S. xii. 247, 316).—The three notes at the last reference taken together are an interesting study, and call for some remark. The first does not address itself at all to the original query, which had, indeed, in all essential respects, been answered in the Editor's footnote at the time. The third note states the facts correctly, but it would hardly do to allow a note which is copied bodily from H. Halliday Sparling's 'Irish Minstrelsy' (p. 13) to appear in 'N. & Q.' as by JAMES HOOPER without correction. The second note is one of a too large class which illustrates the sound dictum that mere "guessing is poor work," and should not be let stand in the columns of 'N. & Q.' without some counter-record of its absurdity. Of the real meaning of the title—"the poor old woman," in allusion to the helplessness and wretchedness, at the time of its composition, of Ireland—the song itself supplies abundant internal evidence. And fancy the "Banshee" turning from its wild wail over a parting life to cheer on the wearers of "our own immortal green" with inspiring assurances that "the orange will decay"! *Quousque tandem?*

THOMAS J. EWING.

Leamington.

STARCH (7th S. xii. 368).—The curious entry noticed by HERMENTRUDE proves that the use of starch was known in England before the date usually assigned for its introduction into this country. According to Planché, however, it cannot have been much used until the time of the ruffs which form so conspicuous a feature in the portraits of Queen Elizabeth and her contemporaries. Writing of her reign, Planché says:—

"In the second year of her reign began the wearing of lawn and cambric ruffs, they having before that time, says Stow, been made of holland, and now, when the queen had them of this new material, no one could starch or stiffen them; she therefore sent for some Dutch women, and the wife of her coachman Guiliam became Her Majesty's first starcher. In 1564 Mistress Dingheine Vander Plasse, a Fleming, came to London with her husband, and followed the profession of a starcher of ruffs, in which she greatly excelled. She met with much encouragement amongst the nobility and gentry of this country, and was the first who publicly taught the art of starching.....Stubbs falls foul of this 'liquid matter which they call starch,' wherein he says 'the devil hath learned them to wash

and dive their ruffs, which being dry will then stand stiff and inflexible about their necks!"—'British Costume,' 1849, pp. 257-8.

Can it be possible, by the by, that the "sterche" made in HERMENTRUDE'S "panne" was used for some other purpose than that of stiffening draperies? J. F. MANSERGH.
Liverpool.

In Matthews's Bible, 1537, is the earliest printed mention of starch I have met with: "Jezabel heard of it & starched her eyes & tyred her head & looked out at a wyndow."—4 Kings ix.

R. R.

Boston, Lincolnshire.

The art of starching linen was brought into England by a Mrs. Dinghein, a Flemish woman, May 1, 1553. E. LENNOX BOYD.

The date of the introduction of starch into England, and the various colours in which it was manufactured, have been discussed in 'N. & Q.' (see 2nd S. vii. 259; xii. 449; 3rd S. i. 90, 156, 237; ii. 280; 7th S. ix. 262); but in no instance has an earlier date than 1511 been given.

EVERARD HOME COLEMAN.

71, Brecknock Road.

THOMAS MORE (7th S. xii. 367).—The MS. play of Sir Thomas More was printed in full by the old Shakspeare Society. The original is well worth attention; it is a most curious specimen of playwrights' work, having four different script-hands. There is the original, partly effaced, with erasures, interlineations, and additions by three later revisers, and the comments of the official licenser; some of these additions consist of long speeches pasted down over the original, or an earlier revision, it is not clear which, and it is very desirable to get the exact facts. It would be a great favour if the Trustees of the British Museum would sanction the attempted removal of these additions. I have taken the precaution to secure full-size facsimiles of the damaged leaves, so that no possible loss could accrue to the nation. Perhaps the Chief Librarian will kindly give this matter his friendly attention. A. HALL.

13, Paternoster Row, E.C.

MARY, BARONESS MOUNTJOY (7th S. xii. 349).

—The maiden name of Baroness Mountjoy was not Campbell, but McDougall. Her father, Alexander McDougall, was a younger brother of the Chief of Dunollie, and he was a surgeon in the Russian service. His wife, the mother of Lady Mountjoy, was a Miss Farquharson. His mother was a Mary Campbell, daughter of Campbell of Barcaldine, and it was after her that her granddaughter was named, and often called, Mary Campbell. Lord and Lady Mountjoy were married in 1812, the year of her first husband, Major Brown's death. If J. G. should wish for further

information, I shall no doubt be able to obtain it for him.
F. C.

THE PROBABILITY OF DESCENDANTS OF KNOX (4th S. ii. 277, 542; iii. 445; 7th S. xii. 121, 252, 373).—VERNON has shown that Walter Welsh (II.) of Lochquarret—whom I had supposed to have died young, on the information of his sister's descendant—married, had a son Walter Welsh (III.), and was living in 1733. This Walter (II.) is no doubt the same who was confirmed executor-dative to his father Walter (I.) on Nov. 25, 1708, and being then a pupil, was under the care of four tutors—one of them being the Rev. David Walker of Temple, co. Edinburgh, the maternal grandfather of John Witherspoon, D.D. ('Edinburgh Commissariat Records'). I fear that the link mentioned by C. B. from 'Americans of Royal Descent,' viz., through Dr. Witherspoon's mother, is impossible, as there stated. His father, the Rev. James Witherspoon, minister of Yester, co. Haddington, who died on Aug. 12, 1759, at sixty-eight, was thus born in 1691. He married in 1720 Ann, daughter of the Rev. David Walker, already mentioned. John, their eldest son, the future Republican, was born in 1722. I have never learned the precise steps by which he traced his Knoxian descent, but know it has been long traditionally said it was through Mrs. Welch, the youngest of Knox's three daughters. She died in 1625, leaving three sons and one daughter, Luyse, born not later than 1610, of whom all that as yet is known is her mention in her mother's will ('Glasgow Com. Records'), and that she was alive in 1632, in the house of her then only surviving brother, the Rev. Josias Welch, of Templepatrick, in Ulster (Sir W. Fraser's 'Montgomerys,' vol. i. p. 224). If Luyse had lived to marry the Rev. James Witherspoon in 1720, she would have then been a hundred and ten years of age! I have long been aware of this and other difficulties in the American claim, for my great-grandmother was the only sister of Dr. John Witherspoon; but as yet they seem insurmountable. I believe the descent of the late Mr. Trotter of Woodhill was traced from a brother of the Reformer, thus collateral only. Mrs. Carlyle's has been already shown to be mere tradition.

As my notice of the Welshes of Lochquarret was new to VERNON, perhaps he will be good enough to mention anything more he knows about them. If nothing is found out through that family, there is little chance of anything elsewhere but vague traditions.

JOSEPH BAIN.

In C. B.'s communication it is stated that Witherspoon, President of Princeton College in 1768, was a descendant of John Welsh, son-in-law of the Scottish Reformer Knox. Welsh had three sons and two daughters. The elder died at Jonsac, in France, in 1614; the younger (Louise) was

living when her mother died in 1625; but the author of Welsh's life "met with no trace of her subsequent history" ('Life of Welsh,' by Young, Edin., M'Laren, 1866). Scott, in his 'Fasti Ecclesiae Scoticae,' vol. i. p. 364, says that the father of Witherspoon married Anne, daughter of the Rev. David Walker, minister of Temple, in the year 1720, and that family tradition says that perhaps Dr. Witherspoon was a descendant of Welsh's son Josias, who was minister of Templepatrick, in Ireland (vol. iii. p. 86). It is evident from these authorities that the president's mother was not a daughter of "the minister of Ayre."

WM. CRAWFORD.

Edinburgh.

"RUNNING THE GANTLOPE" (7th S. xii. 364).—The following instances of this occur in Rushworth's 'Historical Collections,' vol. ii. part iv.:—

"Three Soldiers of Captain Tod's Company were sentenced at the last Council of War at Knaishborough to run the Gantlop, and further Punishment for Flundering,..... Octob. 23, 1647."—P. 853.

"December 20 [1648]..... Two new listed Souldiers in Col. Deanes Regiment, Henry Matthews, and Robert Rowe, were this day tryed by a Court Martial, and sentenced to ride the Wooden-Horse at the Royal Exchange, for an Hour at Exchange-time; and on Saturday next at the same place to run the Gantelope through Col. Deanes Regiment."—P. 1369.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

CORRUPTION (7th S. xii. 387).—In answer to MR. C. B. MOUNT, I would suggest that the use of the word as remembered by him had (and naturally so) its origin from the technical language of theology. The ninth of the Thirty-nine Articles will, I think, make the matter clearer to him, in connexion with the fact that when "angry passions rise," we Churchmen, speaking of them afterwards, often ascribe them to "the old Adam," or, as the Article puts it, "to the corruption of the Nature of every man," "the infection" of which "doth remain, yea, in them that are regenerated."

CHARLES E. SEAMAN.

Stalbridge Rectory, Dorset.

BELLS (7th S. xii. 429).—A list of books, pamphlets, &c., giving an account of the bells in the several counties of England appears in 'N. & Q.' 7th S. vi. 12, 181, 294, 352. The inscriptions on the six bells presented to St. Julian's Church, Shrewsbury, by Mr. Peele in 1869 are given in 4th S. iii. 125.

EVERARD HOME COLEMAN.

71, Brecknock Road.

THE GREAT FROST OF 1684 (7th S. xii. 289, 397).—Before me lies a small book, published in London 1684, titled 'An Historical Account of the Great Frost, &c., during this Season.' Being convinced some extracts from a contemporary record will be interesting, if not instructive, I venture to make them. This little book consists

of five pages "Epistle to the Reader" with 142 pages of historical matter, &c. At the outset the reader's attention is called to previous phenomenal frosts, one 320 years, another 118, a third forty-eight years, and a fourth about seven years previous to the one now referred to, which began on the 16th of December; the frost "so sharply set in" that in about a fortnight the Thames "beyond the Bridge of London" was frozen over. Booths were built on it, where the boatmen, whose occupation was gone, sold wine, brandy, and other liquors. The novelty resulted in such good business that the booths rapidly increased, and to such an extent that roadways were made from place to place, not only foot-paths, but "Hackney coaches began to ply upon the river, finding customers more numerous than if they had continued in the streets." We are told the fields were deserted, the frozen river being the centre of attraction for town and country folks. "In the Hillary Term, which soon after ensued, it was usual for the lawyers to take coach by water to Westminster as thro' the Strand." It appears a street of booths contiguous to each other reached from the Temple stairs to Barge House in Southwark, these being inhabited by dealers in earthenware, brass, "copper," "tinn," and iron, toys and trifles, and besides these, printers, bakers, cooks, butchers, barbers, and others," while the business done appears to have been very large. All sorts of street cries, usually heard in the streets of London, were heard on the Thames. "Hawkers with their news," costermongers, women selling oysters, pies, gingerbread, &c. Games were freely engaged in, such as "football play," "nine pins," "cudgells" (whatever that was), bull and bear bating, &c., "sailing-boats, chariots, and carrow-whimbles," besides, of course, skating, &c.; fires in all places; "boiling," roasting, and preparing food of all kinds, was carried on as if on terra firma.

ALFRED CHAS. JONAS.

Swansea.

THE KING'S HARBINGER (7th S. ix. 148, 213).—In reply to a query of MR. LATIMER's, which so far as I am aware has never been satisfactorily answered, allow me to quote the following foot-note from Parks' 'Topography of Hampstead,' London, 1818, p. 106:—

"The office of harbinger still exists in the Royal Household, the nominal duty of the officer being to ride one stage onward before the king on his progress, to provide lodging and provision for the Court. Richard Rycroft, Esq., is the present and last knight-harbinger, the office being abolished after his death."

Although the description of the duties of a harbinger given here are doubtless correct, the last holder of the office is wrongly described. Sir Henry Rycroft, second son of the first baronet, was the last knight-harbinger; he was appointed in 1816, receiving at the same time the honour of

knighthood. He resided at Bolney, Sussex, and died s.p. at Brighton, Oct. 3rd, 1846, aged eighty (see *Gentleman's Magazine*, New Series, vol. xxvi. p. 556). I have been unable to discover the name of his predecessor, or to find any mention of this office or its holders in the usual works of reference.

C. E. GILDERSOME-DICKINSON.

Eden Bridge.

ALLEGED CIRCUMNAVIGATION OF AFRICA (7th S. xii. 406).—It is with great diffidence that I venture to differ from such authorities as MR. LYNN and Sir E. Bunbury. But I cannot think the story of Herodotus incredible. It is a badge of truth when a story tells what was before unknown. The enormous dimensions of Africa, its great southern extension, were quite unknown. The story tells that it was not till the third year that the expedition reached the Pillars of Hercules. Again, the sailors told that during the voyage the sun rose on their right hand. Herodotus must be looked on as a very well-informed man; yet this appeared to him incredible, instead of being a confirmation of its truth.

MR. LYNN says they might have learned this by only proceeding as far as the tropic. But then they must either have rounded the Cape of Good Hope or returned the way they went; in which latter case, how could the story have originated? The failure would have been notorious to all Egypt. Now, that the story was thoroughly believed in all Egypt must, I think, be taken for granted, from the confidence with which Herodotus asserts that it was demonstrated. And there is no inherent improbability in the story. For a great part of the voyage they would be assisted by the easterly trade wind; and in calms the oars would be used. Voyages entailing greater hardships have certainly been accomplished in early ages. I agree with MR. LYNN that the Carthaginians do not corroborate the story of the circumnavigation; but I see no reason to suppose a passage in the text lost. It seems to me to read straight on. Herodotus tells how the Phœnicians accomplished it, and then goes on to say, "after this there are Carthaginians who assert" that they attempted it and failed.

J. CARRICK MOORE.

PSALM LXVIII. 4 (7th S. xii. 207, 332, 418).—I was, and am, under no such impression as MR. LYNN supposes. Had his statement been that "the Psalters during the seventeenth century" contained this reading the remark would have been accurate. But the Psalter is not the Prayer Book, and the authority of the Prayer Book, therefore, is not to be adduced in favour of a reading which it does not contain. Prayer Books have a legal standing by Act of Parliament, and recent judgments bind the clergy to read them as they are printed; but

there is no such legal authority for a Psalter printed separately, or for the Authorized Version itself, and they do not acquire such legal authority from the fact of being bound up in the same volume with a Prayer Book. I did not contest the fact of such a reading being found in Psalters, but in Prayer Books, and I will gladly retract my correction when Mr. LYNN brings forward a Prayer Book before 1662 in which the Psalter is an integral part of such book, and ordained upon the same authority. I constantly use a Prayer Book and Bible bound together in one volume, but this does not make the Bible a Prayer Book. I am only anxious for correctness, and trust that Mr. LYNN will admit that his remark was couched "in too general terms," and might thus mislead.

W. E. BUCKLEY.

COL. MARSACK (7th S. xii. 409).—Caversham Park, near Reading, belonged formerly to Col. Marsack, and is probably the place represented in the engraving. The house stood on an eminence, and was celebrated for the beauty of the approach between two hills. The gardens were laid out by "Capability Brown," the eminent landscape gardener. It now belongs to Mr. Crawshay, of Oxfarthfa Castle, but the present house was built about 1850, on the site of two preceding houses. In the first of these Anne, James I.'s queen, was splendidly entertained by Lord Knollys in 1613, and Charles I. was imprisoned there for a short time. The first Lord Cadogan bought Caversham, and from it received one of his titles.

CONSTANCE RUSSELL.

Swallowfield, Reading.

At Holy Trinity Church, Reading, there is a tablet to the memory of Lieut.-Col. Marsack and Jane his wife. He is described as "of the Grenadier Guards," died 1852. His residence was, I believe, at Caversham, Oxon. I shall be pleased to make inquiries if your correspondent A. K. wishes. R. E. HODDER, Churchwarden. Reading.

Probably Caversham Park, about two miles from Reading. Erected by the Earl of Cadogan. In laying out the grounds "Capability Brown" was consulted. The house was considerably improved by Col. Marsack, who added a noble Corinthian portico upon the south front. It became the residence of Mr. Crawshay, the iron-master. About 1852 it was entirely gutted by fire, but the outward walls remained intact. The mansion at that period was generally known as "Marsacks."

R. J. FYNMORE.

TINCTURES IN HERALDRY (3rd S. viii. 159; 7th S. xii. 409).—MR. HAMILTON will find, at the first of these references, some account of a work by Langrius nearly forty years earlier in date than the treatises by Petrus Sancta and De la Columbière,

and yet giving diagrams showing the distinctive lines in exact accordance with modern usage.

P. J. ANDERSON.

WOODCUT (7th S. xii. 429).—The words "Strike here" translate *Percute hic*, a saying on which turns the story of Gerbertus, in the 'Gesta Romanorum,' Tale 107, in Swan's translation. The story is retold in my poem entitled 'The Dyer's Tale,' written in imitation of Chaucer, and printed in the *Universal Review* for December 16, 1889. I have since observed that it is also given in William Morris's 'Earthly Paradise.' What can be meant by the "several churches in the background" I cannot say.

WALTER W. SEEAT.

The woodcut MR. CROPPER refers to appears to relate to a story in the 'Gesta Romanorum,' versified by Mr. William Morris in 'The Earthly Paradise,' and there entitled 'The Writing on the Image.'

E. SIDNEY HARTLAND.

Barnwood Court, Gloucester.

WRECK OF THE ROYAL GEORGE (7th S. xii. 128, 278, 396).—The word "seascape" has been weighed in the balance of 'N. & Q.,' 6th S., and found wanting. Mortimer Collins used the expression in some playful verses, without, probably, any intention (supposing, indeed, that such an obvious if incorrect formation had occurred to no one previously) of adding to the permanent treasures of the British language. He had imitators, but I have not seen the word lately.

KILLIGREW.

Miscellaneous.

NOTES ON BOOKS, &c.

A Biographical Chronicle of the English Drama, 1550-1642. By Frederick Gard Fleay. 2 vols. (Revised by Turner.)

MR. FLEAY is to be congratulated upon the accomplishment of an arduous and a meritorious task. With zeal and energy rare in these days he has analyzed and sifted the information we possess as to the early drama and stage, and has given us the result of his investigations in four volumes—'The Life of Shakespeare,' 'The Chronicle History of the Stage,' and the present work—which must occupy a place of honour in every dramatic library. Very far from being models of method are these works, but they are at least monuments of industry and research. The labours of Mr. Fleay in this department of literature are the more valuable as his recent predecessors have done more harm than good. Of Payne Collier it is known that the matter he supplies, unless backed up by testimony from without, is to be mistrusted and disregarded. Not only were his own works untrustworthy—he is taxed, it is to be feared too justly, with having poisoned at their source the fountain of supply. Another and worthier labourer in the field has deprived the student of all comfortable assurance by refusing to give authorities, and seeking to be the sole arbiter as to what shall and shall not be accepted. Our early authorities are not numerous. The most important is Gerard Langbaine, whose 'Mimus Triumphans,' subsequently enlarged into 'An Account of

the English Dramatic Portraits,' has been followed by the successive editors and compilers of the 'Biographia Dramatica.' Opportunities of research have, however, multiplied of late, and the information Mr. Fleay supplies has been gathered with infinite pains, and is nowhere else accessible. It is difficult to over-estimate the value of the materials he has collected, and his conjectures even, of which there is a superabundance, will win respect. It is seldom that a close perusal of a play supplies no hint as to the date of its production. On these matters Mr. Fleay pounces, and his conclusions are always edifying. We are less enamoured of the tests he applies to the discovery of authorship, and should be sorry to pin ourselves to some of his critical views. We are sorry, moreover, to note a petulance, and, so to speak, crabbedness in dealing with the works of his rivals or predecessors, which strikes us as unworthy. As to the value of the contributions, however, Mr. Fleay has made, two opinions will not be held, and his claim to the foremost place as regards instruction and acumen among our workers in the field of theatrical and dramatic literature will not be contested. The volumes now issued are in appearance models of what scholarly books should be.

Stories after Nature. By Charles Wells. With a Preface by W. J. Linton. (Lawrence & Bullen.)

In spite of the fact that he is the subject of a sonnet by Keats, the chances of immortality of Charles Wells might have been held a score of years ago among the slightest possessed by any published author. The species of *cénacle*, however, of which Rossetti was the centre was given to repairing the neglect of time, and in 1876 Wells's fine drama of 'Joseph and his Brethren,' which had slept peacefully for a generation, was reprinted with a prefatory note by Mr. Swinburne. Since then no further attempt at the rehabilitation of a neglected poet has been made until Mr. Linton supplies us with a series of tales that have lain for half a century bound in old magazines now inaccessible, if not forgotten. The volume thus constituted has been issued in a limited and exquisite edition by Messrs. Lawrence & Bullen, with a delightful preface by Mr. Linton, by whom their merit had long ago been detected. To some readers it will be enough to say that these quaint stories were judged by Rossetti worthy of illustrations from his own brush, though the idea was never carried out. The first appearance of 'Stories after Nature' was in a small volume published in 1822 by J. & T. Allman and C. & F. Ollier, whose title-page is reproduced in facsimile. The influence of Leigh Hunt is admitted by the editor. Other and older influences are, however, more apparent. On ourselves the impression is that Wells has studied closely the Italian novelists, and that he has imitated the more serious passages of Boccaccio and Bandello. In simple earnestness, in quaint effective language, and in passion they command admiration, and they are in all respects worthy of revival. In the pretty shape they assume they form an exquisite little gift-book.

The Story of the Glittering Plain, &c. Written by William Morris. (Reeves & Turner.)

Few of Mr. Morris's prose poems are likely to be more popular than this. The story has a singular fascination, and will be the more acceptable since it preaches no moral and advocates no theory. It is so far a saga that it deals, after a purely mythical fashion, with characters and scenes that might well be real, and that there is a strong Scandinavian or Viking colouring. Love stronger than death is a frequent theme of singers. Mr. Morris chooses to show us love stronger than life, even than eternal life. We hear at the outset of the glittering

plains, in pursuit of which some few men push on undimmed by danger and unretarded even by most physical needs. None knows, however, what are these plains or where they are seated, and the chase after them inspires no interest in the reader, whose whole sympathies are enlisted on behalf of Hallblithe, a young hero of the House of the Ravens, and his trothplight maiden, known as the Hostage, who is of the House of the Ravens. The Hostage is carried off by sea rovers. In pursuit of her he goes, undaunted and practically alone. Many and strange are the perils and adventures through which he wins his way to the Glittering Plain, "which has been also called the Land of Living Men, or the Acre of the Undying." A wonderful land is this, a mixture of the Mohammedan Paradise and Arcady in the Age of Gold. So soon as men reach these shores, to which few are privileged to wander, age drops off like a discarded garment, and youth, joyous, exuberant, immortal, takes its place. It is no Walhalla of heroes, for the lust of combat dies within the heart, and anguish and pain and suffering and ambition fade away into dream-like distance. Men love one another, and love all things, and life is immortal rejoicing. Specially favoured is Hallblithe, for the king's daughter has seen him in some magic glass, and pines for his love, and her father it is who has lured him here to enjoy her favours, and share, it may be, a throne to which there is no succession. All is in vain. Orpheus ventures into hell for Eurydice, and wins her back. Hallblithe finds himself in heaven, and, for the sake of the Hostage, cannot stay. All his hope and thought is how to escape from felicity and resume his toilsome quest. None will help him on so preposterous and illegal an attempt, and he has to carve out for himself the small boat to which he entrusts his fortunes. His efforts are crowned with success; and after labours worthy of a Hercules, he is rejoined to his earthly love, and with her undergoes the mingled rapture and penance of human life. We have few story-tellers such as Mr. Morris, and the record supplied is equally beautiful, imaginative, and stimulating. Archaisms of speech, which may be, and sometimes are, carried to excess, are in this case wholly helpful, and the book is delightful in perusal, and no less delightful to dream over and recall.

The Colleges of Oxford: their History and Traditions. Edited by Andrew Clark, M.A. (Methuen & Co.)

With the help of several other Oxford lights, Mr. Clark has succeeded in striking a very happy mean between the dry-as-dust chronicle and the local penny guide-book. It is a long time since a more readable and thoroughly interesting account of collegiate life at Oxford has appeared; in fact, the need of some such general handbook to the individual colleges was being seriously felt. This need Mr. Clark has altogether satisfied, and it only remains for some equally competent member of the sister university to follow his example, and give us a companion volume on Cambridge. 'The Colleges of Oxford' does not aim merely at being a collection of concise accounts of the individual colleges; it serves a more useful purpose than such a collection could. The various essays, written by members of the colleges, dwell upon some particular aspect of the histories they propose to relate. This aspect has in every case been determined upon by the editor, and limits as to length and treatment imposed by him accordingly. The result is that, instead of a series of efforts to place this or that establishment above its fellows by extolling some salient feature or brilliant period, we have an intelligible and well-harmonized picture of college life generally at successive periods of time.

Nor is this all; in reviewing the history and constitu-

tion of the twenty little polities which form the greatest of our educational centres, we are presented with a sketch in miniature of the history of England, with strong social and intellectual sidelights thrown upon its successive phases. Thus, "in Queen's College, early social conditions are described; in New College, early studies. Balliol College gives prominence to the Renaissance movement; Corpus Christi to the consequent changes in studies. In Magdalen College we see the divisions and fluctuations of opinions which followed the Reformation; in St. John's, the golden age of the early Stuarts; in Merton, the dissensions of the Civil War; in Exeter, the strong contrast between Commonwealth and Restoration." And so on, till we come back to Corpus, which is allowed the honour of depicting the renovation of the love of letters which marks the present century—a renovation, it is fair to say, which was shared in a great measure by Oriel, but upon which the historian of that college is not permitted to enlarge. One or two essays stand above or below the rest in point of interest and style. The brightest and easiest reading is Mr. Oman's account of All Souls', and the dullest and most like to a third-rate prize essay is that of University—rather unfortunately, though inevitably, placed in the position of decoy. The history of Keble is necessarily somewhat slight; that of Jesus more curious than important. Merton, New College, Brasenose, Corpus, and Hertford are to be especially congratulated on their historians, and the historians, one and all, on the taste and good judgment of their editor.

The Fortunes of Nigel has been added to the marvellous sixpenny edition of the "Waverley Novels" of Messrs. A. & C. Black.

Sons of the American Revolution is the title of the Year-Book of the District of Columbia Society. It gives, in addition to the articles and by-laws of the society, a series of portraits of great interest of Washington, Franklin, and other founders of American independence.

We have received from Alfred Holness *Faithful Words for Old and Young*, abounding in illustrations.

'PHASES OF CRIME IN PARIS,' which appears in the *Fortnightly*, is a very curious study. Some of the views of the writer, Mr. Hugues le Roux, are sufficiently startling. He thus holds that habitual intoxication in parents is the cause of the murderous instincts too frequently seen in children and youth. Mr. Bury defends 'Compulsory Greek' on most sensible ground. Mr. Wallace sends a further instalment of 'Flowers and Forests of the Far West,' and Vernon Lee contributes 'An Eighteenth Century Singer.'

L'Intermédiaire, our Parisian contemporary, will for the future appear thrice in the month, instead of twice, namely, on the 10th, 20th, and 30th of each month, excepting, we suppose, February, which next year, even, will have no 30th. We are glad to see this proof of vigour in a capable and well edited periodical.

THE Christmas number of the *Queen* is profusely illustrated.

DR. MANSEL SYMPSON writes, with respect to 'Lincolnshire Rood-Screens and Rood-Lofts': "In a far too appreciative notice of this little pamphlet, my kindly reviewer has (*ante*, p. 419) inferred that it has appeared separately from the Associated Societies' volume. From the numerous inquiries for it which I have had since, I am sorry to say it is not so. I had twenty-five reprints given me by the Society, which I had bound, and one

of which I sent to 'N. & Q.' Later on perhaps I may get something done more complete, and embracing the whole subject."

SIR JOHN MACLEAN, F.S.A., of Clifton, the well-known antiquary and author of 'The Hundred of Trigg' and other valuable works, has been elected President of the Royal Institution of Cornwall for the usual term of two years, in succession to Mr. Edwin Dunkin, F.R.S.

MR. HENRY ALERS HANKEY, of 23, Park Crescent, Portland Place, W., writes:—"If among your readers there should be any antiquarian students sufficiently advanced to be able to read the writings of the thirteenth to sixteenth centuries, I should be glad to offer them some practice in that occupation, and to contribute £. a week to their expenses during the same, at Chester."

We regret to announce the death of Reginald Ames, son of the late George Henry Ames, of Cote House, Wexbury-on-Trym, which took place at Torquay on December 3. He had for some years been amassing materials for a history of the family of Ames, and had finished the work. He will long be remembered as a most amiable and estimable man.

Notices to Correspondents.

We must call special attention to the following notices: On all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

We cannot undertake to answer queries privately. To secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

STEWART.—(1) "Caesar's wife must be above suspicion." See 1st S. i. 277, 389; Suetonius, 'Julius Caesar,' 74; and Plutarch, 'Julius Caesar,' cap. 10. (2) "Cleanliness is next to godliness," John Wesley, Sermon 82, 'On Dress.'

H. FRIDMORE ('Childe Harold,' iv., xlii. and xliii.).—The indebtedness of these stanzas to the famous sonnet of Filicaja—"Italia, Italia, tu cui feo la sorte"—is acknowledged in the notes.

P. C. ("Let me make songs for the people, and let who will make their laws").—The substance of this is contained in a letter from Fletcher of Saltoun to the Marquis of Montrose. Fletcher only says that he knew a very wise man that believed this.

C. B. P. ("I see a hand you cannot see, that beckons me away," &c.).—Tickell's 'Ballad of Colin and Lucy.'

T. ("Love took up the harp of life and smote on all the chords with might").—Tennyson, 'Locksley Hall.'

CHESTER.—The parts of 'N. & Q.' July to September, 1887, can be supplied.

T. LAFFAN.—What was the subject of your query?

CORRENDUM.—P. 95, col. 2, l. 17, for "Seventeenth Century Notes" read *Eighteenth Century*.

NOTICE.

Editorial Communications should be addressed to "Editor of 'Notes and Queries'."—Advertisements Business Letters to "The Publisher"—at the Office Took's Court, Cursitor Street, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; to this rule we can make no exception.

LONDON, SATURDAY, DECEMBER 19, 1891.

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THE AUTHORSHIP OF 'LINES TO A SKELETON.'

In various popular anthologies there is included 'Lines to a Skeleton,' or 'Lines to a Skull,' which some years ago used not infrequently to be reprinted in the newspapers and other periodicals. They may be found in Dana's 'Household Book of Poetry' and in Procter's 'Gems of Thought'; but they are always stated to be of unknown authorship. I have, however, a small volume, in which these lines are claimed as the work of William Wrightson. The book is 'Weeds and Wild Flowers. Gathered by William Wrightson' (York, J. Hodgson, printer, Little Stonegate, 1868, 8vo. pp. xv, 66). From the title-page it might be supposed that the book was a selection of verses not necessarily the work of the "gatherer." But the preface clearly shows Mr. Wrightson's claims to be the author of his book:—

"I have but little to say about these few rhyming effusions, and that little will be said to friends only. I have been a busy and active agent in the dusty path of Life, and have had few opportunities of allowing my heart to try the metrical sound of its strings; yet, now and then, when Feeling and Impulse stirred within me, I ventured to attempt the expression of my emotions; and however imperfect and weak the attempt may have been, I can at least avow that Truth alone prompted my pen.

"I am now 'falling into the sere and yellow leaf,' and at the request of many who have shared my bygone days of Love and Friendship, I am induced to print

these few simple lyrics, to be placed only in the hands of the few who will generously dwell on my name with partial praise rather than with critical blame.

"If a kind word of social remembrance should be evoked as these productions pass under the eye of those for whom they have been 'gathered together,' my hope will be proudly gratified.

"Marble mausoleums and 'storied urns' may be desired by many, but a place in the memory of those who shared my chequered path in 'auld lang syne' is all that is coveted by

"WILLIAM WRIGHTSON."

He appears to have been a valued friend of Eliza Cook's, who wrote the following lines under his photograph:—

Sixteen stone by six feet—yet with "ariel" power
He sits on his chair like a bee on a flower;
Large headed,—large hearted, he breaks on the sight
Like a civilized sunbeam, to warm and to light;
He writes a good sonnet,—he cracks a good joke;
He's as gay as a tulip, but staunch as an oak;
He loves a good play, and he tells a good story;
Thinks Shakespeare and England the pole stars of glory;
Adores St. Cecilia, and sets up old Handel,
Devoutly as Romanist does his wax candle;
No wonder! for he himself breathes upon earth
Like a huge "double bass," strung with kindness and mirth.

Another poem addressed to Mr. Wrightson by this once popular verse writer is in the volume. It also contains some verses "On seeing a Quaker's Wedding at Thirsk in 1831, by the Rev. W. J. Wrightson, the Author's Father," and a poem from the same pen against vaccination. This was written in 1805. Some of Mr. William Wrightson's efforts have a local flavour. There is a monody on the death of Lord Byron, spoken by Mrs. Pope at the Theatre Royal Sheffield, verses on "poor Peter," the York bell, and a poem on the coming of age of Lord Muncaster in 1852. Grisai, Malibran, Eliza Cook, and Mrs. Sunderland are also celebrated. There is an elegy "to the memory of my faithful and affectionate dog, Robert, who departed this life October 12, 1822, a pattern of fidelity, gratitude, and love." Amongst the other miscellaneous contents of the book is one entitled 'My Snuff-box.' The poem which has in its time been so popular occurs at p. 49. Perhaps the correct text may be worth reproducing:—

Lines on Seeing a Skeleton.

Behold this ruin! 'tis a skull,
Once with ethereal spirit full;
This narrow cell was life's retreat;
This space was thought's mysterious seat.
What beauteous pictures fill'd that spot!
What dreams of pleasure long forgot!
Nor love, nor joy, nor hope, nor fear,
Have left one trace, one record here.

Beneath this mould'ring canopy
Once shone the bright and busy eye;
But start not at the dismal void,
If social love that eye employed;
If with no lawless fire it gleam'd,
But through the dew of kindness beam'd;—
That eye shall shine supremely bright,
When suns and stars have lost their light.

Within that silent cavern hung
The ready, swift, but tuneful tongue :
If bold in virtue's cause it spoke,
Yet gentle concord never broke ;
If falsehood's honey it disdain'd,
And when it could not praise was chain'd ;—
That sinful tongue shall plead for Thee
When death unveils eternity.

Say, did these fingers delve the mine ?
Or with its envied rubies shine ?
To hew the rock, or wear the gem,
Can nothing now avail to them ;
And if the page of truth they sought,
And comfort to the mourner brought,
These hands a richer meed shall claim
Than all that waits on wealth or fame.

Avails it whether bare or shod,
These feet the path of duty trod ;
If from the bower of joy they fled
To soothe affliction's humble bed ;
If grandeur's guilty bribe they spurn'd,
And home to virtue's lap return'd ;—
These feet with angel's wings shall vie,
And tread the palace of the sky !

My only knowledge of Mr. Wrightson is that which is to be derived from his book. There was a previous issue in 1865, in which the 'Lines on Seeing a Skeleton' are not included.

WILLIAM E. A. AXON.

47, Derby Street, Moss Side, Manchester.

"MOS COLONIENSIS."

In a catalogue recently issued by a well-known London second-hand bookseller there are several editions of the Epistola 'De Moluccis Insulis,' by Maximilianus Transylvanus, offered for sale, two of which co-ri-val, in the catalogue at least, for the honour of being the "absolutely first edition" of the booklet. One was printed at Cologne by Cervicornus in "M.D.XXIII. mense Januario," the other, at Rome, by F. Minutius Calvus, in November, 1523 ; and, "as most bibliographers hold," we are told "that the Cologne year began, like the Roman, in January," there should not, in my humble opinion, be the slightest difficulty in settling the question as to which of the two is the *editio princeps*. But we are further assured by the authority quoted above that, on the other hand, the booklet printed at Rome "has all the air of a first edition, and the Papal imprimatur which forbids reimpression (on leaf 4) gives it so to be understood." Then follows a short but learned disquisition, bristling with facts, the aim of which is to support the claim of the Roman edition against that of Cologne, and, I presume, to make one believe that the date "January, 1523," in the colophon of the Cologne edition should be, and really is, January, 1524, according to our way of reckoning.

Are we to believe that bibliographers are really such an ignorant set of people ? And do they

require to be told that as we are dealing with pre-Gregorian dates they, like the angels in the well-worn quotation, should move about with fear, lest they might come to grief on the slippery ground of chronology ?

The Roman new year is not such a simple affair, to begin with, as all students of history know, since each Pope followed his own sweet will and whim in this respect. Thus, to quote a few examples, Leo X. (1513-1521) used the *Calculus Florentinus* sometimes ; Pius IV. (1559-1565) also began the year on March 25 ; Gregory XV. (1621-1623) was still more whimsical, he began the year in his bulls on March 25 and in his breves on January 1. But this is a side issue.

The main question is, Which of the two books is the older edition ? Under the ancient 'Mos Coloniensis,' which was in force till 1570, it was customary to begin the year at Cologne at Easter. Thus a notarial instrument published by L. Ennen* is dated as follows :—

"Scripta est supra indictio et annus domini 1598. March 8] ex consuetudine patrie, quia annus domini non incipit currere in nativitate domini, sed in vigilia pasche, cereo consecrato."

But as most of the neighbouring places did not adopt the same rule, great confusion prevailed, to remedy which a statute was issued in 1310 for the diocese of Cologne, ordering the new year to be begun at Christmas. I quote its text from Hartzheim † :—

"Statuimus etiam ut exnunc de cætero annus Domini observetur, ut in Nativitate Christi innovetur quolibet anno, prout sacrosancta Romana Ecclesia id observat : ut errores et difficultates (qui propter diversitatem inceptions anni Nativitatis ejusdem multoties evenerunt) de cætero evitentur."

And although Dr. Grotefend ‡ is able to quote three instances at least in which deeds belonging to a later period than 1310 were still dated according to the "Mos Coloniensis," I was told some years ago by Dr. Höhlbaum, the present keeper of the archives of the City of Cologne, that from 1310 until the adoption of the Gregorian calendar the City of Cologne officially began the year at Christmas. With regard to the fifteenth and sixteenth centuries, he assured me this is proved beyond all doubt by the dating of the official books of minutes of the meetings of the Town Council and the transcript books (*Kopienbücher*) still preserved at Cologne, into which latter books sundry deeds were, I understand, copied in chronological order. In view of these facts the claim of the Cologne edition is clearly established.

L. L. K.

* Dr. Ennen, 'Quellen zur Geschichte der Stadt Köln,' vol. iii. p. 442.

† Jos. Hartzheim, 'Cons. Germ.,' vol. iv. p. 125.

‡ Dr. H. Grotefend, 'Handbuch d. hist. Chronologie,' p. 25. The dates of the deeds in question are 1359, 1386, and 1394.

BIBLIOGRAPHY OF CHRISTMAS.

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Bullen, A. H. Christmas Carols and Poems, from the Fifteenth Century. 1885, first edition, 8vo.

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Sun Magazine. January, 1891, 'Christmas in Serbia,' by Col. Grant Maxwell.

Worsley, J. Origin of Christmas Day. 1820, 12mo. pp. 84. Plymouth.

The following four works were published between 1814 and 1834:—

Christmas and the New Year, a Masque for Fire-side. 18mo. Longmans, London.

Christmas Improvement; or, Hunting Mrs. P. 18mo. Simpkin & Marshall.

Christmas Stories. 12mo. Rivington, London.

Christmas Voyage, a Poem. 12mo. Longmans, London.

J. CUTHBERT WELCH, F.C.S.

The Brewery, Reading.

SOCIALISM AND LIBRARIES.—As there may be many who share the apprehension felt by A. J. M. of the "real and imminent dangers" to literature and learning involved in the growth of the Socialist movement, and as there can be no doubt of the immensity of that growth, I would ask our Editor's permission to continue what must be to all 'N. & Q.'-ists an interesting discussion. Also to put it under its own head, instead of that ('Buckden Library,' 7th S. xii. 345, 395, 451) under which it began. And, first of all, I must say that I sincerely regret having misread the expression of a serious belief, however wrong-headed, as an ill-natured sneer, intended to annoy. For the unintentional injustice thus done to A. J. M. I trust he will forgive me.

Of course I am to a certain extent walking in the dark, for I do not really know what it is that A. J. M. fears, nor why he fears it. Is it that we Socialists will destroy all libraries as soon as we have the power? To this the answer would be, Look around, and see how we are working on all hands for the establishment of more. Is it for sectarian libraries that he fears? Still let him take heart. Even in the midst of the frightful storm which beset the Paris Commune, when one would imagine that every atom of their attention must be given to mere defence, time was found to ensure the safety of the

scientific and literary treasures of the Jesuits. Time was found for the reopening, &c., of the museums, which had been closed during the siege (decree, March 24), of the Bibliothèque Nationale (decree, April 1), and of schools of all kinds (decrees, April 8, &c.). Their *Journal Officiel* found room for the obituaries of scientists, littérateurs, and actors (see that for April 1 and other dates), for the announcement of the British and Foreign Bible Society's offer (April 11)

"des exemplaires de cet ouvrage à toutes les veuves des soldats français et allemands tués dans la dernière guerre."

Let me here add that the French Government knows more about Socialists than does A. J. M.; and it may interest him to hear that on May 1 last, when cavalry sabres had been rough-ground, and gravel strewn in all the principal streets to ensure a good footing for the horses; when Paris was one vast barrack, guarded, enfiladed, commanded at every turn, all of this being in preparation for an apprehended Socialist rising, not a single museum, library, or gallery was either closed or guarded, nor was there a single extra attendant on duty! *Probatum*, as the old cookery books say, for I was there and saw.

Is the British Museum less useful, or more in danger of destruction, because it is run by the nation for common use, instead of by an individual or limited liability company for a profit? Are the pictures in the National Gallery more liable to mutilation than those in the possession of some selfish private person? Nay, forsooth! Nor is it the Socialist who endangers monuments of olden time, but the *bourgeois*, against whom the Socialist is in revolt; the kind of man who is now clearing away Clement's Inn in order to erect a bricken horror in its place, for the sake of enhancing the rent.

H. H. S.

ELKANAH SETTLE (1648-1724), DRAMATIC POET.—An entry in the parish register of Dunstable, co. Bedford, records that Elkanah, son of Josias and Sarah Settle, born February 1, was baptized February 9, 1647/8 (*Bedfordshire Notes and Queries*, ed. F. A. Blaydes, vol. iii. pt. vii. p. 206). He matriculated at Oxford from Trinity College, July 13, 1666, then aged eighteen, and married eight years later in the parish church of St. Andrew, Holborn, in the City of London, as appears by the annexed extract from the register:—

"Lycense. Helkana Settle gent and Mary Warner were married the 28 of February, 1673-4."

DANIEL HIPWELL.

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FREIGHT.—I believe that I am correct in stating that in the shipping trade in this country the term *freight* is now almost exclusively understood to mean the sum which is paid for the carriage of

cargo (the secondary meaning in dictionaries), not the cargo itself. MR. COLEMAN, *ante*, p. 291, says "till the duties on the freight were paid." This would not be so expressed by a modern English shipowner. He would say "the duties on the cargo." Duties on the freight would mean a very different thing to him. The old usage of the term appears to be retained in America to a greater extent than it is with us. Dr. Murray will doubtless illuminate this subject when the time comes.

J. F. MANSERGH.

Liverpool.

DISCOVERY OF DR. CAIUS'S GRAVE.—The annexed note appeared (p. 669) in the *British Medical Journal* of Sept. 19:—

"It is well known that Dr. Caius was buried in the chapel of this college in the year 1573, in a chambered tomb constructed by his own direction a few days before he died. There was set up to his memory a monument of alabaster of the greatest beauty and most consummate workmanship in the same place in the chapel where his body had before been laid. In 1637 the chapel was lengthened, and the monument removed to its present position. The exact position of the grave was not marked in any way (Willis and Clark's 'Architectural History of Cambridge,' vol. i. p. 192). A few days ago, in the course of some alterations which are now being made in the seating of the chapel, the grave was discovered. It is a square brick vault, covered by a thin arch of bricks, which rises to the level of the floor. It is four feet deep, eight feet long, and three feet wide. It contains one skeleton, which had been buried in an open coffin, as there were no traces whatever of any lid. The sides of the coffin are fairly complete, but they had fallen away to the side of the grave. The bottom had perished, and as the coffin had been placed upon two large stones the bones had fallen away somewhat from their original position. The grave has now been carefully closed, and a stone placed upon it with a short inscription.—John B. Lock, Bursar of Gonville and Caius College, Cambridge."

DANIEL HIPWELL.

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ADMIRAL SIR THOMAS ALLEN, OR ALLIN. (See 3rd S. ix. 488.)—At this reference there is an account of this worthy, whose portrait by Sir Peter Lely was in the Naval Exhibition, No. 243 in the Blake Gallery. I find in Burke's 'Extinct and Dormant Baronetcies' that his arms were Gu., a cinquefoil pierced or; but on an engraving, "G. Kneller pinx., B. Reading sculp.," I have seen a totally different coat, apparently Gu., between three stars four swords barwise. Crest, a short sword or dagger erect. Motto, "Fortune de Guerre."

R. J. FYNMORE.

Sandgate.

MARIVAUD.—One may vary the old saw, and exclaim, "With how little knowledge are dramatic notices written!" after reading the following extraordinary example of blundering in the *Pall Mall Gazette* of Nov. 11:—

"'Gloriana' is by 'Le Truc d'Arthur' out of 'Le Jeu de l'Amour et du Hasard,' a play written by Pierre

Carlet de Chamblain de Marivaux. We do not often hear of Marivaux in England, although Sir John Lubbock included his 'La Vie de Marianne' in his list of hundred best books; even in France he is best known by use of the word 'marivaudage,' a term synonymous with the English 'euphuism,' for Marivaux was nearly contemporary with John Lyly, and used, like him, an elaborate, ornate style, full of quaint conceits."

The astounding person who penned these lines would, one supposes, be "surprised to learn" that Marivaux was contemporary with John Lyly precisely as much as Zola with John Dryden, and that *marivaudage* (a sufficiently untranslatable word) has as little relation to *euphuism* as to *boycotting*. Verily Mr. George Moore is justified of his critics. Such folly as this is surely worthy enshrinement in 'N. & Q.' as an illustration of century-end theatrical reporting.

R. W. BURNIE.

GRASP.—In my account of this word I say that it stands for *grapsen*. It is a comfort to find an example of this form, which all the dictionaries ignore:—

That *grapest* here and there as doth the blynde.

Hoccleve, 'De Regimine Principum,' ed. Wright, p. 8.

WALTER W. SKEAT.

'PITT,' BY LORD ROSEBERY.—At page 272 of this book occurs what I have not seen noticed in any newspaper or magazine review, the following remark:—"It is probable he [Pitt] had no time to keep abreast of modern literature, though we know that he delighted in Scott." Now Pitt, who was dying in the autumn of 1805, expired in January, 1806; and as for delighting in the literature of Scott, Scott's first poem, the 'Lay of the Last Minstrel,' was only issued from the press in 1805. 'Marmion' did not appear till 1808, and it was not till 1814 that 'Waverley,' the first of Scott's prose works, was published, eight years after Pitt's death.

R. P.

WILLIAM AND THOMAS BLANCHARD.—In the recently published 'Life and Reminiscences of E. L. Blanchard' (vol. ii. p. 534) there is a portrait purporting to be that of William Blanchard (the diarist's father) "in the character of Tony Lumpkin," but which I think there is no difficulty in proving really represents Thomas Blanchard as Ralph in 'The Maid of the Mill.' In support of this statement I submit the following evidence:—

An engraving, corresponding in all respects with the illustration referred to, was published by J. Bell, in 1791, and was clearly the frontispiece of an edition of the play; it was also issued in quarto. The lettering on the smaller plate (the only one I possess) is, on the top, 'The Maid of the Mill,' and below "Mr. Blanchard as Ralph." It will be observed that no Christian name is given, and that the water-mill in the background is suggestive of the title of the piece. This settles

the question of the character represented, and I will now state my authorities for saying that the "Mr." Blanchard was Thomas, and not William. Thomas Blanchard made his first appearance at Covent Garden in 1787 ('Thespian Dictionary'), and Genest says (vol. vii. p. 172) that he was not engaged there after the season of 1793-4; he further states that he was a very good actor of certain parts, but ruined himself by drink. He was afterwards at the Circus ("Twas called the Circus then but now the Surrey"), where he was very popular ('Memoirs of Decastro'). He died in Dublin in 1796. William Blanchard first appeared at Covent Garden in 1800, nine years after the engraving in question was published. This alone would show that he was not the subject of it; but further evidence is not wanting. In Evans's 'Catalogue' the engraving is thus described, "Blanchard Mr. Senr as Ralph," &c., and the next entry is "Blanchard William present comedian," &c. Finally, there is the indisputable testimony of the elder Charles Mathews, whose Gallery of Dramatic Portraits, now in the Garrick Club, was exhibited at the Queen's Bazaar, Oxford Street, in 1833. I quote from the *catalogue raisonnée*, which was no doubt prepared by Mathews himself. "No. 211. Thomas Blanchard as Ralph in 'The Maid of the Mill,' by De Wilde. First appearance at Covent Garden 1787, died 1796." No. 374 is similarly described, and is probably a water-colour drawing, a style of art in which De Wilde excelled. William Blanchard is represented in the collection as "the Marquis de Grand Chateau" in the 'Cabinet,' and with Liston, Mathews, and Emery in 'Love, Law, and Physic.'
CHARLES WYLIE.
3, Earl's Terrace, Kensington, W.

BEAUTIES OF CATALOGUING.—The cutting below is from the recent catalogue of a country bookseller, and is very delightful, I think:—

"Devil.—Mercier's (L.) *Le Deuil*, son Observation dans Tous les Temps et dans Tous les Pays, comparée a son observation de nos jours, nice clean copy, 2s. 1877, post 8vo."

This may rank with "Mill on Logic," "Mill on the Floss," &c.
JULIAN MARSHALL.

JOHN BEAUFORT'S CHILDREN. (See 7th S. xii. 402.)—May I be permitted to point out a slight inaccuracy in Mr. I. S. LEADAM's note 'Upon the use of "Alias"' with regard to the above? John Beaufort, eldest natural son of John of Gaunt by Katherine Swynford, was never Duke of Somerset. He was created Earl of Somerset and Marquis of Dorset, of which latter title he was afterwards deprived. He was also created Marquis of Somerset, but not Duke. John Beaufort's children were never legitimated, for the simple reason that they were legitimate from their birth. His wife was Lady Margaret

Holland, who after his death married Thomas Duke of Clarence. Margaret, Countess of Richmond, was his granddaughter, her father (John Beaufort's son) being the only Duke of Somerset, from whom Henry VIII. was descended. It must have been his father (John Beaufort, Earl of Somerset and Marquis of Dorset) who was made "mulier or legitimate."
C. H.

DRAWING OF SHAKESPEARE'S HOUSE.—The *Gent. Mag.* for January, 1807, contains a full-page engraving of the exterior of Shakespeare's house, taken from a drawing by D. Parkes, made on July 4, 1806, and is remarkable for containing a dedicatory inscription to Mr. John Nichols, the editor. My copy contains the original water-colour drawing from which the engraving was made. This is a beautiful work of art. A short descriptive letter by the artist is printed at p. 1, and is dated "Shrewsbury, Jan. 1." This was accompanied with another letter—not intended to be printed—preserved in my copy. Of this the following is a transcript:—

GENTLEMEN,—I trust you will have the enclosed well engraved, and desire your engraver to be particular in copying the drawing. I think this well executed will be an ornament to the *Gentleman's Magazine*, as I believe there hath not been an exact view of the house yet published. If you could have it for the first plate in your January magazine it would appear extremely well.

I am, Gentlemen,

Your humble servant,

Shrewsbury, Dec. 29, 1806.

D. PARKES.

P.S.—I beg Mr. Nichols will accept of the drawing, and place it among his collection.

The engraving of the church at Stratford-on-Avon in the number for July of the same year is from a sepia sketch (also preserved in my copy) by the same artist, and this drawing, like the first described, is dated July 4, 1806, but the date is not given on the engraving.

It may be of interest to know that my friend the late Mr. J. O. Halliwell-Phillipps desired to add it to his collection, and offered me five guineas for it. "Having," he wrote, "the largest collection of birthplace drawings in existence, it would be important for me to add this." I was, however, too hard-hearted to part with it. He thought it was probably a replica of one in the British Museum in "Parkes's large collection of drawings." He drew my attention to it again just a fortnight before his lamented decease.

T. N. BRUSHFIELD, M.D.

Salterton, Devon.

AN INCIDENT OF 1644.—

"I remember I had a parcel of Colours given me in the year 1661, by a Neighbouring Yeoman, that were, as he said, left at his House by a Trooper, that quartered there in the time of the Wars, about the Year 1644. This Man was by Profession a Picture-Drawer, and his Colours were all tied up in Bladders.....and when I had opened them, I found them in a very good condition, and

to my thinking as fit for use, when mixt with a little fresh Oyl, as if they had been but very lately ground, though they had remained in this condition about seventeen years."—John Smith, 'Art of Painting,' fifth edition, 1723, p. 4.

W. C. B.

'THE PAUPER'S DRIVE.'—In view of the common error in attributing to Tom Hood the oft-quoted lines:—

Rattle his bones over the stones;
He's only a pauper whom nobody owns,

it may be well to note that the poem entitled 'The Pauper's Drive,' and commencing:—

There's a grim one-horse hearse in a jolly round trot;
To the churchyard a pauper is going, I wot,

occurs (p. 200) in T. Noel's 'Rymes and Roundelays,' Lond., 1841, 8vo. It is another instance of the strange irony of fate that the one scrap of Noel's verse which is remembered should only be remembered to be persistently attributed to some one else.

DANIEL HIPWELL.

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WEATHER-LORE: STAFFORDSHIRE.—An old farmer—one of the old-fashioned sort—with whom I was talking about the lateness of this year's harvest, quoted, as an old saying:—

Cuckoo oats and Michaelmas hay
Will make the farmer run away.

Ill—too ill, it is to be feared—have oats, though sown long before the cuckoo's note was heard, fared this year; yet Michaelmas haymaking in Staffordshire is not so dire a misfortune as that which once upon a time befel a Cardiganshire farmer who, when asked whether he had got his hay, replied: "No; we have been too busy sowing wheat to attend to hay." That season must indeed have been a sore trial to the long-suffering farmer. In Shropshire they say:—

The cuckoo sings in April,
The cuckoo sings in May,
The cuckoo sings at Midsummer,
But not upon the day.

I heard him, however, this year on the day.

W. F. MARSH JACKSON.

"ALL-A-ROOKS": A WARNING TO TEMERITY.—Many years ago a youthful curate of southern birth commenced his clerical duties in a northern manufacturing village. While engaged in pastoral visiting on a Saturday afternoon he found himself greeted several times with the remark, "We're all-a-rooks, you see." "All-a-rooks!" said the curate to himself; "that means tidying up. I will remember it." At length he came to a cottage where the tidying-up process was just complete, and the good folks were putting away the last articles. "Good evening! You are all-a-rooks, I see," observed the rash and reverend gentleman. Dire was the wrath of the worthy housewife. "All-a-rooks! What do you mean? We're none all-a-

rooks! We've just gotten things sided!" The curate backed out, a sadder and a wiser man. "All-a-rooks" signifies in confusion.

HERMENTRUDE.

BOOKSELLERS' CATALOGUES.—There is amongst a certain class of booksellers a practice (I may say a trick) which has of late very much increased, which is still increasing, and which ought to be stopped. I mean that of inserting in their catalogues, ostensibly of second-hand books, new books, or, what is worse still, cheap new editions of books, at full published prices, or at prices under those of the "discount" booksellers, and with no indication other than the date (and sometimes without even that) that these are not second-hand books at reduced prices. I should like the opinion of others about this practice. For myself, I may say that I have registered a vow never again to buy a book from any one who is guilty of it.

C. C. B.

LOVE OF GREEN COLOUR.—Green, indeed, is the colour of lovers, says Shakspeare. "He had that curious love of green," says Mr. Oscar Wilde, writing of Wainwright, essayist, artist, and poisoner, "which in individuals is always the sign of a subtle, artistic temperament, and in nations is said to denote a laxity, if not a decadence." ('Intentions,' 1891.) Who said this of nations; or is it "only pretty Fanny's way"? Among the gossip of the hour about Mr. Parnell one notes that he had a superstitious dislike of green. Would it not be more correct to say an unaccountable dislike?

WILLIAM GEORGE BLACK.

POPE'S 'ESSAY ON CRITICISM.'—Roscoe, in his 'Life of Pope' (1824), writes:—

"In a letter from Pope to his friend Mr. Cragg (July 19, 1711), speaking of a second edition, he says: 'This I think the book will not so soon arrive at, for Tonson's printer told me he drew off a thousand copies in his first impression'; from which it would appear that the Essay was originally printed for Tonson, and that the impression in the same year by Lewis was a subsequent publication."

I do not know whether it has been pointed out that Roscoe's inference seems to be negated by an advertisement which appears in the *Spectator* for May 15, 1711, and which begins, "This day is publish'd, | An Essay on Criticism. Printed for W. Lewis," &c.

F. W. D.

THE STOCKS.—There is a pair of stocks at Abinger, in Surrey. It stands on the green next the churchyard gate, and is in fair condition, and has, if I remember right, a hood over it, as the stocks used to have, to defend the criminals from bad weather. There is a pair of stocks in excellent repair at Alfold, in Sussex, close to the churchyard gate. There is a pair of stocks in good condition by the churchyard gate at Weston-under-

Red Castle, in Salop. There is a pair of stocks, the town stocks, at Colchester, but they have been removed from their proper place and put into the local museum within the castle. Attached to these Colchester stocks is a label stating that they were last used in 1858 for the punishment of a drunken woman. All the stocks above mentioned have been seen by me within the last year or two. The stocks are ignominious, but not painful. They do not invite insult, as the pillory did. The culprit has his or her arms free to repel intruders, and is protected, moreover, by the hood. They are therefore singularly proper to the shameful crime of drunkenness; but one cannot expect an age of gin-shops to think so.

A. J. M.

Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

ALLUSIONS IN SCOTT'S 'ANTIQUARY.'—Can any one give me the full title and date of 'Ars Topiaria' ('The Antiquary,' i. 28, 1829), and tell me who "Dr. Orkborne" was (i. 31)? What is the story, "Keip on this syde" (i. 51)? What is the 'History of Sister Margaret,' which "she recounts in such an agony to Hubble Bubble" (i. 79)?

ANDREW LANG.

8, Gibson Place, St. Andrews.

JOHN DRUCE.—Wanted, any information concerning John Druce, a Middlesex magistrate, living 1806-1812 at Westfield House, Fulham Road. Kindly answer direct. CHAS. J. FERET.
49, Edith Road, West Kensington, W.

DALLAS.—In many editions of Burke's 'Peerage' it is stated that the ancestor of Sir George Dallas, Bart., "removed" to Cantray in the "second year of Robert III. (1400)." The second of Robert III. would be 1391. Does any reader of 'N. & Q.' know upon what authority this statement is made, and whether it is to be read 2 Rob. III. or 1400?

BENTINCK.

ST. VALENTINE'S DAY.—I am making a collection of poems and songs upon St. Valentine's Day, and I shall be thankful to any readers of 'N. & Q.' who can and will give me information where such can be found.

FRANK E. BLISS.

NEWSPAPERS OF 1891.—Can any reader inform me the best means of obtaining full information concerning newspapers and periodicals started during this year in the United Kingdom that have not yet appeared in press guides? P. J. CONTI.
34, Montefiore Street, Queen's Road, Lavender Hill.

ARMS OR DEVICE ON BOOK-COVER.—I recently picked up a copy of Bossut's 'Cours de Mathe-

matiques,' 2 vols., 1800-2, bound by Blair, with this device, blocked on either side in gold: A garter, ornamented outside, and containing motto, "Via veritas vita," and inside the oval the following emblems—a book, crown, sceptre, fish, tree, and bell. Can any one give me particulars concerning these,—what they represent, to whom they belong, &c.?

W. B. GERISH.

Blythburgh House, South Town, Great Yarmouth.

ÉMILE SOUVESTRE.—In a notice of this writer by M. Lallemand, prefixed to Messrs. Hachette's edition of 'Au Coin du Feu,' it is stated that his delightful little work 'Un Philosophe sous les Toits' was (surely deservedly) "crowned" by the French Academy. May I ask the exact meaning of this? Does the Academy, in the case of an excellent book, literally crown a copy of it, like Balbus in the 'Delectus,' "as to its head with a garland"; or is the term figurative? May I suggest to lovers of Wordsworth who may be unacquainted with the book that if they wish to read a touching commentary on the poet's text, "Love had he found in huts where poor men lie," they cannot do better than read 'Le Poète et le Paysan,' in 'Au Coin du Feu'? It is worthy of the hand that drew Tiny Tim.

JONATHAN BOUCHIER.

BATTLE OF TRAFALGAR.—Were sprit-topsails in use in 1805? Was the Victory fitted with one?

W. H. J.

'IN MEMORIAM.'—I have somewhere met with the statement that 'In Memoriam,' while yet in manuscript, very narrowly escaped destruction by fire at the time the Laureate was lodging in London. Can any reader of 'N. & Q.' furnish me with the authority for this statement?

F. JARRATT.

MARKS ON BLANKETS.—When I was a boy, in the days when William IV. was king, all the blankets which I saw, whether on beds or in shops, were marked with a large circle or star, about a foot in diameter, made of various coloured worsteds. I am anxious to know the meaning of this. Were these things trade marks?

VIATOR.

TARLETON'S GREEN HORSE.—During the American War of Independence a portion of His Majesty's 63rd Regiment of Foot fought with distinction under Col. Tarleton as mounted infantry. The force was known, I am told, as Tarleton's Green Horse, on account of the colour of their facings. Where can I find some description of their arms and accoutrements? Is there any picture or print that would help me? Tarleton himself was that celebrated cavalry leader whose troopers nearly succeeded in capturing Governor Jefferson and the Assembly at Charlottesville. Does any portrait of him exist? What was his subsequent career?

GUALTERULUS.

"MAGNUS PATER."—In one of South's sermons (ed. 1727, vol. ii. p. 146) occurs the passage:—

"It is a common saying, 'If a man does not know how to pray, let him go to sea, and that will teach him.'"

In the 'Colloquies' of Erasmus (ed. 1693, p. 237) there is a note to the *Naufragium* on the words "Ut afflictio facit religiosos!" to this effect, "Hinc eleganter magnus Pater: 'Qui nescit orare, discat navigare.'" Who is the "magnus Pater"?

M. J.

"HISTOIRE DES DIABLES MODERNES. Par Mr. A***. 'Ridendo dicere verum quid vetat' (Hor.). A Londres, au dépens de la Société Gregorienne, MDCCLXIII."—This curious book begins as a satire against the Jesuits, and ends with stories of intrigue. It is dedicated to the King of Prussia, and satirizes many people: Dr. James, the inventor of James's powder; the Earl of Burlington, for marrying his illegitimate daughter to Garrick, &c. Gay, in his 'Bibliographie,' mentions only a later edition, Clèves, 1771, and substitutes Adolphe for A. as the name of the author. Is anything known of the book or the writer? Brunet, Barbier, Querard, Lowndes, Halkett and Laing are all silent.

URBAN.

JOHN DE CLAPHAM.—I have often wondered whence Wordsworth extracted the details as to John de Clapham in the second canto of 'The White Doe of Rylstone.' Possibly some of your readers can help me. So far as I can understand, neither Hale nor Holinshed gives an account of the events subsequent to the battle of Edgecote which harmonizes in details with the incident as given by Wordsworth. Yet from the circumstantial form of the narrative in the poem it seems evident that Wordsworth drew his information from some old writer:—

A vault where the bodies are buried upright,

And in his place, among son and sire,
Is John de Clapham, that fierce esquire,
A valiant man and a name of dread,
In the ruthless wars of the White and Red;
Who dragged Earl Pembroke from Banbury Church,
And smote off his head on the stones of the porch.

I may add that if John de Clapham be the person of that name impaled by Tiptoft, Earl of Worcester, there is an additional difficulty as to his burial at Bolton Abbey. Any information regarding John de Clapham will be welcomed by

SIDNEY F. GREEN.

TIPPEDENE.—The derivation of this place-name, which occurs in an A.-S. charter, is usually given as *deop* and *dene*. Deppedana and Tippedana, of which the modern equivalents are in each case "Debden," both occur in Domesday. Can any meaning be attached to the syllables "Tippe";

and may they possibly be akin to the "Tip" in Tiptree (Tippetre, 'Cal. of Anc. Deeds,' i. A. 831) and Tipton; the meaning of which is unknown to me?

W. C. W.

CLEMESHA FAMILY.—Could you obtain for me any information regarding the derivation of the name Clemesha and the history of the family previous to 1680, when they resided at Wetherby, in Yorkshire? The name is rare. I have never heard of any person of that name who was not related to or connected with me. From an anecdote told by one of my progenitors it would seem that in the year 1680 a certain Clemesha of Wetherby, an innkeeper, and his forefathers had been on the rent-roll of Mrs. Robinson, of Thorpe Green, five hundred years. Any information will greatly oblige.

H. W. CLEMESHA.

ST. MAGNUS'S CHURCH, NEAR LONDON BRIDGE.—Have the registers of this church ever been printed, or an account of the church published?

G. J. GRAY.

5, Downing Place, Cambridge.

ABRAHAM NEWLAND'S NEPHEW.—I have been informed that Abraham Newland had a nephew who was executed for forgery. Is this a fact; and if so, when and where? I suppose if true some account may be found in the 'Newgate Calendar,' which I do not possess. Will some of your numerous correspondents help me in this matter?

F. CLATTON.

Charlwood.

MARTEN FAMILY.—John Marten, of Turveys, Lancaster, settled at Rousham, Oxon., previously to 1550. Will any one send me any account of this family before their removal to Rousham? The arms are, Three buckles argent, on a ground sable. Crest, a marten cat. Also, Who was Henry Marten, the regicide? Please address direct.

MARTEN PERRY, M.D.

Spalding.

HULLMANDEL, THE LITHOGRAPHER, lived at Acacia Cottage, Fulham, 1839-40. Will any reader kindly give me any information respecting him, or refer me to any authorities? Please reply direct.

CHAS. JAS. FREET.

49, Edith Road, West Kensington, W.

DUNHEVED.—What is the meaning and origin of this name as applied to Launceston? F. D.

'ROBINSON CRUSOE.'—Some German friends of mine insist that Campe was the author of 'Robinson Crusoe,' and not Defoe. Have they any authority for this assertion; or did Campe merely translate Defoe's work into German?

H. E. B. B.

QUEEN CATHERINE OF ARAGON.—Chapuis asks if it was entirely owing to the nature of her

illness, that this queen was not communicated, but merely anointed at the point of death. What particulars are known with certainty as to Her Majesty's last moments? What was the name of the incumbent of Kimbolton at that time; and did he give the last sacrament to the queen?

JOSEPH F. CARTER.

FOLK-LORE.—One of my servants having accidentally broken a glass shade, asked for two other articles of little value, a wine bottle and jam crock, that she might break them, and so prevent the two other accidents, perhaps to valuable articles, which would otherwise follow the accident to the glass shade. Is such an idea at all general?

C. E.

THE MAYPOLE.—Can any of your readers inform me whether it was usual to select an oak tree for the maypole? A modern librettist has the following line,

Of stout old oak is the maypole.

MUSICUS.

STUTTERERS AND THE SOUTH WIND.—Howell ('Familiar Letters,' xxvii.), speaking of Etna, says, "She is more subject to belching out flakes of fire" when the wind is southwards, and adds in a parenthesis, "as stutterers use to stammer more when the wind is in that pole." Was this the common opinion?

C. C. B.

THE DAMNATION CURSE.—The *Leeds Daily Press* of September 2, this year, reported a police case in which a gipsy-looking woman named Hall was charged with using threats to another woman named White. They had a dispute about their callings of doll and pea selling. Hall told the Court that White hoped "the damnation curse would fall upon her, her child, and her husband." Since then she had lost her baby by death, and her husband had been in the infirmary. Can any one say more about this gipsy curse? THOS. RATCLIFFE.

"FOR HE'S A JOLLY GOOD FELLOW."—Is there any certified song or chorus with this title? The indiscriminate psalm frequently raised after a convivial toast seems hardly distinguishable from "We won't go home till morning," the conclusion, "and so say all of us," corresponding pretty nearly with "Till daylight does appear." G. T.

HOOD OF THE MOYLE. (See 'Dict. Nat. Biog.')—I am seeking information regarding the ancestry and posterity of John Hood (b. 1720, d. 1783), of Moyle, county Donegal, Ireland. I am fourth in descent from this John Hood, who was the inventor of the compass theodolite, and the author of a valuable mathematical work. I am informed that the family went to Ireland from Cornwall or Dorsetshire; that their crest was a Cornish chough, their motto "Ventis secundus," and that they were

descended from a common ancestor with the several Admirals Hood, one of whom offered to make Henry Hood, son of John, a midshipman on board his flag-ship. Would some of your readers inform me when the Hoods of the Moyle crossed over to Ireland, with particulars as to the names of the emigrants, their ancestry, and their descendants, both in Ireland and America?

J. J. ELDER.

No. 1, Board of Trade, Indianapolis, Ind.

LORD MAYOR'S PAGEANT.—When I was a boy at Westminster, thirty years ago, I remember the Lord Mayor, on his procession to Westminster, had in his coach, besides his chaplain, sword-bearer, and mace-bearer, two other officials (I believe the Remembrancer and Recorder). Can you tell me when they ceased to ride with him, and for what reason they no longer do so?

G. B. HENDERSON.

AUTHORS OF QUOTATIONS WANTED.—

O, for a booke and a shadie nooke,

Either in-a-door or out;

With the greene leaves whispering overhede,

Or the streete cries all about. P. J. A.

The kings of old had doomed thee to the flames,

Aurelius would have scourged thee dead,

And Uther slit thy tongue.

When time shall turn those amber locks to gray

My verse shall gild and make them gay.

"My Lord Bacon says that a pleasing figure is a perpetual letter of recommendation." (Chesterfield's 'Letters.') Where does Bacon say this; and in what words? JOHN BRADSHAW.

He ate, drank, laughed, loved, lived, and liked life well;

Then comes—who knows!—a gust of jungle wind,

A stumble in the path, a taint i' the tank,

A snake's nip, half a span of angry steel,

A chill, a fish-bone, or a falling tile,

And life is over, and the man is dead. G. W. R.

Replies.

THE LEGITIMIST JACOBITE LEAGUE.

(7th S. xii. 406.)

The *Hunts County Guardian* of October 24 had the following advertisement:—

"Under the Auspices of the Local White Cockade Jacobite Club. A Public Meeting will be held at the Corn Exchange, St. Ives, on Tuesday, October 27, 1891. Addresses will be given in the course of the evening by the Reverend R. C. Fillingham (President of the Northumbrian Province), and the Hon. Stuart Erskine. Subjects: 'The Effects of the Revolution of 1688,' 'The Repeal of the Union.' The following gentlemen, being delegates of the Central Executive Committee of the Legitimist (Jacobite) League of Great Britain and Ireland, will attend: Walter Clifford Meller, Esq., of Seamadale, N.B.; Herbert Vivian, Esq. (Revisionist Candidate for East Bradford); George G. Fraser, Esq., of Houghton; the Marquis de Ruvioguy and Raneval (Registrar of the League); the Baron Valdes of Valdes; Alfred John Rodway, Esq., F.R.H.S., Agent for Birmingham; R. W. Fraser, Esq. Music and Songs by

Professionals in the course of the evening. Jacobite airs by Pipers in Highland Costume. A few Reserved Seats by Application to the Hon. Sec., Legitimist (Jacobite) League, 13, Swallow Street, Piccadilly, London; or Mr. S. G. Jarman, St. Ives. Admission Free. Doors open at 7; to Commence at 7.30. "God Save the Queen."

The *Hunts County Guardian*, October 31 gives a full report (four columns) of the speeches and proceedings at the meeting, at which the audience (about 150 persons) was not unanimous, and some interruptions occurred. The Rev. R. C. Fillingham severely criticized King William and Mary and the statesmen of that day, and described William of Orange as a

"cold-blooded, calculating villain, who had not a vestige of conscience or scruple; his very looks showed his character. His sunken eyes, stern features, and harsh voice disclosed the inner nature of the man. To his subjects he was haughty, and his wife he treated coldly and cruelly."

His criticism of Mary was even more severe.

"He (the speaker) wished to crush his feelings and hold his tongue in check as he thought of that woman, compared to whom Jezebel was a martyr and Catherine de Medicis a saint."

He finished, without any definite proposal, with an exhortation to his hearers to

"treasure the memory of those who gave up their lives for God and their country, and sacrificed everything for what they believed to be right."

At this point the Chairman said one of the pipers would favour the audience with the sword-dance, and

"he might explain that the Jacobite question was not a purely Scotch matter; but the Highlanders were always faithful to Legitimist principles, and it was thought that the music and bagpipes would introduce a little variety into the meeting."

The Hon. Stuart Erskine followed on the "Repeal of the Union," and what he called "Scottish home rule," which "was not so modern as it seemed to be," and argued that "the Act of Union was illegal, and remained on the statute book simply on sufferance." As a General Election was approaching, he asked that votes should be given to "no one who was not a Jacobite"; but "he did not want to say a single word against the present dynasty or the present Queen," and "if they asked him who ought to rule over them he would say let them consult their histories, and they would find themselves obliged to refer to the elder branch of the House of Stuart." Mr. G. G. Fraser proposed that a "Revisionist candidate" should represent the St. Ives division of the county, "or, failing a Revisionist candidate, the candidate whose views are most in sympathy with the Jacobite cause." Mr. H. Goodman wanted to know what "a Revisionist candidate meant," and the Chairman said

"A candidate who is in favour of the repeal of the Act of Settlement, the repeal of the Septennial Act, of the removal of the remaining religious disabilities, of the

maintenance of the royal prerogatives, of the reversal of all attainders against the adherents of the Royal House of Stuart, and of the repeal of the Royal Marriage Act."

Mr. Goodman then proposed, as an amendment, not to support any candidate who is not in favour of the continuance of the present throne and of Queen Victoria; and, after some disturbance, Mr. Goodman mounted the platform, and said that it was owing to the great popularity of the present throne that gentlemen were allowed to come to St. Ives and hold such a meeting and express such views as had been the case that night. The whole thing was a joke, and they were very much obliged to them for it. The proposal was received with loud applause, even from the platform. The Chairman, in answer to other questions, said, "No one was insane enough to propose the deposition of Queen Victoria," who was Queen *de facto*, and "no one attempted to interfere with accomplished facts." On the proposal to sing "God save the Queen," the Mayor (Mr. F. Warren) asked "if her present gracious Majesty, Queen Victoria, were meant, or some queen in another part of the world"; to which the Chairman replied, "The present Queen," but a voice (among the audience), "I mean the 'queen over the water,'" and the Chairman said that this real Jacobite was "not connected with their executive, and therefore not an authority."

'Bonnie Prince Charlie' (in the Scottish dialect) and other Jacobite songs, with pipers in full Highland costume, enlivened the proceedings, which were evidently regarded as "a joke" by many of the audience, and the "White Cockade (Jacobite) Club," recently founded "in the neighbourhood of St. Ives" (Hunts) by the "Central Executive" of the "Legitimist (Jacobite) League of Great Britain and Ireland" hauled down its flag, and retired from the field. ESTE.

P.S.—Since the above was written another public meeting has been held (at Cambridge, Dec. 7), and with very similar results.

It would be interesting to many persons to know a little more about this society. As to one point in F. R. W.'s note, I may say that an article appeared in *Black and White* for May 2, on 'The Order of the White Rose,' established in 1886, and excited much interest. Whether the Legitimist Jacobite League has anything to do with this society I cannot say; but I gather from the article that there is a princess "over the water"—the Princess Louise of Bavaria—who is, however, kind enough to make no assertion of her dynastic rights. The Order of the White Rose, under the very intelligent and courteous guidance of its principal officials, is collecting valuable materials of historical and biographical kinds; but I fear the information so much hoped for, upon what may be called "underground

Jacobitism"—such as the clubs and their secret meetings—has not as yet been forthcoming.

ALBERT HARTSHORNE.

In the account of the meeting at St. Ives at the above reference I notice the following: "Other speakers contended that the direct succession to the throne of England belonged to the House of Stuart." Yes, formerly; but not now. In the first place, the Royal House of Stuart as such is extinct, and has been so since the death of Prince Henry Benedict, Cardinal Stuart (Henry IX.), in 1807. The Earl of Galloway, who claims to be the head of the house, as it now exists, has no pretensions to the crown whatever. Your correspondent F. R. W. asks, "Who does the League regard as the rightful Stuart heir to the crown of the three kingdoms?" The League, no doubt, regards H.R.H. the Princess Louise of Bavaria as the "rightful Stuart heir," that royal lady being, at this moment, the heir general and representative of King Charles I. She is not Queen of England, because the Act of Parliament of 1701 decided that the "royal dignity of the realms of England should remain to the Princess Sophia, Electress and Duchess Dowager of Hanover, and the heirs of her body being Protestants." The Princess Louise (whose husband, if he lives, will be the future King of Bavaria) is not descended from the Electress Sophia, and she is a Roman Catholic—*voilà tout!* C. H.

FOOTBALL IN COVENT GARDEN (7th S. xii. 428).—By the maps and engravings in my possession, Covent Garden in the early part of the last century was an open space, and the market represented as limited to a few stalls or temporary sheds. It increased with the surrounding population, and by the middle of the century the sheds in the market place were stalls or tenements of one story converted into bedchambers. Some of the thoroughfares through which men now walk were fields for football. Gay says:—

The apprentice quits his shop to join the crew;
Increasing crowds the flying game pursue.

Charles Knight, in his 'London,' says, "This is no poetical fiction. It was the same immediately after the Restoration." D'Avenant's Frenchman thus complains of the streets of London:—

"I would now make a safe retreat, but that methinks I am stopped by one of your heroic games, called football; which I conceive (under your favour) not very conveniently civil in the streets; especially in such irregular and narrow roads as Crooked Lane. Yet it argues your courage, much like your military pastime of throwing at cocks. But your mettle would be more magnified (since you have been allowed those two valiant exercises in the streets) to draw your archers from Finsbury, and during high market, let them shoot at butts in Cheapside."

EVERARD HOME COLEMAN.

71, Brecknock Road.

In the early years of the eighteenth century Covent Garden was a large open square, with an area of three acres. It evidently had plenty of space in it for football to be played without interfering with the ordinary traffic. In the centre of the square was a column, and

"on the N.W. and N.E. sides.....are very stately Buildings, partly elevated on large Pillars, which makes very fine Piazzas: On the S.W. side is the Church, and on the S.E. the Market for Earthenware, Fruit and Herbs."—'New View of London,' 1708, vol. i. p. 21.

As we are told in Scott's 'Fortunes of Nigel,' in the time of James I. "Covent Garden was still a garden, in the literal sense of the word, or at least but beginning to be studded with irregular buildings" (chap. v.). J. F. MANSEGH.
Liverpool.

A "Map" of the parish of St. Paul's, Covent Garden, taken from the last survey of Richard Blome, in 1686, shows the square of Covent Garden without any indication of buildings thereon, except a column in the middle. A print by J. Maurir in 1751, however, shows some buildings covering one-third of the space on the northern side, the remaining two-thirds, about two acres in extent, and enclosed by a rail with one bar, being open ground, on which there appear to be a few movable fruit stalls. From this it may be inferred that, provided the market was not being held, there would up to the middle of last century have been plenty of room to play football. Reproductions of the "Map" and print were given in an early number of the *English Illustrated Magazine*—I think in 1884.

C. M. P.

SIGNATURES OF TOWN CLERKS, &c. (7th S. xii. 469).—The town clerks of Shrewsbury and of London, among others, and the Clerk of the Crown in Chancery, all use the surname alone for signature. D.

CAKES, LOCAL AND FEASTEN (7th S. xii. 388).—I have seen some of the cakes which are distributed in the porch of the church at Biddender, Kent, on Easter Sunday. Stamped on them are the figures of two women, joined together like Siamese twins. These ladies were said to be Eliza and Mary Chalkburst, who lived thus united for thirty-four years, and left twenty acres of land to provide the cakes as well as bread and cheese for the poor. Hasted, in his 'History of Kent,' states that the endowment is of old and unknown date. CONSTANCE RUSSELL.

Swallowfield, Reading.

[Many communications, for which space cannot be found, are at the disposal of MRS. GORNE.]

ERNEST JONES (7th S. xii. 367).—My attention has been drawn to the query at the above reference as to 'Infantile Effusions,' by Ernest Charles

Jones. Your correspondent is accurate in his surmise. They were the work of my father, the late Ernest Jones, the Chartist leader. I know not whether your correspondent much values the book. I have no copy, and much desire to obtain one. Would he care to part with his; or does he know of another copy available? I should be deeply indebted to him. J. A. ATHERLY JONES.

YULE DOOS (7th S. xi. 6; xii. 173).—Brockett, in his 'Glossary of North Country Words,' has, "Yule-dough or Yull-doo, a little image of paste, studded with currants; baked for children at Christmas; intended originally, perhaps, for a figure of the child Jesus, with the Virgin Mary." Mr. George Soane, in his 'New Curiosities of Literature,' says (vol. ii. p. 332):—

"The Yule-Dough or Doo.....in Durham is called a Yule Cake, and indeed it frequently is such in reality, though according to its proper sense it is merely a mass of flour tempered with water, salt, and yeast, and kneaded into the form of a little baby. This is probably the same thing which Ben Jonson, in his 'Masque of Christmas,' calls a *Baby-Cake*,* and is a custom now either totally laid aside in this country, or confined only to children."

F. C. BIRKBECK TERRY.

CHRISTMAS TREES (7th S. x. 504; xi. 93).—The following extract from a letter of Baron Bunsen to Dr. Arnold, dated "Llanover, 4th Sunday in Advent, 1838," is of interest:—

"Enough for to-day—it is Christmas-eve, and we must arrange our Christmas-tree, and that without dear Lepsius, who promised to come, but is detained at Paris."—*A Memoir of Baron Bunsen*, vol. i. p. 493.

A. F. R.

DICKENS AND CHRISTMAS (7th S. xii. 266).—I have little doubt that Mr. W. D. Howells is correct in thinking the revival of the observance of Christmas is due primarily to Washington Irving. The enthusiastic admiration of Dickens for Irving is well known. Now, in a letter written by Dickens to Irving in 1841, we have, *inter alia*, the following:—

"I wish I could find in your welcome letter some hint of an intention to visit England. I can't.....I should love to go with you—as I have gone, God knows how often—into Little Britain, and Eastcheap, and Green Arbour Court, and Westminster Abbey. I should like to travel with you, outside the last of the coaches down to Bracebridge Hall."

Manifestly from this letter the 'Sketch-Book' and 'Bracebridge Hall' had made a great impression on Dickens. It is thus, therefore, very probable, to say the least of it, that Bracebridge Hall was the prototype of the Christmas scenes at Dingley

* Ben Jonson is giving a description of the sons and daughters of Christmas, who enter ten in number. "*Baby-Cake*, drest like a boy in a fine long coat, biggin, bib, mukender, and a little dagger; his usher bearing a great cake with a bean and a pease."—Giffard's edition of Ben Jonson's 'Works,' vol. iii. p. 275.

Dell, in 'Pickwick'; and that Dickens, finding these scenes popular with the public, worked out the Christmas vein more fully in later works.

A. R. SHILLETO.

Cambridge.

CHILDREN'S SINGING GAMES (7th S. xii. 367).—*Jinny Jo*.—In playing this game the children form themselves into two parties. The first consists of Jinny, with her father and mother. Jinny, who is a very small child, is concealed behind her parents. All the other children form the party of suitors. The suitors retire some little distance off, and then approach Jinny's "house," singing:—

We've come to court Jinny Jo,
Jinny Jo, Jinny Jo,
We've come to court Jinny Jo,
Is she within?

Something tragic has happened; but the father and mother wish to temporize, so they sing in answer:—

Jinny Jo's washing clothes,
Washing clothes, washing clothes,
Jinny Jo's washing clothes,
You can't see her to-day.

The visiting party, who are holding hands, retire slowly, walking backwards, while all sing:—

So fare ye well ladies,
O ladies, O ladies,
So fare ye well ladies
And gentlemen too.

The suitors return immediately, singing as before, and this is repeated a number of times; each time they receive an excuse that Jinny is "drying clothes," "starching clothes," "ironing clothes," &c., till at last the parents are forced to announce the sad fact that:—

Jinny Jo's lying dead,
Lying dead, lying dead,
Jinny Jo's lying dead,
You can't see her to-day.

And then they add:—

So turn again ladies,
O ladies, O ladies,
So turn again ladies
And gentlemen too.

But instead of going to their own homes again, the suitors remain and sing:—

What shall we dress her in?
Dress her in, dress her in!
What shall we dress her in?
Shall it be red?

Then the unhappy parents answer:—

Red's for the soldiers,
The soldiers, the soldiers,
Red's for the soldiers,
And that will not do.

Various other colours are suggested in song, are found unsuitable,—black, because "black" the mourners; green, because "green" for croppies; and so on, till at last white is named and the parents sing:—

White 's for the dead people,
The dead people, the dead people,
White 's for the dead people,
And that will just do.

Then the father and mother step aside, and Jinny is seen lying quite still; a hush falls upon the little party; the funeral must be arranged; when suddenly Jinny comes to life again, and springs up, when the play ends amid wild rejoicings.

This game was, and probably still is, played in the north of Ireland, and it was very pleasant to see the graceful figures of the little children, many of them barefooted, advancing and retiring, their steps keeping time to the very simple pretty air to which they sang their rhymes, and which now comes back to me after many years. Owing to the amount of repetition, the performance lasted a long time—that is, a long time for a game played by young children—but the dramatic character of it no doubt kept up their interest, and in the long fine summer evenings it was repeated many times by many little parties of young performers.

It seems to me that the children of the well-to-do who are brought together at Christmas and at other times might find pleasure for themselves and give pleasure to their elders by learning and playing such a game as this.

W. H. PATTERSON, M.R.I.A.

Belfast.

A short time ago, walking on the bank of the Witham, here, I heard a little boy, as he rowed in a boat, singing "I'm a-waitin' fur a pardner, I'm a-waitin' fur a pardner." I had not heard these words for many years, but all at once again I saw the children in the Lincolnshire Wold village playing in the green lane in the summer evening, and dancing round as they sang the following words:—

A-waitin' fur a pardner,
A-waitin' fur a pardner.
You an' I, an' iv'ryone knows
How whoats an' beans an' barley grows.

Post tha farmer saws 'is seed,
Then he stans an' teke 'is ease,
Stamps 'is feet an' claps 'is 'ands,
And turns him round to view the lands.

A-waitin' fur a pardner,
A-waitin' fur a pardner, &c.

Now you 're married you must obaï,
You must be true to all you saï,
You must be kind and very good,
And help y'er wife to chop the wood,
A-waitin' fur a pardner, &c.

In the dance the boys and girls form a ring. A boy stands in the centre, singing with the rest, as they dance around. There is no particular order, but generally at the second singing of the chorus (or refrain) the "gentleman" chooses a "lady" partner, and both stand in the centre singing with those composing the ring, "Now you 're married,"

&c. Sometimes "gentleman" kisses partner. When the whole song is finished, sometimes the gentleman makes one of the ring and the lady remains in the centre and chooses a partner; sometimes both join the ring and a fresh boy goes into the centre and waits for a partner, and the song goes on as before, till they are tired. I write this in the present tense, because I was pleased to find that children in the neighbourhood of Horn-castle yet play at this game. It is probably common to other parts of the country; but I have never heard of it, nor have I seen the words in print.
R. R.

Boston, Lincolnshire.

SOBIESKI (7th S. xii. 448).—Anderson's 'Royal Genealogies' and Betham's 'Genealogical Tables' contain pedigrees of the royal Sobieskis, but give no hint of modern descendants. The princess who married Prince James Stuart and was the mother of Charles Edward was named Marie Clementine, and she is usually called Clementine. Her mother, the wife of Prince James Sobieski, was not an Austrian archduchess, she was Hedwig Elisabeth Amalie, daughter of Philip Wilhelm, Elector Palatine of Neuburg. The true dates of Clementine's life (often wrongly given) are these: born July 17, 1702; married by proxy at Bologna, May 19, and in person at Montefiascone, September 3, 1719; died at Rome, January 18, 1735.

HERMENTRUDE.

I cannot tell Moro (though probably the *Almanach de Gotha* could) whether the Sobieskis still exist; but I can correct his beliefs, both of which are wrong. James, son of John, King of Poland, married Hedwig, daughter of Philip William, Elector Palatine of Newburg; their daughter, Marie Clementine, married Charles Edward Stuart (see Betham's 'Tables,' tab. 368).

C. F. S. WARREN, M.A.

Longford, Coventry.

WROTH-SILVER (1st S. x. 448; 6th S. ii. 386; 7th S. xii. 442).—I think that the habit of deliberately making a guess, whilst at the same time asking for information, is a little too bad. To the question, "Is it too utterly absurd to suppose that *wroth* is a corruption of *forth*?" my answer is, "Of course it is." Why should it be anything of the kind? I cannot understand how such astonishing guesses come to be made. Why is a *w* all one with an *f*? Surely it is ridiculous to say that a dog "fags" his tail?

It is a fact that the right spelling is *wyth*, as any one may see by looking into Cowel's 'Law Dictionary' and Blount's 'Nomolexicon'; see Inq. 18 Edw. II. and Rot. Fin. Edw. II., No. 26. Both authors calmly assume that it is the same as *ward-penny*, and ingeniously back this up by the spelling *warth-penny*, for which they give no authority whatever. Here, again, we have no

reason for supposing that a *warth* was a *ward*, without evidence. I am aware that *th* and *d* are sometimes related; but in a special unknown case we require evidence. There is no conceivable reason for turning *d* into *th*; the change is invariably the other way. The new editor of Ducange likewise derives *warth* from *ward*, which shows a curious disregard of Anglo-Saxon phonology; but ignorance of this subject is admired.

Beyond the spelling *warth*, in A.D. 1324, I cannot at present go. I see no connexion with A.-S. *waroth*, a shore, or the mod. prov. E. *warth*, a ford, &c. (see Halliwell). Much more likely is a connexion with A.-S. *weorth*, a price, common in the A.-S. laws (see Schmid). In this case, *warth* would simply mean price, value, fine, and the like, which gives good enough sense. But we shall still have to account for the spelling with *a*, whilst the M.E. word for price is usually *wurth*, seldom *werth*. Consequently I do not say that I have as yet found the right answer. It would be a great gain if we could have more evidence. Dated tangible quotations are worth whole tons of idle speculation; but they require research and patience, while guessing is so extremely easy.

WALTER W. SKEAT.

MEANING OF QUOTATION WANTED (7th S. xii. 428).—It is in a letter to Sir Horace Mann that Horace Walpole, writing about Lord Ferrars, says: "The Washingtons were certainly a very frantic race," and he alluded to the madness in that family. The uncle whom Lord Ferrars succeeded was incurably mad, Lady Barbara Shirley, his aunt, was a lunatic, and many members of his family extremely eccentric. Amongst the latter Horace Walpole would certainly have included the celebrated Lady Huntingdon, another of Lord Ferrars's aunts. He calls her "the St. Theresa of the Methodists," and says of her, "Judge how violent bigotry must be in such mad blood!" Two of Lord Ferrars's brothers appeared at the trial to prove lunacy in their blood. "One," says Horace Walpole, "is a clergyman suspended, the other a wild vagabond whom they call in the country ragged and dangerous."

CONSTANCE RUSSELL.

Swallowfield, Reading.

WELLESLEY AND WESLEY (7th S. xii. 388).—MR. HOLCOMBE INGLEY will find the information required in Geo. J. Stevenson's 'Memorials of the Wesley Family,' 8vo. pp. xxiv-562 (S. W. Partridge & Co., London, 1876). Prefixed to the work there is a lengthy pedigree, which shows the connexion of the two families named. It commences A.D. 938, and is brought down to the first Duke of Wellington for the Wellesley family, and down to 1875 for the Wesley family. The common ancestor from whom the two branches or families have descended occupied the remote position of

the tenth generation before John Wesley, and of the fourteenth before the first Duke of Wellington; the said ancestor being "William de Wellesley, 1st Baron Norragh, 1330." His eldest son, "Walrond de Wellesley, 2nd Baron Norragh, who died 1373," was the ancestor of John Wesley; and a younger son, "Sir Richard de Wellesley," was the ancestor of the Duke of Wellington. It will thus be seen that the two families are distantly related.

I may add that Mr. Stevenson's book was published at 12s., but the copies remaining on hand are sold at 4s. 6d. net, which is very cheap.

THOS. HALLAM.

Ardwick, Manchester.

The Wesley family is first found in Dorsetshire, and their name was usually so spelt during the latter half of the seventeenth century; but there were variations in the spelling, which may, perhaps, be arranged in order of date, Westleigh, Westley, Wellesleigh, Weisley, Wesley, Wellesley.

The Wesleys of Dorsetshire, afterwards of Oxford and of Epworth, had a relative Garrett Weisley, a large proprietor in Meath and in Wicklow. I have seen his great house, now in ruins, at Dangan, and his monument in the church at Saracor. Having no child he offered to adopt a remote cousin, a son of the Epworth vicar; and this offer being unwisely declined, he adopted another cousin, Richard Colley, who took the name and arms of Weisley, now Wesley, and became in 1746 the first Lord Mornington. Col. Arthur Wesley was in 1799 M.P. for Trim in the Irish Parliament; and he and his brothers appear to have changed their surname to Wellesley in the year 1800-1 and not before. After that date the name of Wellesley alone appears in this branch, while one of the four or five peerages granted to members of it was that of Cowley, in reference, no doubt, to their original surname of Colley. There are still Colleys in Ireland related to them; one was a gallant general, whose death took place a few years since. I have never been able to trace the exact relationship between the Weisleys, the Colleys, and the Wesleys of Epworth. The fact of strong personal likeness is one worth referring to. Let any one compare the features of the "great Duke" with a remarkable etching (by Ridley, the engraver) of John Wesley, as he lay in his coffin the day before his burial, and the likeness is astonishing. Ridley's etching is considered to be the best ever executed of the Methodistic founder. A faithful copy of it appears in a book on Wesley written by me, and published by Rivingtons, several years since.

R. DENNY URLIN.

Kensington.

I suppose Southey's 'Life of Wesley' is a good authority. It appears from this book (i. 45, 46) that Garrett Wellesley, at a date when John

Wesley, if a cleric at all, can have been only just made so, proposed to adopt Charles Wesley, then a schoolboy at Westminster, but that Charles preferred to stand for his election at Christ Church. Therefore, the story that John might have been adopted "if he would give up his preaching" is clearly all nonsense. Dates, too, show this, for Garrett Wellesley died in 1728, and John Wesley's "preaching" cannot be said to date earlier than his going out to Georgia in 1735.

C. F. S. WARREN, M.A.

Longford, Coventry.

PADDY-NODDY (7th S. xii. 426).—In my younger days in Yorkshire I have heard a long, tiresome story spoken of as a *pally-noddy*, which I took to be a variant of *palinode*. J. S.

MAJOR-GENERAL WEBB (7th S. xii. 428).—The officer about whom your correspondent inquires was, in all probability, John Richmond Webb, who was Colonel of the 8th Regiment of Foot from December 26, 1695, until about (apparently, his successor being appointed on that date) August 5, 1715.

BEAULIEU.

J. DONNE'S 'LETTERS,' 1651, 1654, THE SAME EDITION (7th S. xii. 365).—The portrait of Donne engraved by Lombart is certainly a part of the 1654 edition of the 'Letters,' as well as of the 1651 edition. The copies of the two editions lying before me both have the portrait obviously printed from the same plate. I am assured on excellent authority that the reason of the portrait being missing from many copies of both editions is that booksellers and collectors are in the habit of taking it away from the 'Letters' and inserting it in the *editio princeps* of the 'Poems,' 1633, to which it does not belong. It is worth noting that the portrait printed from the same plate in a somewhat worn condition reappears in the first edition of Walton's lives of Donne, Wotton, Hooker, and Herbert, 1670.

MAURICE BUXTON FORMAN.

46, Marlborough Hill, St. John's Wood, N.W.

THE FIRST SOAP WORKS IN ENGLAND (7th S. x. 305, 394).—Despite what Robert of Gloucester wrote, Richard of Devizes, citing the words of "a certain French Jew," wrote before him:—

"At Bristol there is nobody who is not, or has not been a soapmaker, and every Frenchman esteems soapmakers as he does nightmen."—Bohn's 'Chronicles of the Crusades,' p. 50.

H. DE B. H. will be glad to read this.

ST. SWITHIN.

COW'S-LICK (7th S. xi. 126, 198, 432).—I was in a house a day or two ago where the mother spoke of her daughter's front hair as a cow's-lick because it would not be pressed flat, nor ever had been anything but a trouble, always *en évidence*.

The woman said she had known the term "cow's-lick" since she could remember, being a native of this district.

HERBERT HARDY.

Dewsbury.

DR. SAMUEL TURNER (7th S. xii. 428).—Possibly "Turner Samuel (arm. 61 n.m.) adm. B.A. (S. Mary H.), 11 Feb. 1604, det. 16 1/4; lic. M.A. (S. Alb. H.), 22 Oct., 1604, inc. 1605."—See 'Register of the University of Oxford,' vol. ii. part iii. p. 231.

F. D.

There is a notice of him in Wood's 'Fasti Oxon.,' vol. i. col. 1791, fol. 1691. ED. MARSHALL.

THE LAST OF THE WATERLOO OFFICERS (7th S. xii. 405).—MR. W. HAMILTON, though he mentions Lord Albemarle as well as Col. Hewett as having both died this year, omits one other Waterloo officer, General Whichcote, whose death was announced in the *Times* in August or September last (I forget which), and who was then thought to be the very last officer who was at Waterloo.

E. WALFORD, M.A.

Ventnor.

BELGIAN STOVE (7th S. ix. 348, 416; x. 110).—Here is a passage I have just met with, illustrative of this particular kind of stove, which confirms the notes of MISS BUSK and MR. CHARLES WELSH:—

"Di tanto in tanto la Teresa, intrizzita dal freddo e dall' umido che penetravano per le scommessure delle imposte et per gli spiragli della porta, si recava in grembo il *caldanino* [italics my own], ne risvegliava le brage, per riscaldarsi un poco le mani."—Giulio Carcano, 'Damiano,' Libro Primo, cap. ix.

See also Alphonse Daudet's 'Fromont Jeune et Risler Aîné,' but I cannot give the exact reference, the book not being at hand.

When "la douairière comtesse d'Aigueboulide" starts for Port-Tarascon, she goes on board the *Tutu-panpan*, "portant d'une main sa *chaufferette* et de l'autre sa vieille perruche empaillée" (A. Daudet, 'Port Tarascon,' livre i. chap. iv.).

JONATHAN BOUCHIER.

MOORE'S 'DEVONSHIRE' (7th S. xii. 249, 289, 413).—This, according to Davidson's 'Bibliotheca Devonensis,' should contain "an engraved title, two maps, woodcuts, and ninety-four plates." My copy contains all these, so that your correspondents are in error in recording the number of plates respectively as eighty-six and ninety-two. According to the same authority, it "was published in parts, and it is much to be regretted that it was not carried to the extent proposed. Of the parochial history the first sheet alone was printed. There are no title-pages." I have seen many copies, but none contained any portion of parochial history. The work was evidently intended to be a complete one, but was stopped by the publisher, who perhaps was deterred by the

expense. Much information respecting it will be found in the presidential address of Mr. J. Brook-
ing Rowe to the members of the Devonshire
Association at Crediton in 1882, printed in the
Transactions of that year, p. 54.

T. N. BRUSHFIELD, M.D.

Salterton, Devon.

PENCE A-PIECE (7th S. xii. 65, 330).—This
phrase may have died out of England, but it is
still very common in Ireland, particularly in the
north. I am constantly being told at small village
shops in the neighbourhood of Downpatrick that
various goods are "pence a-piece" or "hapence
a-piece."

KATHLEEN WARD.

This use of the word "pence" was quite un-
known to me; but a little while ago, being at
Glasgow, I found myself addressed by one of the
bare-legged urchins who swarm in its stately streets
with the cry of "Pence apiece" as the price of
penny match-boxes.

R. H. BUSK.

PROVERB (7th S. xi. 305, 374; xii. 95).—I have
recently met with the following passage in 'A O
Mery Talys,' circa 1525:—

"By thys tale ye may se that the olde prouerbe ys
trew, that it is as great pyte to se a woman wepe as a
gose to go barefoote."—'Shakespeare Jest Book,' 1864,
p. 22.

F. C. BIRKBECK TERRY.

MRS. MANLEY: COLLINS: SHENSTONE (7th S.
xii. 328, 414).—In Chalmers's 'Biog. Dict.' 1813,
s.n. "Collins," it is stated that,

"the sale of them [Collins's odes] was not sufficient
to pay the expense of printing. Mr. Collins.....returned
Mr. Millar the copy-money, indemnified him for the loss
he had sustained, and consigned the unsold part of the
impression to the flames."

And in the "Memoir of Collins" prefixed to Bell
& Daldy's "Aldine" edition of his works I read:—

"It is related by a good authority that Collins.....
burnt with his own hand the copies which remained."

F. D.

COOPER (7th S. xii. 387, 435, 451).—I have before
me the trade catalogue of Messrs. Fearncombe
& Co., japanners, of Wolverhampton, and there I
see an illustration of a "wine cooper." It is made
of japanned tin, and may be had for two, three,
four, five, or six bottles. A round cell is provided
for each bottle. The bottles lie in a slanting
position. The principal use of the article is to
carry bottles of wine from the cellar to the dining-
room.

W. H. PATTERSON.

Belfast.

I have answered DR. MURRAY by post, and
hope to convince him that my information was
neither irrelevant nor superfluous. H. H. S.

'JOHN GILPIN' (7th S. xii. 206, 278, 416).—A
long and entertaining account of 'A Celebrated

Cheapside Linendraper, John Gilpin, born 1693, died
May 11, 1791,' appears in the *City Press* of July 1
last. Nov. 14, 1782, is therein assigned to be the date
of the appearance of the anonymous ballad in the
columns of the *Public Advertiser*. John Baye,
linendraper, the original of John Gilpin, lived at
No. 3, Cheapside, and, according to the obituary
notice in the *Gentleman's Magazine*, died May 11,
1791, aged ninety-eight years.

EVERARD HOME COLEMAN.

71, Brecknock Road.

MR. F. C. BIRKBECK TERRY asks, "Which date
is right, April 14 or November 14?" Allow me
to refer him to my unanswered query, under the
same heading, 7th S. xi. 289, and to point out, for
what it may be worth, the coincidence of the
former date appearing in the certificate of 1785.

F. D.

As 'John Gilpin' was written in October, 1782,
it could obviously not have been published in
April of the same year. It was published in
November. See Southey's 'Life of Cowper,' 1853
vol. i. p. 244.

WILLIAM GEORGE BLACK.

Glasgow.

ISAAC BICKERSTAFF (7th S. xii. 408).—When
Steele published the *Tatler* in April, 1709, he
assumed the name of "Isaac Bickerstaff"—philos-
opher, humourist, astrologer, and censor—because,
as he said, Swift had made that name famous
throughout Europe. When John Partridge pub-
lished his astrological almanac for 1708, Swift
wrote his celebrated "Predictions for the Year
1708.....By Isaac Bickerstaff, Esq.," who described
himself as a true astrologer, and predicted the
death of Partridge. Other pamphlets followed, in
which it was declared that Partridge had died in
accordance with this prophecy. When Partridge,
notwithstanding this statement, brought out his
almanac for 1709, Swift replied in 'A Vindication
of Isaac Bickerstaff, Esq.,' published in March.
Partridge must be dead, he said, because no one
living could write such rubbish as the new
almanac. A month later, as we have seen, Steele
began the *Tatler*, and in it maintained the com-
bat of the wits with Partridge. If a man's art is
gone, he said, the man is gone, though his body
may remain.

But though it is easy to answer MR. WALFORD's
question why Steele assumed the name, it is im-
possible to say with certainty what caused Swift
to adopt it. A tradition of long standing says
that he took it from the signboard of a shoemaker
or locksmith. "Isaac Bickerstaff" was a real
name, and was borne later in the century by a
well-known playwright.

G. A. AITKEN.

12, Hornton Street, Kensington, W.

"The attention paid to the papers published [by
Swift] under the name of Bickerstaff induced Steele
when he projected the *Tatler*, to assume an appellation

which had already gained possession of the readers' notice."—Johnson's *Life of Swift*.

J. CARRICK MOORE.

Of course Mr. WALFORD knows that Swift was the first to use this pseudonym. He used it first in his skit on Partridge, the astrologer, which was published under the title of 'Isaac Bickerstaff's Predictions for the Year 1708.' George Faulkner, in his edition of Swift's *Works* (1762), prefixes the following note to this paper:—

"The author, when he had written the following Paper, being at a loss what name to prefix to it, passing through Long Acre, observed a sign over a house where a locksmith dwelt, and found the name Bickerstaff written under it; which being a name somewhat uncommon, he chose to call himself Isaac Bickerstaff. This name was afterwards made use of by Sir Richard Steele and Mr. Addison in the *Tatlers*; in which papers, as well as many of the *Spectators*, our author had a considerable share."—Vol. i. p. 105 (quoted by Mr. Arber, *An English Garner*, vi. 470).

C. C. B.

When Steele started the *Tatler* "Isaac Bickerstaff" was a popular name bandied about among the wits of the town. Its popularity was owing to the use Swift had made of it in his satirical pamphlets on Partridge, a Zadkiel of the period, whose epitaph by the dean describes him as "a cobbler, starmonger, and quack." I have not been able to discover the authority for the statement, made by several writers, that Swift took the name Bickerstaff from a shoemaker's signboard, and whimsically prefixed "Isaac." Thus Steele found the name ready to his hand, as symbolic of a would-be instructor of his age. It would almost seem, however, that the selection of the name was made for him, for in the preface to the *Tatler* he tells us that the paper on 'The Staffian Race,' which was the first of the series professing to come from the pen of "Isaac," was written

"by Mr. Twisden, who died at the battle of Mons, and has a monument in Westminster Abbey, suitable to the respect which is due to his wit and valour."

F. J.

VILLAGE CROSSES (7th S. xii. 408).—There is a village cross at Sandford St. Martin, as well as another at Ifley, both of them perfect in appearance, from the restoration of the late G. E. Street.

ED. MARSHALL.

UNDERSTANDABLE (7th S. xii. 189, 237, 278, 414).—My original query on this word was submitted with the view of gaining information with regard to its precise signification, and not with the object of questioning the propriety of its use. I had no recollection of seeing it employed by any of the classical writers of English, and I wished to know in what respect it differed from such a word as *intelligible*. DR. BR. NICHOLSON shows that there is a distinction between the two words. In nine cases out of ten *reliable* is synonymous with

trustworthy, or Mr. Barnes's favourite *markworthy* with *notable* or *remarkable*; in the tenth case the synonymy is lost. Perhaps no language is so rich as English in these imperfect synonyms. It sometimes passes the wit of man to define the exact gradations of shadow in their meaning. Woman can compass it without an effort. The evening I received the number of 'N. & Q.' which contained Dr. NICHOLSON's remarks I asked my wife the exact difference between *understanding* and *intellect*. "Why, of course," she at once replied, "Waddles (our *Dachshund*) has *understanding*, but no *intellect*." And just in the same way I imagine that what I say to Waddles is understandable by him, but not intelligible. I am, however, open to correction by the psychologists.

W. F. FRIDEAUX.

Kashmir Residency.

GOUDGE: GOODGE (7th S. xi. 408, 474; xii. 136).—I find the variant (or is it the original?) Gouge as the name of the reputed artist, of doubtful nationality, of two family portraits, date about 1760. I have heard of similar portraits bearing his signature. Who was he? Bryan does not mention him.

KILLIGREW.

SIR ROGER TOCOTES (7th S. vii. 488; xii. 417).—Elizabeth Braybrooke, Lady St. Amand, is said by Dugdale to have been buried at Bromham in 1492. The exact date would probably be ascertained from her extant Exchequer Inquisition, 1491/2. It is not always safe to assume, as some writers too readily do, that the death must have occurred in the same year that the Inquisition was taken.

HERMENTRUDE.

HAT-PEGS IN CHURCHES (7th S. xii. 349, 412).—The custom of providing these conveniences and the use of them are well illustrated in prints of the last century; noteworthily in Hogarth's 'Industry and Idleness,' plate II., said to represent the interior of the church of St. Martin-in-the-Fields, and in 'The Sleeping Congregation.' In both designs the pegs are placed along the fronts of the galleries, and hats hang there. In the print of 'The Committee,' one of the "Hudibras" series, the hats hang on the walls behind the conclave.

F. G. S.

In St. Cuthbert's Church, Edinburgh, a large barn-like structure, built about 1780, but now in the course of being pulled down, there were hat-pegs all round the wall in the area of the church certainly, and I rather think in the galleries (of which there were two, one above the other) also. Not only so, but in some churches hat-pegs appear to have extended even to the pulpit. In Kay's 'Edinburgh Portraits,' vol. ii. p. 351, there is a representation of the Rev. James Peddie preaching from a pulpit, with his hat hung on a peg behind him. It may be worth noting, too,

that at this period (1780-1800) it seems to have been the fashion (at least in Scotland) for clergymen to preach in gloves, the top of the thumb and first two fingers being cut off, to enable them, I presume, to turn the leaves of their Bible and sermon with greater facility.

J. B. P.

Shap Church (Westmoreland) is distinguished by having not only hat-pegs on the walls, but a coronal of hat-pegs round each of the pillars of the nave.

Q. V.

At the little church of Onibury, some five miles from Ludlow, hat-pegs are still in use.

C. A. WHITE.

HUGH MIDDLETON (7th S. xii. 327, 394).—MR. WARD's suggestion will, I fear, hardly meet the case. Hugh Middleton, eldest son of Sir Hugh, was born in 1601, was living in 1621, but was dead between that date and 1631, when his father's will was made. The baptism of his (assumed) daughters in 1634 would thus have been very long deferred. There is, moreover, not the least evidence of Hugh being married. The wills of Sir Hugh in 1631, and of his widow, Dame Elizabeth Middleton, in 1639, both of which enumerate fully their surviving children, are equally silent as to a widow or issue of their deceased eldest son. I do not find among the descendants of Sir Hugh who were living in 1634 any Hugh Middleton to whom the Shoreditch baptismal entry could apply, and among the issue of his numerous brothers the only Hugh then living appears to have been the "reputed" son of Charles Middleton of Denbigh, named as such in his father's will dated 1620. That there were other Hugh Middletons is, however, certain. Among the marriage licences granted by the Bishop of London we find one on March 27, 1635, to "Hugh Myddleton, gent., of Grays Inn, bachelor, aged 33, and Frances Best of St. Martin-in-the-Fields, aged 31, widow of — Best, gent., deceased, at St. Pancras or Chapel of Kentish Town." I know nothing of this Hugh. He is not found in Foster's 'Gray's Inn Registers.' His age at the time of this marriage would fit in very well with the known date of birth of Sir Hugh's eldest son, had we not the clearest evidence of the latter being dead at the time. But it might refer to a second marriage of the Shoreditch Hugh.

W. D. PINK.

There is reason to believe that the assumption made by one of your contributors, that Sir Hugh Myddelton spelt his name anyhow, is incorrect. Having seen several of his signatures, written at different dates during the last thirty-four years of his life, I can state that the spelling of every signature is as here printed. All the signatures I have seen correspond exactly in spelling and very nearly in character with the facsimile thereof published in the *Gent. Mag.*, vol. xcii. pt. i. p. 104.

In the patent recording the grant of baronetcy he is called in Latin "Hugo Myddelton." This document is now in the possession of Mr. Lucas, of Warnham Court, Sussex. The name on the statue on Islington Green is spelt correctly, as above printed. It is true that inaccurate people (even lawyers included) did during his lifetime spell the name in a variety of ways. We know that Sir Hugh had dealings with the Corporation of the City of London, and there are probably still among the Corporation's records papers relating to those dealings bearing his signature. I do not think that from any such documents can be found authority for spelling the name "Myddleton," as it appears under his statue erected by the Corporation about twenty years ago at the north-east corner of the Holborn Viaduct.

W. M. MYDDELTON.

St. Alban's.

RATT, AN ENGLISH POET (7th S. xii. 406).—The lines quoted by MR. GOURLAY will doubtless be found in 'Humanity; or, the Rights of Nature: a Poem.' The author of this work, the first edition of which appeared in 1788, was Samuel Jackson Pratt, a somewhat voluminous poet and miscellaneous writer, who was born at St. Ives, in Huntingdonshire, in 1749, and died at Birmingham in 1814. See Watt's 'Bibliotheca Britannica.'

J. F. MANSEER.

Liverpool.

MEDICAL SIGNS EMPLOYED IN PRESCRIPTION (7th S. xii. 428).—The letter R, which usually heads an English prescription, and which is generally written with a tail to it, is commonly supposed to be an abbreviation of *recipe*; but Dr. Paris ('Pharmacologia,' i. 6) advanced the theory that it is a corruption of the old astrological symbol for Jupiter, with an invocation to whom the prescriptions of the old heathen physicians began. This notion is by many ridiculed as fantastic, though it is not denied that anciently the symbol in question was used in prescriptions. It is contended that *recipe* was at one time written in full at the head of prescriptions, that the word, therefore, passed into the language as a synonym for prescription, and that there is no evidence to connect the symbol R as at present written with anything earlier than this. Perhaps Dr. Otto A. Wall, of St. Louis, is the most courageous firm advocate of the opposite theory, in support of which he contributed a very interesting letter to the *Chemist and Druggist* of July 15.

C. C. B.

A correspondent inquired in 'N. & Q.' (7th S. i. 399) for the origin and date of the marks used to designate weights in medical prescriptions. His query has remained unanswered for forty years.

EVERARD HOME COLEMAN.

71, Brecknock Road.

Miscellaneous.

NOTES ON BOOKS, &c.

The History of the Great Civil War, 1642-1649. By Samuel R. Gardiner, M.A., &c. Vol. III. 1647-1649. (Longmans & Co.)

DR. GARDINER'S important task is finished within the time he assigned for its completion. In the three volumes we possess a work of highest historical value and importance, which takes from the outset the position of an authority. So far as regards interest the last volume is the most stimulating of the three. When once begun the task of perusal can scarcely be relinquished. The last act of the tragedy is depicted and the treatment is worthy of the imperial theme. Upon closing the volume the strongest impression left on the mind is that those who were in favour of the sentence constituted a singularly small section of the public, and that the chances of a Royalist triumph were never greater than just before the final collapse. England was sick to the death of Puritan rule and pining for peace. Wise councillors to direct the Royalist movements and secure concerted action and half a dozen generals of the stamp of Lucas would have swept England from north to south and from east to west. Separate risings were easily crushed, and Cromwell's rout of the Scots was decisive. High, indeed, must have been the hopes of Charles, who was cheered whenever he showed himself, and who had constant intelligence of the divisions among his opponents and the sanguine hopes of the Royalists. His reluctance to accept definitely any offer and his tergiversation become intelligible when we see how justified he was in regarding himself as master of the situation and indispensable to his enemies as to his friends. To the dignity and nobility of his behaviour in the last great scene and to his courage Dr. Gardiner bears ungrudging testimony. Charles, however, seems throughout any other than an heroic figure, and is made to serve as foil to Cromwell. Readers of the volume, whatever their sympathies, cannot fail to be struck with the hopelessness of the struggle against the bad faith of the monarch—bad faith, it is to be said, founded upon a solemn conviction that he was in the right, and that his opponents were warring against God as well as himself.

The new sources to which Dr. Gardiner has gone are, of course, numerous. Most important among these are the Clarke Papers, of which the first volume, edited for the Camden Society by Mr. C. H. Firth, has just appeared and will shortly obtain notice at our hands; and the Verney Papers, the forthcoming publication of which is announced. From these a strong light is cast not only upon aspects of the struggle, but upon the conditions of social life in England during the revolt. A brilliant comparison between Ireton and Cromwell is met with early in the volume, and is likely to be often quoted. A few pages later is a philological discussion on the employment and derivation of the term agitator, to which Dr. Murray's attention must be called, and most likely has already been directed. Very elaborate and convincing is the demonstration of the manner in which Cromwell required conviction and was stirred to action, and the defence against the charge of hypocrisy is complete. The accusation that Cromwell designed the king's flight is disproved by the Clarke Papers, though its absurdity was previously perceptible. Some curious theatrical information is supplied at page 308, and constitutes a distinct addition to our knowledge of the stage. At page 559 we find Dr. Gardiner illustrating the strength of Cromwell and the weakness of Charles by a passage from the 'Evan Harrington' of Mr. George Meredith. It is not often that history stoops thus to study the pages of fiction. We have nothing but praise for Dr. Gardiner's

book. It is a prized and an accepted boon to scholarship.

General View of the Political History of Europe. By Ernest Lavisse. Translated by Charles Gross. (Longmans & Co.)

AN American translation of a French history, academic on both sides of the Atlantic, in use at the Sorbonne and intended for use at Harvard, the history before us may be recommended. It is extremely concentrated, giving as it does a brief view of ancient history and a general view of mediæval and of modern history in a small volume. It is a very modern history, taking little account of battles and of kings, and looking chiefly towards tendencies and the development of the principle of nationalities. Though French, it is not brilliant; but it is fairly accurate and sound.

The Cruikshankian Momus. Pictorial Broadside and Humorous Song-Headings by the Three Cruikshanks. (Nimmo.)

CHRISTMAS volumes and gift-books scarcely come under our cognizance in this portion of our columns. As a concession, however, to a season which brings with the close of the year that of another series of 'N. & Q.' we give an account of a few works which may be held in a sense at least to belong to the season. First among them comes 'The Cruikshankian Momus,' of which a very limited edition is issued by Mr. Nimmo. Very dear to Cruikshank collectors and to the art and humour loving section of the public will be this collection of reproductions, all of them coloured by hand, of many of the most striking and characteristic designs of the three Cruikshanks. The opening design presents a fine specimen of George Cruikshank in the days when he was still under the Gillray influence, and is an admirable presentation of a sale of pictures at Christie's. The earliest in date of Isaac Cruikshank's designs is 'Bachelors' Hall,' April 30, 1791, a view of a start for the chase, for Charles Dibdin's song 'Bachelors' Hall' in his entertainment 'The Oddities.' An illustration to 'The Barber's Wedding' of George Coleman, the 'Greenwich Pensioner' of Charles Dibdin, 'Pastimes of Primrose Hill,' from the *Attic Miscellany*, No. xxiv., are all of the same year. At a later date come some spirited designs of sailors, also by Isaac Cruikshank. Another on the same theme, dated July 12, 1805, is by Isaac and George. In illustrations to Capt. Morris's convivial songs and other songs of years immediately subsequent by the same artist a great advance is perceptible. 'Paddy M'Shane's Seven Ages,' April 6, 1807, is a coarsely drawn caricature by George unassisted, who also is responsible for a very droll design of 'The Dublin Smugglers.' It is natural that patriotic songs should at this time be at a premium, and very many of the designs are to such. 'John Grouse and Mother Goose' gives a good view of pantomime at Covent Garden in 1808. This also is by Isaac and George. A subsequent plate, by George alone, shows Elliston as Sylvester Daggerwood, singing the song known as 'Bonaparte.' Very many of the caricatures, and those not the least interesting, are theatrical. One plate conveys an admirable idea of Liston as Moll Flagon, and 'Gentleman' Jones as Contrast in 'The Lord of the Manor.' Another is of 'Joey' Grimaldi. Robert's name appears in association with George in 'Irish Hospitality,' and alone in 'The Irish Duel.' The last in date is the delightful title-page to 'Fairy Ballads for the Young,' by George Cruikshank, 1846. It is impossible to convey a full idea of the wealth of drollery contained in this volume. The whole of George's illustrations belong to his best period, before he had begun to conceive himself a moralist and Dickens

and Ainsworth his plagiarists. Attention must not be confined to the coloured prints, since the head and tail pieces reproduce numerous triumphs of Cruikshank's unequalled art. Little hesitation need be felt in speaking of the collection as destined soon to be a rarity.

The Life of an Actor. By Pierce Egan. (Pickering & Chatto.)

WHEN first published, in 1824-25, 'The Life of an Actor' of Pierce Egan enjoyed a popularity only less than that of the famous 'Life in London.' Not the least among its attractions were the coloured designs of Theodore Lane, whose premature and deplorable death by an accident a few years later deprived England of a draughtsman and humourist of the first water. Not at all too highly coloured is the description of the vicissitudes of a strolling player towards the beginning of the century, and the fictitious adventures of Peregrine Proteus are less remarkable and less sorrowful than the actual experiences of Edmund Kean, to whom the volume is dedicated, or of most of the numerous family of the Kembles. Beginning as a quasi-amateur, Egan's hero lives to become manager of Drury Lane Theatre, and reaches the climax of his career when, in that capacity, he walks backwards with a light ushering George IV. into a private box. Some stories of actors of questionable authority are told, and the volume, besides being readable, reflects correctly enough the manners of the age. Its republication is a happy inspiration on the part of Messrs. Pickering & Chatto. Lane's plates have great interest and value, and are well worthy of preservation. Not very remote is the period described, but an antiquarian flavour is distinctly perceptible.

Countess Maud; or, the Changes of the World. By Emily Sarah Holt. (Shaw & Co.)

CHRISTMAS brings with it one more of the edifying volumes by which Miss Holt illumines epochs of history. The fourteenth century is here treated, and the death of Richard II. and the coronation of Henry IV. are introduced. The historical information conveyed is up to date, and the antiquarian details are exact; the volume, thus, like its predecessors, casting a flood of light on social life in England. Miss Holt's style, at once pleasant, descriptive, and dramatic, is in no way impaired.

Fleurs et Plantes: Lectures Anglaises. Par Alfred Legrand. (Paris, Librairie Européenne.)

WE have here the supplement to the English course of lectures given by M. Legrand before the École Nationale d'Horticulture at Versailles. It is an admirably serviceable work for French schools.

Wordsworth's The White Doe of Rylstone. By W. Knight. (Oxford, Clarendon Press.)

PROF. KNIGHT, the most competent of Wordsworthians, has edited 'The White Doe of Rylstone' and some other short poems of Wordsworth for the Clarendon Press series. Introduction and notes are excellent. Beautiful as is the conception of the poem, we see what Coleridge talked of—nervous defect. Wordsworth was indeed wrongly inspired when he sought to use the metre of 'Christabel.' What in the case of Coleridge seems a potent instrument, in Wordsworth remains tuneless and flat.

Hazell's Annual for 1892. (Hazell, Watson & Vinny.)

THIS indispensable publication has now reached its seventh year of issue, and once more appears with augmented bulk, occupying now close on eight hundred pages. Since its first appearance it has always been on a shelf convenient of access, and the information it

supplies has often saved us hours of research. The information supplied is up to date, and no easily conceivable feature that can recommend it is wanting.

THE last number of the *Livre Moderne* has now appeared. Faithful to promise, M. Uzanne, the editor, has brought it to a close with the end of the second year, and will now, with his assistant editor, M. B. H. Gausseron, transfer his attention to the forthcoming periodical *L'Art et l'Idée*, by which it is to be replaced. Possessors of the entire series must wait before binding them for the index promised for next month, and the four volumes will then constitute a very desirable set, full of quaint, valuable, and curious letterpress and illustration. The last part, No. 24, gives a goodly collection of book-plates, another and very amusing dialogue, translated from the 'De Moribus Eruditorum' of Klotz; a review of Prof. Morley's 'History of English Literature'; M. Gausseron's customary *causerie* on books; and a delightful plate, by M. A. de Robida, 'La Lecture Romantique.'

WE have received *A Natural Method of Physical Training*, by Edwin Checkby (G. P. Putnam's Sons).—*Something about Guns and Shooting*, by Purple Heather (Alexander & Shephard).—*Landscape Geology: a Plea for the Study of Geology by Landscape Painters*, by Hugh Miller (Blackwood & Sons).—*A Threesfold Chord: Poems by three Friends*, edited by George Mac Donald (W. Hughes).—*The Shakerpeare Hymn Tune Book*, Part I., by Wm. Lowes Rushton (Liverpool, Marples).—*The Shadows of the Lake, and other Poems*, by P. Leyton (Kegan Paul & Co.).—*Tennyson for the Young*, with Introduction and Notes by Alfred Ainger (Macmillan & Co.).—and *Stories for Boys*, by Richard Harding Davis (Osgood, McIlvaine & Co.).

Notices to Correspondents.

We must call special attention to the following notices:

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

TO secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

R. A. G.—

She is alone the Arabian bird.

Do you not refer to,—

Like that self-begotten bird
In the Arabian woods embosom'd,
That no second knows nor third,
And lay erewhile a holocaust?

These occur in Milton's 'Samson Agonistes,' 1699-1702.

BOOKWRIGHT ("Bath Post").—The subject is fully discussed in the present volume.

CORRIGENDA.—P. 444, col. 1, l. 7 from bottom, for "1463" read 1411; and l. 5 from bottom, read *Lord Mayor of London 1457-58, and died in 1463.*

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 22, Took's Court, Cursitor Street, Chancery Lane, E.C.

WE beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

LONDON, SATURDAY, DECEMBER 26, 1901.

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Notices to Correspondents.

Notes.

THE LORD OF BURLEIGH AND SARAH HOGGINS.

(See 7th S. xii. 221, 231, 309, 457.)

Mr. "John Jones," alias Henry Cecil, was never overseer for Bolas, as your correspondent BETA says. I thought I had made this point clear; but myths die hard; and as this appears to have some vitality about it, I must try to kill it more effectually.

Mr. Cecil was living at Hanbury Hall in 1789, which place he did not leave until June 14 in that year (Consistory Court Papers, Cecil v. Cecil), so he could not have been appointed overseer at Bolas in 1789; and as a matter of fact John and Joseph Slack were the overseers, as appears from their being again appointed in 1790, when they each admitted they had a small balance in hand from the previous year. The following are the names of the overseers from 1790:—1790, Joseph Slack and John Slack; 1791, Joseph Slack and John Groucock; 1792, John Groucock and Richard Rogers; 1793, John Groucock and Edward Austin; 1794, Thomas Hoggins and John Slack.

In December, 1793, Mr. Cecil succeeded to the title, and he took his seat in the House of Lords, February 7, 1794, as the Earl of Exeter, in which year his father-in-law, Thomas Hoggins, collects from him his humble contribution of 7s. 5½d. towards the expenses of the parish.

It is the same as regards churchwardens, with one slight exception. In 1793 there only appears to have been one churchwarden—at least only one signs the parish accounts when they are audited and passed as correct in that year, whereas in previous and subsequent years the curate, the Rev. Mr. Tayleur, and the two churchwardens sign. The name of "John Jones" nowhere appears; and though it may be contended that he was churchwarden in 1793, that is not a very logical deduction to draw from the fact that his name is not in the book. It rather points, I should think, the other way.

I believe it possible "Mr. Jones" may have been summoned on a jury at Shrewsbury, and, in fact, there is a tradition to that effect, and that on one occasion he was nearly discovered. I am not quite clear, however, that he was properly qualified; but it would be an interminable matter to go into by-questions like this of the proper qualification for a juror in the year 1790. I believe he had to be a forty-shilling freeholder, which Mr. Jones would not exactly be, nor a long leaseholder either, for he was simply a squatter on the land where he had built his cottage, and had no title to it, and it is doubtful whether Mr. Tayleur alone could have given him one, as the widow of the late owner was living and might have had something to say to it.

It is, therefore, impossible that Mr. Jones could have ever attended on a magistrate to get the books signed, unless he did it in a friendly way for a neighbour. The rates seem to have been allowed in the usual way at petty sessions, and invariably (for the years I quote) the same two magistrates, Mr. Thos. Eyton and Mr. W. Pemberton (not Pemberton) sign them.

I am obliged to your correspondents for their replies (and some of them very courteous ones) to my previous papers; and as it is now three months since they appeared, and no one has contradicted the point I raised, that the first marriage was a bigamous one, I must conclude it is proved. If anything further were wanted to prove it, it is this, that when Henry Cecil and Sarah Hoggins were married the second time in St. Mildred's Church, Bread Street, they describe themselves respectively as "bachelor" and "spinster," which is a complete abandonment of the Bolas marriage. I was aware of the point about the coat of arms on the seal (I think it was on a seal taken from Mr. Cecil's fob), and also of what Mr. WALFORD says on the Burleigh question; but there will be papers in some of the provincial journals which have appeared during the last twenty years or so which, no doubt, have escaped me. I should be obliged if any correspondent who knows of these would communicate the name of the paper and the date to me direct.

Whilst on this question I should like to ask

What proof is there of the marriage of William Sneyd and Emma Vernon? It comes so suspiciously near the announcement of Mr. Cecil's second marriage that I look upon it as a hoax. In 1790, when the action *Cecil v. Sneyd* was tried in the King's Bench, Sneyd was in the custody of the marshal of the Marshalsea, as appears from the roll, and judgment was not entered up against him until November, 1790, at which time the debt and costs were unpaid; and though I do not set up that it was impossible he could have got married whilst a prisoner for debt, I think it extremely improbable, for Mrs. Vernon would never have married him without taking him out of prison. Now the debt for damages and costs for which he was incarcerated, 1,060*l.*, is not entered as "satisfied" until Hilary Term, 1794, just after Mr. Cecil came to the title, from which I am inclined to believe it never was paid at all, but that the Earl of Exeter, having kept him in prison for four years, let him go free. If it had been paid in cash previously, care would have been taken to have had satisfaction duly entered up. Besides, no mention is made of this marriage on Mrs. Vernon's tombstone in Hanbury Churchyard, where she appears to have been buried under the name of Phillips. If the marriage were by licence in London, evidence of it ought easily to be forthcoming, as I understand there is an index published to all marriages in the London district. If by banns, it will not be easy to find. I have on one or two occasions found out that announcements in the *Gentleman's Magazine* and the 'Annual Register' are not correct. W. O. WOODALL.
Scarborough.

SKULL OF SIMON SUDBURY.

(See 3rd S. i. 251.)

Many years ago there appeared in 'N. & Q.' a query on this subject, to which an editorial note was appended in answer, though not entering into the matter sufficiently. Judging that some additional particulars, gleaned from authentic sources, concerning Sudbury and his death may prove of interest, they are forwarded for insertion. History is said to repeat itself, and many of the arguments used by the leaders of the "Great Peasant Revolt" in 1381, when Archbishop Sudbury was murdered by the insurgents, are furnished up and applied at the present time.

According to Froissart, the insurgents, led by Wat Tyler, Jack Straw, and John Ball, entered the Tower of London,

"and found the Archbishop of Canterbury, whose name was Simon,* a valiant and wise man, and Chancellor of

* A note adds, "Simon de Sudbury." "His name was Tibold; but he took the name de Sudbury from the place of his birth." "Tibold" is, of course, an abbreviation of Theobald, and perhaps its pronunciation at that time. The name of the royal palace Theobalds, in

England, who had but just celebrated mass before the King; he was seized by these rascals and beheaded," with three others. The author goes on to say that these heads were then fixed on long pikes, and then placed on London Bridge; but perhaps this latter statement may not be true (vol. ii. c. 75, translation by Thomas Johnes). The body of Simon Sudbury was undoubtedly buried in his own cathedral in Canterbury, where his monument is still in existence. Dean Stanley says in his 'Historical Memorials of Canterbury':—

"Not many years ago, when this tomb was accidentally opened, the body was seen within, wrapped in cerecloth, a leaden ball occupying the vacant space of the head."

In the vestry of St. Gregory's, at Sudbury, in Suffolk, is the following singular relic, which there is good reason for supposing to be really the severed head of the murdered prelate. It is enclosed in a small gated opening in the wall of the vestry, and many years ago was seen and inspected by me. Wishing, however, to get as accurate a description as possible, the rector, in answer to my letter, has courteously supplied the following information, and added a copy of the inscription on the inside of the door enclosing the niche. He says:—

"I have little doubt myself of the genuineness of the relic. In the first place it is a 'head,' not a 'skull'; it has more than half the scalp still on; the skin still covers the nose, and a small portion of hair is still on the lower jaw. It has clearly never been buried. Moreover, a year or two ago I carefully examined the relic, and found the unmistakable mark of the axe, when it cut clean through the skin of the neck, struck the corner off the second cervicle, and gliding between the second and third severed the head from the body."—Dated October 16, 1891.

The inscription alluded to is as follows, and is clearly of modern date:—

"The head of Simon Theobald, who was born at Sudbury, and thence called Simon of Sudbury. He was sent when but a youth into foreign Parts to Study the Civil Law, whereof he was made Doctor. He visited most of the Universities of France, was made Chaplain to Pope Innocent, and Auditor Rotæ or Judge of the Roman Court. By the Interest of this Pope he was made Chancellor of Salisbury. In the Year 1361 he was consecrated Bishop of London, and in the Year 1375 was translated to the See of Canterbury and made Chancellor of England. While he was Bishop of London he built the upper part of St. Gregory's in Sudbury; and where his Fathers House stood he erected a college of Secular Priests and endowed it with the Yearly Revenue of one Hundred, Twenty Two Pounds, eighteen Shillings, and was at length barbarously Beheaded upon Tower Hill in London, by the Rabble in Wat Tyler's Rebellion in the Reign of Richard II., 1382."

It really occurred on June 14, 1381, and perhaps some friend or relative, like "the clasp'd in her last trance her murder'd head," removed the head of the ill-fated arch

Hertfordshire, now pulled down, is pronounced bald." It is mentioned by Izaak Walton in the plect Angler.

and conveyed it to Sudbury. There is no improbability in this, as the insurrection was soon quelled, and the head was not "knaved out of its grave," as Sir Thomas Browne says. It must have been in its present niche for many generations, and it would be interesting to know whether it has ever been carefully examined by surgeons. There seems no doubt as to its identity. Foss, in his 'Judges of England,' gives a memoir of the archbishop, and in mentioning his murder states that his head was hacked from his body by eight strokes of the sword, he having first given absolution to his murderers.

JOHN PICKFORD, M.A.
Newbourns Rectory, Woodbridge.

BURIALS OF BEGGARS IN ELIZABETHAN TIMES.

A curious and painful proof of the appalling condition of the poor in Elizabethan times is afforded by the Leeds parish register (see Publications of the Thoresby Society, 1889, 'Leeds Parish Registers, 1571 to 1588'). In the course of a very few years the following entries of the burial of beggars are to be noted:—

1572, Nov. 20. Robert Stockdell, laic of y^e parish of Rudbye, beggar.

1579, Sept. 3. A poore boye, called Bevis, which died att Leeds bridgend.

1579-80, Jan. 8. Margrett Taler, of the Gallow Hill, beggar.

1580, May 4. Thomas Dyell, of the Hilhowsbanoakes, beggar.

Nov. 22. Nycholas Fether, poorre man.

1580-1, Jan. 24. Margaret Gylle, beggar.

Jan. 26. Richard Steavenson, beggar.

Feb. 4. Henry Dalton, beggar.

1581-2, March 4. Jennett West, beggar, of the Head-rawe.

March 24. A child of John Johnson, beggar, of Christall [Kirkstall].

1582-3, March 19. Margaret, child of George Haryson, beggar.

1583, April 9. (Blank), child of John Smythe, of Farnley, beggar.

July 3. Margaret Cutler, of Bramley, singlewoman and beggar.

Dec. 3. Dorothis Gryme, widow and beggar.

1583-4, Feb. 15. Samuel, child of Robert Nysby, beggar.

1584, Nov. 3. William Bennett, beggar.

1585, April 21. (Blank), child of John Greg [? Grey], beggar.

May 17. Cuthbert Rydley, beggar.

June 6. Elizabeth, daughter of John Barnett, beggar.

1585-6, Jan. 13. Isabel Benson, beggar.

1586, April 12. Matthew Skotte, beggar.

Dec. 3. Ann, child of Isabel Roodes, beggar.

Dec. 31. Isabel Beverley, a poore beggar, died at Mark Hargraves', Holbeck.

1586-7, Jan. 15. Annes Clay, a poore beggar, coming from Halyfaxe, died at the house of James Lacock.

Jan. 29. George Gleydill, a poore beggar, coming from Horberye, and dyed at the house of Robert Nettleton, Call-layne.

March 8. Thomas Headley, a poor beggar.

1587, March 23. A poore beggar, a woman, brought in the night, about ix. of the clock, frome Hunslett, named (blank).

March 31. William Richardson, Churwell, par. Batley, poore beggar, died at Beiston.

Aug. 12. William Hargraves, Bradfurth [Bradford], poore beggar.

Sept. 7. John Loadge, Ilkley, a poore beggar.

Sept. 15. William, son of Isabel Wilkenson, widow, a poore beggar, coming frome Toplyff.

Sept. 23. A poore boye, a beggar, coming from beyond Rippon, and unknown, dyed in the churchyard, and was buried the same daye.

Oct. 4. Bartholomew Dixon, a poore beggar, coming from the forrest and parishe of Danbye.

Oct. 13. Gregory Neyvill, of Wrenthorpe, a poore beggar, dyed at Farnley.

Oct. 15. William Goodale, a poore beggar, coming from Horbery or Birstall, died at Bramley.

Nov. 22. A poor boye, borne at Kirkstall, a beggar, died in the strete.

Nov. 26. A poore beggar, dying at Holbeck, coming from Great Horton, near Bradfurthe; his name not yet known.

Dec. 7. Robert Richardson, a poore beggar, of a spittelhouse in Beverley.

Dec. 9. Anne, wife of a poore beggar, lately come out of Bedlame; died at Christopher Boothe's house, in Briggate.

Dec. 23. Jane Sowe, a pore beggar, of the age of twelve years; died at Lancelot Marton's.

Dec. 24. Jennett Harryson, a poore beggar, of Hunslett, singlewoman.

1587-8, Jan. 13. Susan, child of Isabel Mylner, widow, a poore beggar, coming from Farnley Smythies.

Jan. 17. Isabel Mylner, widow, a poore beggar, of Farnley Smythes, died at John Mugrave's Mylne hill.

Jan. 20. Annas Sykes, Christall, widow, a poore beggar.

Jan. 21. Ralph Barnebye, Beiston, a poore beggar.

Jan. 29. Jennett Smythe, singlewoman, a poore beggar, died at Wortley.

Jan. 30. Christopher Samson, a poore beggar, died at Wortley.

Feb. 13. Jane, seven years old, a child of one Margaret Wilkinson, a poore beggar coming from about Halyfaxe, and leftte hir said child at Effam Sawle's, in the Parke layne, where it died.

March 5. John Foster, a poore beggar, a spurrior, coming from Kildweke parish, in Craven, died at Raufe Wilson's, in the Headrowe.

1588, April 29. Anne Browne, Beiston, singlewoman (a poore beggar).

May 16. Alison Haire, the Almes House, a poore beggar.

June 19. William Tailor, Leeds, a poore beggar.

July 1. Isabel Battye, Woodhouse, Synglewoman, and beggar.

July 8. Annas Blakey, wife of George Blakey, a poor beggar, coming from Colne; died at Wortley.

1588-9, Jan. 9. John Dunstone, a poore beggar, coming out of the parishe of Manchester, in Lngkeyshire; died at Thomas Newcoms house in the Churchyard.

1589, March 29. Annas Foster, a poore woman, of the Parish of Bradfurth, died at Bramley.

A. F. R.

"SUCH WHICH."—When Lord Beaconsfield after the Berlin Treaty proclaimed the securing of his famous "peace with honour," a good deal of cheap fun was extracted from a sentence with

which the reporters credited him. This sentence, which now figures in text-books of composition as a warning to students of style, runs thus :—

"We have brought you back peace; such a peace which I hope moreover will satisfy our sovereign."—Nichol's 'English Composition,' p. 31.

The guiding rule in connexion with this is, "Such which" should never be used." Perhaps that is so; perhaps *such* should be followed by no relative but *as*; and yet there may be something to be said on the other side. At any rate, in practice the rule is frequently honoured in the breach by distinguished speakers and writers as well. If the syntax of the Elizabethan age had authority in these days, it might be possible to cite notable illustrations; but meanwhile one or two modern examples may not be devoid of interest. If Mr. Goschen was correctly reported at Glasgow on the evening of Wednesday, December 9, he spoke thus :—

"What is one of the points to which our policy as regards foreign affairs must always be directed? It must be strength, such strength, such means of defence, nay, and such means of offence, if necessary, *that* will secure that no great dependency of ours may be imperilled by any combination that may be brought against us."—*Scotsman*, December 10.

No doubt public speaking is not always amenable to strict grammatical accuracy, and it is just possible that both Lord Beaconsfield and Mr. Goschen might have reconsidered their relative pronouns if revising for the press. The case is different when we come to consider the deliberate utterances of an author whose syntax may be supposed to have received his final touches. Matthew Arnold, for example, may be fairly credited with carefulness in the matter of style, and yet he puts the following exclamation into the mouth of Rustum over the fallen Sohrab :—

O, Sohrab, thou indeed art *such* a son

Whom Rustum, wert thou his, might well have loved !

Again, Mark Pattison was a strong and nervous writer, whose scholarship and taste will be most readily conceded by those who have been his most careful readers. Yet he offends against the critical canon of the rhetoricians. In his article on Pope, contributed to Mr. Ward's 'English Poets,' this sentence will be found (vol. iii. p. 59) :—

"In short, Pope, wherever he recedes from what was immediately close to him, the manners, passions, prejudices, sentiments, of his own day, has only *such* merit—little enough—which wit divorced from truth can have."

The construction thus illustrated may be historically indefensible; still while it exists learners may be excused for feeling distracted between the dogma submitted to them and the literature they discover. Compilers of text-books, meanwhile, might wisely eschew oratory when illustrating their rules, and limit themselves to the practices of standard authors.

THOMAS BAYNE.

CHURCH PROPERTY IN BUBWITH.—I send, from a deed dated 1765, a summarized description of property at Bubwith, East Yorkshire, belonging to the neighbouring church of Aughton. Many of the names seem very uncommon. There are no areas or measurements given beyond those which I have stated, and except that the total area is stated to be an oxgang and a half of land lying dispersed in the township, townfields, and territories of Bubwith. In a subsequent deed relating to the same property mention is made of the Four Soles Drain, the Cross Butts Drain, the South Garth Ends Drain, the Little Field Drain, and the Dyon Drain; and in a still later deed I find, instead of the Illycrofts, the Little or Gilly Croft Field. It may be worth noting that at Dewsbury are certain fields (covered with mills and trade premises) formerly called the Annams, and now the Aldams, which years ago were part of the possessions of the rectors of Dewsbury.

A messuage called Kirkhouse, otherwise Kirkham.
Three lands lying in the little field called Illycrofts.
One broad Wawbutt Moor.
One broad new field land.
In the Highfield one broad Wardill.
One broad Mickland.
One broad Copthorn.
One West Bottom, the lower end whereof being broad and the upper end narrow.
One narrow Longflatt.
One broad Lingflatt (? Longflatt).
In the North Field one broad Ridding.
One narrow Oakland.
One narrow Short Broat.
One broad Thurn.
One broad old Moor land.
One other broad old Moor land.
In the new Moor lands five Burtle Butts.
In the Burtles one acre and a half beyond the Burtle Slacks.
One broad Copthorn End.
In the Intack one broad old Hill.
One broad Westshire lands.
One Oakland End.
One Whitcroft adjoining on the Rowside.
One broadfleet land.
One narrow fleet land.
Also one Beasgate in the Dion and three parts of Beasgate in the old Annamhills.
One rood and half a rood of meadow in the Counsleets.
One rood and a half of meadow in the Marsh.
One land called a Hurst, otherwise Hawborth Moor land.
One acre of land lying in the Southfield.
One long Broat lying in the Northfield and containing by estimation one acre.
One Sandgate land lying in the Intack.
And one Whitland lying in the Annamhills.

S. J. CHADWICK.

Dewsbury.

SPECTRAL SERPENTS.—Peregrine Piel (chap. xxxiv.) meets at Dover "an Italian churlatan," who as a specimen of his art conducts Peregrine and those with him into a room where they see "a thousand serpents winding along &

ceiling." Morgan, struck with the phenomenon, which he has not seen before, utters exorcisms, Jolter runs out, Gauntlet draws his hanger, and Peregrine is disconcerted. The Italian shows other wonders, and afterwards imparts to those present all the methods, that were no other than the effects of natural causes curiously combined.

What the method of producing serpents or vipers may be is not set out by Smollett. There are, however, two curious methods given in "Recueil des plus beaux Secrets de Medecine..... comme aussi plusieurs Secrets curieux sur d'admirables effets de la Nature et de l'Art. Amsterdam, 1709," p. 305:—

"Pour faire qu'une Maison paroisse toute remplie de Serpens et d'images terribles.

"Prenez la peau d'un serpent, avec le sang d'un autre serpent mâle, et la graisse d'un autre serpent; assemblez le tout, et le mettez en un morceau de drap qui ait servi à des funérailles, et les allumez dans une lampe neuve.

"Ou bien, prenez de la graisse de serpent, et y mettez un peu de sel; puis ayez un drap de mort et le coupez en quatre pieces et la graisse aussi, pour en mettre une partie à chaque piece. Vous ferez ainsi comme quatre mèches, et vous les allumerez aux quatre coins de la maison, ou de la chambre avec huile de sureau, dans une lampe neuve, et ce que l'on a marqué se fera."

This 'Recueil' contains many curious prescriptions, and many marvellous methods for showing the "effects of natural causes curiously combined." That which precedes what I have quoted gives two manners of extracting a toadstone from a toad, and a manner of proving that a toadstone is veritable. The one following tells how to make every man present have the appearance of some particular beast. You soak a wick in a compound of owl's eyes and wolf's gall, with an addition of the fat of such and such a beast; this you light in the middle of a house, and all the men present will appear to have the form of the beast whose fat you have taken. ROBERT PIERPOINT.

St. Austin's, Warrington.

LONG INCUMBENCIES.—The Rev. William Holland, rector of Huntingfield-with-Cookley, in this county, died on October 3, 1891, after an incumbency of forty-three years. The previous rector, the Rev. Mr. Uthoff, was appointed in January, 1783, so that the two incumbencies fill a period of 108½ years. Is not this almost unprecedented? W. R. TATE.

Walpole Vicarage, Suffolk.

BLUNDERS IN TRANSLATION.—For a good example of a fine, full-bodied blunder see Bohn's translation of Schiller's 'Revolt of the Netherlands,' 1872, on about the third page of the introduction. Alluding to the position of William the Silent at the commencement of the revolt, the author says, *inter alia*, "Philipp der Zweite Sendet ihm so viele Verstärkungen zu, als seines Mittlers' grausame Habsucht Bettler machte."

This the translator renders as follows: "Philip II. sent as many reinforcements as the dreadful impotency of his Viceroy begged for"! It is difficult to imagine a more criminal blunder; not only revealing a stupendous ignorance of German, but utterly destroying the vigorous sense of the original—Philip II. sent him as many reinforcements as the gruesome cupidity of his viceroy rendered beggars—i. e., Alva's oppressions ruined the people, and all whom he ruined flocked to the standard of revolt. What will not publishers sometimes print, and the public sometimes swallow! PATRICK MAXWELL.

Bath.

ELECTROCUTION.—When a new and barbarous word comes into being it is expedient that its birth should be recorded in 'N. & Q.'—held up to ignominy, as farmers nail stoats and "whit-tericks" to the door-posts of their stables. I have come on an abomination of this kind in the *Lamp* of October 17. It is in an article entitled 'How it Feels to be Killed by Electricity.' The passage where it occurs runs as follows:—

"A machinist in a new cotton mill near Quebec just had an experience which goes to show that the sensations of a criminal in the electrocution chair, if he has time to feel anything before he dies, are rather pleasant than otherwise" (p. 251).

The *Lamp* is a well-written magazine, of which I have a high opinion. The article from which I have quoted is probably the work of an American.

ANON.

[See 7th S. x. 145, 194.]

FOLK-LORE OF THE HOUR-GLASS.—Mr. C. E. Gildersome-Dickinson records in the *Morning Post* a bit of folk-lore which deserves to be embalmed in 'N. & Q.'—

"Until recently there was in the church of Cowden, Kent, annexed to the pulpit, an ancient hour-glass, which formerly served to regulate the length of the preacher's discourse. In July or August of last year the church cleaner discovered this to be broken. 'Uno voce,' the parochial soothsayers proclaimed, 'the glass is broken. Our minister will die.' Now, so far as is known, that glass had never been broken before; wherefore, whence the superstition, and what is the folk-lore connecting the 'pitcher broken at the fountain' with the glass that bounds 'the sands of time'? I may add that the prognostication proved true, as the decease of the rector of Cowden took place shortly after, away from home. It is to be hoped his successor duly recorded in his register the combined events, and that the glass may yet be restored whole and entire."

E. WALFORD, M.A.

Ventnor, Isle of Wight.

NEW ZEALAND IN 1840.—Here is an interesting scrap, taken from the *Auckland (N.Z.) Weekly News*, February 1, 1890:—

"We are accustomed to speak of the 'good old days,' and to contrast the days of 'profound depression' on which we have fallen; but when we look on the comfort now enjoyed by our working people to-day, and think of

the pioneers of the colony, and how they fared fifty years ago under the shadow of the tomahawk, we have every reason to be thankful. For illustration, the *Bay of Islands Gazette* of 1840 announces that the Kororaraka bakers had just then reduced the price of the 4-lb. loaf from 2s. 6d. to 2s.; pork was 8d., the daily diet being pork and potatoes; and for a change, potatoes and pork. In Auckland, the prices current of a late date (1841), we notice 'tea, none; sugar (very brown), 28l. per ton; candles, none; timber, 29s. per 100 feet; beef, 1s. 4d. per lb.; mutton, 1s.; potatoes, none; fowls, pair, 12s.; eggs, 6s. per dozen.' These were the 'good old days.'

H. H. S.

TEMP.—We need a short word to take the place of "in the time of," and I beg to suggest the use of *temp.*, which is already used in heraldic and some technical books. Pym lived *temp.* Charles I., Bolingbroke lived *temp.* George I., the spinning-jenny was invented *temp.* George III.

HUGH BROWNE.

PARALLEL EXPRESSIONS.—Andrew Marvell, in his poem 'To his Coy Mistress,' says:—

I would
Love you ten years before the flood,
And you should, if you please, refuse
Till the conversion of the Jews;
My vegetable love should grow
Vaster than empires and more slow.

The Poet Laureate, in his 'Talking Oak,' has:—

I, rooted here among the groves,
But languidly adjust
My rapid vegetable loves
With anthers and with dust.

F. C. BIRKBECK TERRY.

"QUOD EXPENDI HABUI."—Jeremy Taylor has the epitaph at length in a note to his 'Holy Dying,' ch. ii. sect. xiii. vol. iii. 'Works,' by Eden:—

Quod expendi habui,
Quod donavi habeo;
Quod negavi punior.
Quod servavi perdidit.

which were "formerly under the effigy of a priest at S. Peter's, S. Alban's." Ravenshaw's 'Antiente Epitaphes,' p. 5, Lon. 1878 (compare Weever's 'Funeral Monuments,' 1631, p. 581), where there is mention of other early instances of its occurrence. But neither C. P. Eden nor T. F. Ravenshaw refers to the classic origin, as it is in Seneca, 'De Beneficiis,' lvi. c. iii., nor to the 'Gesta Romanorum,' c. xvi. In Seneca there is this notice of it:—

"Egregie mihi videtur M. Antonius apud Rabirium poetam, quum fortunam suam transeuntem alio vident, et sibi nihil relictum præter jus mortis, id quoque ac cito occupaverit, exclamare: 'Hoc habeo quodcunque dedi!' O quantum habere potuit, si voluisset. Hæ sunt divitiæ certæ."

A parallel is the well-known passage of Martial, xlii. 7-9.
ED. MARSHALL.

THE LATE EX-EMPEROR OF BRAZIL.—The following extract, which has more than a passing

interest, is from the *Echo* newspaper of December 9:—

"The *Figaro* relates a touching incident. The Count d'Eu found in a cupboard in the ex-Emperor's apartment a small bag, carefully sealed. He opened it, and found it full of earth, on which was a small piece of paper, containing the following words: 'This is earth from my native land, which I wish to be placed in my coffin in case I die abroad.' The Count d'Eu has accordingly had a small cushion filled with this earth, and placed beneath the Emperor's head.—*Dalsiel*."

As an earlier illustration of this custom, it may be well to supplement this notice by an extract from the writings of Alphonse Esquiros:—

"In all the great cities of Holland the Jews have a private cemetery. At the Hague it is outside the town, on the right hand of the road running to Scheveningen; it is enclosed by a thick wall, and overshadowed by the lofty trees of this delightful walk. A handful of earth, said to have been brought from Palestine, is placed in a bag under the head of the deceased, or spread over his eyes, that he may sleep the sleep of his father, and recollect his country."—'The Dutch at Home,' second edition, 1863, p. 341.

WM. UNDERHILL.

57, Hollydale Road, S.E.

WICKET.—I derive this from an assumed Anglo-French form *wiket*, which, as I have shown, must have been the right form, though no quotation occurs for it. And now I have found it:—

Li fol entre enz par le *wiket*;

i. e., the fool enters in by the wicket. It occurs in 'Le Roman de Tristan,' ed. Michel, vol. ii. p. 101, l. 245. It is always a comfort thus to find a predicted form.
WALTER W. SKEAT.

Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

DUNDAS FAMILY.—I have been for some time engaged in tracing the descent of Major Lawrence Dundas, 13th and 26th Light Dragoons, who died on board H.M.S. Dictator March 1, 1796, on the passage to St. Domingo. There are letters from the first Lord Dundas, and the second Lord, afterwards first Earl of Zetland, in which they both speak of him as "a near relation." There is some curious mystery about this man, and the matter has lately been referred to the present Lord Zetland, who regrets "being unable to find the required information," and adds with reference to William, third son of Thomas Dundas of Fingask, that "the family records which I have by me state that Thomas Dundas died in 1762, leaving her sons—Thomas, the elder; Lawrence, who became Sir Lawrence. I have been unable to find any mention of a third son." Now Mrs. Dundas (senior), of Carron Hall, found amongst her papers

(since she published her book 'Dundas of Fin-gask') a document which shows three sons of the above Thomas, viz. (1) Thomas, (2) Lawrence, (3) William (in the army), but Mrs. Dundas cannot find any further trace of William. If he had sons this Major Dundas would fit in here.

Major L. Dundas, 5th Fusiliers, son of the Dictator man, left a statement that his father was first cousin to the first Lord Dundas; and he himself received an allowance of some three or four hundred a year from the first Lord Dundas and first and second Lords Zetland until the day of his death in 1866, besides many other favours. He also destroyed all his papers, except four letters (which accidentally escaped destruction):—(1) from Lord Dundas, dated September, 1817, Upleatham, inviting him to stay; (2) from Lord Dundas, December 20, 1817, in which he speaks of Major Dundas as his "friend and relation"; (3) from Lord Dundas, dated February 27, 1819, requesting Major Dundas to call on him in London; (4) from second Lord Dundas, dated July, 1821, from Aske, acknowledging Major Dundas as "a near relation."

The family were formerly under the impression that Major L. Dundas, 13th and 26th Light Dragoons, was Lieut.-Col. the Hon. William Lawrence Dundas, who died actually in St. Domingo in the same year, 1796, but on June 1; but the Dictator's log disproves this. Major Lawrence Dundas (cornet 13th Light Dragoons, Feb., 1775, army rank 20 Nov. 1762; Major 13th Light Dragoons, 1794; Major 26th Light Dragoons, 1796) died March 1, 1796, on board H.M.S. Dictator; married Ellen Green, daughter of Michael Green, of Greemount, co. Cork, and had nine children, amongst others Major L. Dundas, 5th Fusiliers, born 1788, died 1866.

Any replies will be thankfully received direct.

COLONEL DUNDAS.

62, Comeragh Road, West Kensington, W.

HAMPTON.—What is the origin and meaning of the place-name Hampton? We have Northampton and Southampton, Wolverhampton, Littlehampton, Hampton-in-Arden, Hampton Court, &c.

R. P.

HUNNIS=BRIGHAM.—I should be truly glad to know where the writer in the 'Dictionary of National Biography' of the article "Hunnis" found the authority for his assertion that "William Hunnis married Margaret Brigham on June 2, 1559." Long and patient searching on my part has not enabled me to come on anything to fix the date within a month or two.

CHARLOTTE STOPES.

"THE CITIZEN LORD M."—In a letter to Elijah Barwell Impey, dated "Paris, Feb. 13, 1803," reference is made to "Your schoolfellow the citizen Lord M*****" ('Memoirs of Sir Elijah Impey,'

1846, p. 394). I should be glad if any reader of 'N. & Q.' could help me to identify the noble lord. I may perhaps add that Elijah Barwell Impey, like his father, was educated at Westminster School.

G. F. R. B.

OLD INSCRIPTION ON A QUAICH.—Will some scholar kindly interpret for a lady the following inscription, engraved on the bottom of a silver "quaich": "Ol Me Tioram"? R. F. S.

WELBY FAMILY, OF LINCOLNSHIRE.—In a recently printed volume of Lincolnshire wills, the Rev. A. R. Maddison questions the descent of the present family of Welby, of Denton, from the old stock of Welby, of Gedney. I am editing an account of the family in 'Notes on the Heraldic Visitation of Lincolnshire in 1634,' and I should be extremely obliged to any correspondent who would tell me whether any link connecting the two houses is known to be in existence.

A. G.

4, Minster Yard, Lincoln.

MORRIS-DANCE.—Can any correspondent give information as to the correct way of dancing a morris-dance, and especially as to how the following morris-dances should be danced?—'Shepherd's Hay,' 'Billy and Nancy,' 'Princess Royal,' 'Young Colin,' 'Devil among the Tailors.'

W. C. H. B.

ITALIAN AND FRENCH POETS.—Who are the best living Italian poets? Also, who are the French poets who compose the "third Pleiad of poets still living" mentioned in the notice of Dr. Brewer's 'Historic Note-Book,' in 'N. & Q.,' 7th S. xi. 259? Whom do the French consider their greatest living poet? JONATHAN BOUCHIER.

JAMES MILNES-GASKELL, M.P.—The late Sir Francis Hastings Doyle, in his 'Reminiscences and Opinions' (p. 36) observes of James Milnes-Gaskell, formerly member for Wenlock, that

"his close friendship with the late Lord Canning brought him into more constant communication with his brilliant father, of whom he has preserved in private letters many interesting anecdotes. Some of these have been lately given to the world by Charles Milnes-Gaskell, his eldest son."

When, and in what form, were these "given to the world"? POLITICIAN.

MELLISH: ENGLISH TRANSLATION OF 'HERMAN AND DOROTHEA.'—In the correspondence of Goethe and Schiller, May 2, 1798, Goethe writes that the Englishman Mellish, who was intimate in the Weimar circle, had completed a translation of 'Hermann und Dorothea,' four cantos of which he had with him. Can any one tell me whether this translation was ever published; and, if so, where? Mellish published a volume of translations into English about 1819, but I am unable to find a

copy in Germany. It was printed in Hamburg, I think, where Mellish was British Consul.

W. T. HEWETT.

ARC-EN-TERRE.—Can any of your readers inform me, on good authority, of the English equivalent for the above French expression? It means an iris on the ground through dew, as "rainbow" (*arc-en-ciel*) is through a cloud, "sun-bow" (*arc-en-ciel artificiel*) through spray, and "fog-bow" (*anthélie*) through fog. All the works on light and meteorology that I know of ignore it.

PHILOMATH.

GRIME'S DYKE OR GRÈME'S DYKE.—Could you kindly refer me to any book that gives some account of the above, part of which is in this parish (*vide* Ordnance Survey map)?

EDWARD HOGG.

The Lodge, Pinner.

GEORGE ELIOT.—I have lately come across the following book, "The Essence of Christianity, by Ludwig Feuerbach, translated, &c., by Marian Evans," &c. Can any of your readers tell me of any other book to which George Eliot put her maiden name?

C. B. STEVENS.

Whitley Rise, Reading.

THE FLYING PIEMAN.—Can any reader tell me if any one with the above *sobriquet* is known as an historical personage? He is said to have been of gentle family, and to have been engaged in treasonable practices on behalf of the Pretender, while ostensibly pursuing the harmless occupation of selling pies, and is further said by tradition to have been murdered by a mob.

F. CLAYTON.

Charlwood.

GOETHE, HEINE, AND LORD BEACONSFIELD.—Lord Beaconsfield, speaking of 'Contarini Fleming' (in his general preface prefixed to the Hughenden edition of 'Lothair,' 1881), says, "Goethe and Beckford were impelled to communicate their unsolicited opinions of this work to its anonymous author, and I have seen a criticism on it by Heine, of which any writer might be justly proud." Can any of your correspondents say what these were?

CALVICER.

HALIDOM.—What is the derivation of this mediæval word? Does it mean Holy Dame, thus equalling as an expression "By'r Ladye"?

J. B. S.

[*Halidom* is used for "Holy Lady." *Halidom*, A. S. *haligdom*, anything especially holy.]

MR. GLADSTONE ON SCOTT AND JEFFERSON DAVIS.—For a literary purpose only, I am anxious to know in which of Mr. Gladstone's speeches occurs the statement that in his opinion Sir Walter Scott was the greatest literary force that this island had produced, except Shakespeare. I think,

but am not certain, that the speech referred to was delivered in Edinburgh. Also I wish to be informed when and where (was it not at Newcastle?) he said, speaking of the Confederate President, that Mr. Jefferson Davis had made a great nation.

AXON.

HUGH MILLER AT DURHAM.—I am told that in one of Hugh Miller's works there is some account of a visit to Durham, during which the author was shown "Hobb of Pelaw." See 'Metr. Life of St. Cuthbert' (Surtees Society), Pref., p. xii. Can any one give me the reference?

J. T. F.

MURRAY.—Who was John Murray? He gave security, on issuing his tokens, 1668, in the Isle of Man, to exchange them when the Earl of Derby's copper money should be issued. In 1709 this occurred, and Murray's executors duly redeemed them. On the coins he spelt his name Murrey. On the obverse were the famous three legs of the island with "Quocunque generis stabit." The legs are running to the right, but generally they run to the left.

C. A. WARD.

Walthamstow.

VERSION OF 'THE HOUSE THAT JACK BUILT.'—Can any one tell me where I can find that version of 'The House that Jack Built' which finishes with,—

This is Westminster Hall,
So lofty and tall,
With all its great counsellors
Bouncing and big,
Every one with a three-tailed wig!

FREDERIC HEPBURN.

Sutton, Surrey.

THOR, NORWICH JEWS' HOUSE.—In Mr. Walter Rye's 'Popular History of Norfolk' (1887, p. 50), describing the persecution of the Jews in Norwich during the early part of the thirteenth century, it is said that their house called Thor was burned down. Was this house a synagogue; and what does "Thor" mean here?

JAMES HOOPER.

Norwich.

COLLEGE OF ARMS LIBRARY AND MANUSCRIPTS.—Has any catalogue of this been printed and published; and are the public allowed to inspect the same?

W. L. WEBB.

"KEY" AND "LOCK."—Can any one inform me whether the word *key* is used as a verb elsewhere than in Shetland? A curious experience brought this use of the word under my notice. A maid-servant was told to lock the main door; which she afterwards maintained that she had done, even after it was shown that the door was merely shut, and not locked. She replied, "I locked it, but I did not key it." Inquiry showed that in Shetland to lock a door means to put it on latch only.

while to *key* it bears the same meaning as English "to lock." Ignorance of this local usage might have awkward consequences.
W. DURIE.
Lerwick, N.B.

HANKEY.—"The Norman People" says "Hankey" is derived from Anché in Poitou. Robert de Anké accompanied Boamund to the Crusade, 1096 (Roger Wend., ii. 76). Thomas de Hanchet, of Cambridgeshire, 1316 (Palgr., 'Parl. Writs'). Also 'Les Conquerants de l'Angleterre,' par Gabriel Ogilvy (manuscript) gives:—

"Anché, famille poitevine, fixée en Devonshire à la Conquête en la personne de Robert d'Anché qui vivait en 1100 (Mon. Angl.). Elle était originaire du village d'Anché près de Couhé en Poitou, et son nom s'est vicié en Angleterre en Anch, Ank, Anke et Ankey. Il y avait aussi des Anché au Comté de Kent. Richard Anch du Comté de Cornwall paraît dans les *Testa de Nevil*. Vers 1200 Isabelle, Lady d'Ank, fille de Sir Geoffroy d'Ank, chevalier, fut mariée à Michel d'Aigueville."—Pols, 'Devon.'

I should be greatly obliged to any of your readers who may have access to either of the five named sources of the above information if they would extract further details about the Anké, Hanchet, Anch, and Ank referred to.

HENRY ALERS HANKEY.

23, Park Crescent, Portland Place, W.

A SHAKESPEARE A ROPEMAKER.—I think it will be generally admitted that Will Shakespeare could spin many a good yarn. Was any of his relatives a ropemaker, as may be gathered from following ('State Papers, Domestic,' 1656-7, January 26)?—

"56 Order in Admiralty Committee summoning Henry Hughes, Wm. Pritchard, Robert Wakeley, Mr. Bartlett, and Mr. Shakespeare to appear before them and show cause and give an account of their failure of contract."

Above refers to a copy of contract alluded to between Admiralty Commissioners and ropemakers, whereby the latter engaged to supply cordage of the finest quality provided that the Admiralty paid monthly; failing this, there was an understanding that the ropemakers were to reduce supplies till the *sine qua non* was again forthcoming. In fact, "no coin no coir." F. P. H. HUGHES.

AUTHORS OF QUOTATIONS WANTED.—

All-potent flattery, universal lord,
Reviled yet courted, censured yet adored;
How thy strong spell each human bosom draws,
The very echo to our self-applause.
'Tis thine to smooth the furrowed brow of pique,
Wrinkle with smiles the sour reluctant cheek;
Silence the wrathful, make the sullen speak,
Disarm a tyrant, tame a Father's curse,
Wring the slow farthing from the miser's purse;
Subdue Lucretia even when gold shall fail,
And make Apicius smile o'er cheese and ale.

The above lines are given in the quotation books as Pope's. I and others have made a diligent search for them in his poems, but failed to find them.

GIGADISE.

Replies.

TENNYSON'S 'AYLMER'S FIELD.'

(7th S. xii. 328.)

As to the first passage quoted, ll. 451-457, the earlier lines refer to the supposed date of the poem, 1793, alluded to in ll. 464, 760-767.

The soft river breeze

Which fanned the gardens of that rival rose

is the breeze from the Thames "on the Temple Gardens, called "of the rival rose" from Shakspeare, '1 Henry VI., II. iv., "London. The Temple Garden," where, in the dispute between Richard Plantagenet and Somerset, their partisans pluck white or red roses respectively from off the brier and the thorn; and at the end of the scene Warwick says:—

This brawl to-day

Grown to this faction, in the Temple-garden,
Shall send, between the red rose and the white,
A thousand souls to death and deadly night.

The last passage (l. 767)—

By shores that darken with the gathering wolf

—introduced, as it is, in a description of the atrocities of the first French Revolution, means, I suppose, the actual gathering of packs of wolves to prey upon the carcasses of the murdered victims, and in such numbers as figuratively "to darken" the shores of the rivers.

The middle extract, ll. 660-662, is from Averill's sermon, where he contrasts Baal with Christ:—

Then came a lord in no wise like to Baal.

The babe shall lead the lion.

Isaiah xi. 6, "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them."

Surely now

The wilderness shall blossom as the rose.

Isaiah xxxv. 1, "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose." This seems to have suggested the imagery of the following lines, in which Mammon is described as the god of Aylmer's idolatry, and the rival of Christ ("Ye cannot serve God and mammon," St. Matt. vi. 24), for whom he will not, like the priests of Baal, gash his flesh. L. 658:—

Thou wilt not gash thy flesh for him [*i.e.*, Christ], for thine [*viz.*, Mammon, implied in the Dives of the parable, St. Luke xvi. 19]

Fares richly in fine linen, not a hair

Ruffled upon the scarf-skin, even while

The deathless ruler [*i.e.*, Christ] of thy dying house [for he is ruler of the quick and the dead]

Is wounded to the death [*i.e.*, of the Cross] that cannot die,

because Christ ever liveth to plead that death, and his people must show it forth till he come; "For as often as ye eat this bread, and drink this cup,

ye do show the Lord's death till he come!" (1 Cor. xi. 26).
W. E. BUCKLEY.

No one has hitherto offered any explanation of the allusive passages in this poem, concerning which inquiry was made. Failing a better interpreter, I will do what I can to throw some light upon them.

No. 2:—

The deathless ruler,
Wounded to the death that cannot die,
must be, I think, the author of evil, thus wounded
by the advent of our Lord above mentioned.

No. 3. The full passage is:—

And ever murdered France
By shores that darken with the gathering wolf,
Runs in a river of blood to the sick sea.

Clearly the reference is to the great rivers Rhone and Loire and their shores, polluted with a stream of blood by the *fusillades* and *noyades* of the Terror. The "gathering wolf" I take to mean the vengeance of European nations gathering against France in 1814. It may be questioned whether the connexion made between cause and effect is altogether happy. Humanly speaking, it was not the bloodshed of the Terror, but the insatiate ambition of Bonaparte which brought upon France that great retribution.

No. 1 is, in some respects, the most difficult of the three passages. Leolin is walking in the Temple Garden, "beside the river bank," and he finds the breath of the roses coming to him with a soothing message, very different from what had once been, when the gathering of the "rival rose" in that same garden was the signal for outbreak of the great Civil War. So much is clear. The great difficulty of the passage lies in the words

And then indeed
Harder the times were, and the hands of power
Were bloodier, &c.

At first sight we ought to be in no doubt that "then" is the time present to Leolin. It was the year 1793 (placed at the head of the poem), the very year of the Terror; and it may be true that even in England the hands of power were then bloodier, and the repulsion between classes greater than seventy years after, when the poem was written. Still, this reference to public affairs of the time seems very needless and inept. If the poet had already made any sort of allusion to the Wars of the Roses, we should at once suppose that this was the time spoken of, when the hands of power were bloodier, and the acceding hearts of men seemed harder too. But he has made no such allusion. We have no sort of reference to that time until we read of the "rival rose." Yet I am disposed to think this was his meaning. The coming to the Temple Garden suggests to his mind the historic gathering of roses, and he chooses to assume that it shall also be in the reader's mind, even before notification. He would say, It was no

strange thing that in old time the roses of the Temple Garden should have been made a symbol of strife, for

Then indeed
Harder the times were, &c.

But now, in a less stormy age, it might well be, and it was, otherwise. The introduction of the matter is utterly harsh in its abruptness; nevertheless, it seems preferable to the flatness of an allusion to Leolin's own time. C. B. MOUNT.

"ADMIRAL CHRIST" EPITAPH (7th S. xi. 500; xii. 43, 78).—I am able to supply an example of fifty years earlier still than the one quoted *ante*, p. 78. I find among my father's notes a memorandum of one probably still to be found in St. Dunstan's, Stepney. The name is Capt. John Dunck, and the date 1696, and it runs with slight difference from the other—

Though Boreas' blasts, and Neptune's waves
Have tossed me to and fro, &c.

It is curious to trace "Boreas" merging into "boisterous." There are very probably still earlier instances.

Happening last autumn to be at Ardrossan, I searched for the example mentioned at the last reference; but the only old churchyards I could find were at Saltcoats and Stevenston. If there is a disused one at Ardrossan proper I could meet with no one who could direct me to it. At Saltcoats are many quaint inscriptions. The earliest stone says, "Here lies the corps of John Girdy, who died July 23, 1771." There are other stones commemorating deaths as early as 1761. But though there are numbers of persons who died at sea, I think I can safely say there is no trace of an "Admiral Christ" epitaph. A similar report may be given from Stevenston. Was your correspondent perhaps thinking of Arbroath? At Arbroath itself, though there are many quaint epitaphs, this variety does not occur; but at St. Vigean's, two or three miles off, I found these variants:—

Though Boreas blasts and Neptune's waves
Have tossed me to and fro
Against you both by God's decree
I harbour here below
Wher [*sic*] at an anchor I do ride
With many of our fleet
Yet once again I shall set sail
Our General [*sic*] Christ to meet.

Erected by Jean Cargill in memory of her husband, Alexander Wall, late seaman, Auchmillie, who died 1854.

We in our peaceful bed of rest
Do take our safe repose;
Nor are we toss'd by Boreas blast,
As he who to the ocean goes.

"Erected by John Spink, mariner, and J^r Swankey, his spouse, 1805, in memory of three their children." (Possibly they died at sea, I

this is not specified. Bas-reliefs of a boat, an anchor, and two fish further adorn the stone.)

Within this quiet silent grave
Our bodies [*sic*] rests [*sic*] secure;
Our anchors fixt upon the rock
Which ever shall endure.

All these I found "on the same brae" where, as the sexton told me, "all the seafaring people lie buried." At Aberdeen the "Bonaccord" Guide tells that this epitaph exists, but I could find no sexton who knew of it. In fact, Scotch tombstones are, for the most part, so closely filled up with names and dates of the number of people thriftily commemorated on each that no room is left for epitaphs of any sort.

At Whitby I found the "Saviour Christ" variant of the "Admiral Christ" epitaph on a stone with the dates 1791-1847, names Edward Pinnock, father and son, master mariners. At Margate and at Minster, where I had been assured it existed, I found it not at all, though I searched diligently. Anyhow, my mem. of 1696 remains the champion instance.

Was it from this folk-verse that Tennyson got his idea (I forget the exact words) about meeting my

Pilot face to face

When I have crossed the bar?

The folk-verse, anyhow, has the advantage. "Admiral" is a more vigorous as well as more appropriate trope than "pilot." R. H. BUSK.

HINTS TO FARMERS (7th S. xii. 126, 232, 350, 429).—As A LANDLORD points out that 'N. & Q.' may in the future be quoted as an authority, perhaps it may be well to make a few more remarks on this subject. Agriculture is the chief occupation of this county, and the growth of corn its staple industry, so, of course, there are both large and small farmers; but in great portions of the county scarcely any but big farmers are to be found. You may ride through scores of parishes which consist of only one farm. In one of these parishes one field contains nearly 400 acres; and in the summer on that farm they had to lead water to the stock a distance of four miles from one part of the farm to another. They have now constructed a "ram," and force the water through miles and miles of pipes to every part of the farm where it is needed. They have also levelled hills, made embankments through valleys and cuttings through hills, at an expense of many thousand pounds, all to enable the farm to be worked profitably and to keep it from going out of cultivation. A recent tenant lost 30,000*l.* in farming it before these improvements were made. Just fancy having to cut through hills, build embankments, and lead water for miles, in Lincolnshire, which many people think is all flat, and suffers from too much water! It is one of the driest parts of England. These large farms are manufactories, with yards full of machinery and labour-saving

appliances, with their own blacksmiths and carpenters, and some have engineers, as steam is largely used. And the wives of these farmers ought to milk the cows, although they have as much capital at stake as many a Lancashire manufacturer who lives like a prince.

But where the land is very good, as it is round Boston, much of it is let in small farms of from twenty to one hundred acres. On these farms are no idle hands; the wives and daughters do milk the cows, though many of the daughters of the most ignorant labourers won't. These farmers are the most careful and industrious people in the world. "They work like horses and live like pigs, or they could not live at all," I heard a large farmer say of them. By which he did not mean they were piggish or coarse, but that for economy they lived meanly on such produce as was not marketable, and which a big farmer would give to his pigs—such as the "riddlings" of the potatoes, "fallings" of the apples, "hinderends" of wheat, "giddy" mutton, and such like. Eight hours a day! These hard-working plodding men, with capitals of from 300*l.* to 1,000*l.*, many of the sons and daughters of them have to work ten, twelve, and very often fourteen hours a day.

When I began housekeeping my father gave me this advice: "In hiring servants look sharply after their parents. Don't have town-bred girls at any price, but always have daughters of cottagers or little farmers, because they must have had careful, managing, industrious parents—none else could live on their bits of land; and they are pretty sure to have brought their daughters up to hard work, as all such folks' bairns have to work as soon as they are able, and almost before." I have proved the value of this advice.

Does the Arcadian correspondent think that Latymer's mother really milked thirty cows with her own hands? If thirty cows had been left to her to milk, Latymer's father would soon have been reduced to beggary, instead of being able to give alms to the poor and marry his daughters with respectable portions. Latymer's mother milked thirty cows just in the same way that J. C. Francis prints 'N. & Q.' It is probable that J. C. Francis never lifted a type, and it is probable that Latymer's mother never sat under a cow. Thirty cows and the dairy work connected with them would make full employment for two or three women, who would milk the cows while Latymer's mother busied herself in the house about other matters.

"Latymer's mother milked thirty cows!" is constantly being quoted by people who are mostly either unthinking or malicious and mischievous. It is now again running through the cheap newspapers, and the inference wished should be drawn is, that if farmers and their wives worked as they ought to do, milk and provisions might be cheaper.

Latymer's cows, at their present value, would be worth quite 600*l.*, and his sheep 250*l.* Add to this a horse or two, pigs, poultry, dairy utensils, and the money necessary to go on with; altogether he would require from 1,200*l.* to 1,500*l.* to work his little farm with, which is more than hundreds of country shopkeepers have who keep servants and whose daughters rarely help their fathers at all.

A very large proportion of the aristocracy of this county are tenant farmers. Among the farmers and farmers' sons are magistrates, barristers, lawyers, clergymen, professors, engineers, artists, masters of our most aristocratic public schools, novelists, &c. Some of the cleverest young artists of the day, including the painter of one of the most remarkable pictures of the year, are Lincolnshire farmers' sons. Prof. Conington, so famous as a scholar at Oxford, although the son of a clergyman, was of a family of tenant farmers; his uncles were and his cousins are Lincolnshire farmers, and one of his sisters married a tenant farmer. As to the anecdote of the girls who came to the garden party in low dresses of crimson velvet, it was because they were not accustomed to the usages of good society, and not because they were farmers' daughters. If they had been the daughters of neighbouring shopkeepers, it is possible they might have made themselves more ridiculous still. I should think they were nice girls, but a bit "raw," which would soon wear off under favourable circumstances. It was most likely a parson's garden party, as they have to labour to make friends of all sorts and conditions. I don't think they would have been invited to a "gentleman-farmer's" party, as they are as particular and exclusive as anybody; but if they had, care would have been taken that they did not make themselves ridiculous. R. R.

Boston, Lincolnshire.

The discussion about the position and the duties of farmers' daughters must be fruitless, for there are farmers and farmers. In the Eastern Counties the difference between one farm and another is commonly noted by the number of horses it is necessary to employ to do the work on it. It is obvious that there is a considerable difference between a "one-hoss" farm and a "ten-hoss" farm. A "one-hoss" farmer must needs put his own manual labour into the farm, and depend upon his wife and family for work too. The "ten-hoss" farmer need do neither the one nor the other. There is a similar difference between them as there is between a retail dealer and a wholesale merchant; or between the skipper of a coasting schooner and the commander of a P. and O. steamship. If a "ten-hoss" farmer can afford to keep riding horses for his sons and to have pianos for his daughters, why should he not?—the propriety of such a course is not to be considered by the light of the necessities of his "one-hoss" neighbour.

The ignorance mentioned by A. J. M. on the part of one of your correspondents as to what a yeoman is, gives the opportunity for a really interesting inquiry as to what are the differences between, and the proper technical terms connected with, the manorial lord, the yeoman, and the farmer.

By the very terms under which land was held under the feudal system it was of necessity that some tenants *in capite* or landlords (a much abused word) were larger owners than others. Some owned several manors, and some only one. There were greater lords and lesser lords. If the holding included several manors, the great lord was accustomed to grant them to different under-lords, subject to similar conditions to those under which he held from the king; so that every manor had its lord, some holding direct from the king and some not.

The manor again was never so small that it could not be split up into smaller holdings. These were held by tenants subject to similar conditions as the tenure of the manor—i. e., military service or its equivalent in money—and also subject to the customs and laws of the manor. This is where the yeoman comes in. He held his land either freely or by copy of the Court Rolls, or (later) by lease. In all cases he did homage to the lord for the lands he held, just as the lord himself did homage to his over-lord for the manor; and he made certain payments, either annually or on succession, or both, as an acknowledgment of the lordship of the lord. So long as he fulfilled these conditions he was recognized as the proprietor of the land. He could sell his interest in it, or devise it by will; he might cultivate it himself or farm it to another; he was the proprietor, the yeoman. If he chose to farm it out to another, the person who hired it was called the farmer.

Here, then, we have the lord, the yeoman, and the farmer, owing duties to one another, but holding distinct positions with regard to the land. If the over-lord lived in the neighbourhood of his possessions at all he lived at "the Castle" or "the (capital) House." (Capital is another much abused word.) "The Hall" was the home of the manorial lord; he was the squire. The yeoman, who as a rule cultivated himself, lived at "the Grange" or "the Barton"; and when the tenant yeoman and farmer became so confused that in the popular mind they presented precisely the same idea, his home was popularly known as "the Farm." It so happens now that many a yeoman and many a farmer live at the old "Hall"; but, of course, this neither makes them manorial lord nor squires. Circumstances have mixed up the names of the things and the persons, but these remain precisely what they ever have been. I shall be grateful for any correction.

FRANK PENNY, LL.M.

The advice of A. J. M. to the farmers may be very valuable, but he is not very accurate in his quotation. What he calls a "Devonshire song" is one of the 'Poems of Rural Life in the Dorset Dialect,' 1879, by the late Rev. W. Barnes. It occurs on page 136, and is a little poem of four stanzas, of the second of which A. J. M. quotes inaccurately the last four lines. I never could find much likeness between the Devonshire and Dorset dialects, either in spoken or in correctly written specimens; and Barnes would have been horrified and indignant if he had read that one of his Dorset poems was a "Devonshire song." The lines are:—

Zoo if you'd have a bus'len wife,
An' childern well look'd after.
The maid to help ye all drough life
'S a farmer's woldest da'ter.

O. W. TANCOCK.

Little Waltham.

SIEGE OF TOULON (7th S. xii. 449, 473).—Letters to the *Broad Arrow* of December 12 and the *Army and Navy Gazette* of December 19 show that the shot that we are finding date back to 1707. Toulon was never, I believe, bombarded from the sea except by fleets under the command of British admirals. CHARLES W. DILKE.

DR. SMITH'S 'BIBLE DICTIONARY' (7th S. xii. 383).—Corrections have a place from time to time. Not long since a correction of A. P. Stanley was in 'N. & Q.' I ask leave to offer another of the same writer. In the notice of St. Thomas the emphatic expression "Dubitatum est ab eo [cor. illis] ne a nobis dubitetur," is given to St. Augustine. It comes in reality from St. Leo, "De Ascensione Domini," 'Opp.' t. i. 190, Ben.

ED. MARSHALL.

LOCUSTS (7th S. xii. 84, 272, 410).—As an illustration of Matthew iii. 4, "And his [John's] meat was locusts and wild honey," I find in my commonplace-book an extract from 'Livingstone's Missionary Travels in South Africa.' I have unfortunately omitted to note volume and page:—

"Our supplies were necessarily so irregular that we were sometimes fain to accept a dish of locusts. These are quite a blessing in the country; so much so that the rain-doctors sometimes promised to bring them by their incantations. The locusts are strongly vegetable in taste, the flavour varying with the plants on which they feed. There is a physiological necessity why locusts and honey should be eaten together. Some are roasted and pounded into meal, which eaten with a little salt is palatable. It will keep thus for months. Boiled they are disagreeable; but when they are roasted I should much prefer locusts to shrimps, though I would avoid both if possible."

R. M. SPENCE, M.A.

Manse of Arbuthnott.

SCOTTISH SEVENTEENTH CENTURY RECORDS (7th S. xii. 425).—Lord Rosebery recently pre-

sented to the members of the Scottish History Society a volume (printed from a MS. in his possession) containing a list of persons concerned in the Rebellion of 1745. In addition to the names of persons, the districts from which they came are mentioned, and the manner of their assisting in the rebellion and their supposed place of hiding are also given. It is a volume of considerable value regarding the period with which it is concerned. W. E. WILSON.

Buccleuch Place, Hawick.

"BESIDES THE CUSHION" (7th S. xii. 368).—Nares, in his 'Glossary illustrating English Authors,' gives the following examples of the use of this expression:—

"A sleight, plotted betwixt her father and myself,
To thrust Mouchensey's nose *besides the cushion*."

'Merry Dev.' 'O. Pl.' v. 278.

"And as we say in our poor English proverb, put him clean *beside the cushion*."—Gayton, 'Fest. N.' p. 36.

"To foresee the king his power on the one side, and your force on the other, and then to judge if you be able.....to put hym *beside the cushion*, and not whylest you strive to sit in the saddle, to lose to your owne undoing both the horse and the saddle."—Holinshed's 'Chronicles,' 1577.

"What I? marrie I will go to Menedemus and tell him that this wench was stolne from Caria, one that's rich, and of a noble parentage; whom he may greatly gaine by, if he would redeeme her. C. Thou art *beside the cushion*."—'Terence in English,' 1614.

"Falsus es, thou art *beside the cushion*. Thou art deceived. You mistake me."—*Ibid*.

"Tru. No Ned, for blaming the poor town, for a lewd ill-manner'd town, or as your mother thinks it, a sink of perdition, I tell thee, Ned, thou art quite *beside the cushion*."—'The Woman turn'd Bully,' 1675."

EVERARD HOME COLEMAN.

71, Brecknock Road.

Yes, there are "many other examples to be found in English literature." Nares gives several, and here are a few not in Nares:—

But ye were *confuse tantum*,
Surrendering your supposicions,
For there ye *myst your quossions*.

Skelton, Dyce, vol. i. p. 212 (also p. 349).

He snatcht at the bag. No haste but good (quoth shee),
Short shooting leaseth your game, ye may see,
Ye mist the cushin, for all your haste to it.
And I may set you *beside the cushin* yit.

Heywood's 'Proverbs,' part ii. cap. 9.

"And if he understood this, and knew his lady had played *beside the cushion*, what wonder was it that he should runne madd!"—Shelton's 'Don Quixote,' 1652, f. 58.

"And with one blow, confounded and downe-dagger'd him, and as we say in our poor English proverb, put him clean *beside the cushion*."—*Id.*, p. 36.

R. R.

Boston, Lincolnshire.

The metaphorical uses of cushion that I am aware of are: "You mist the cushion," as an equivalent to "non ea mens hominis," in Clarke's 'Paræmiologia Anglo-Latina,' p. 2, Lond., 1639. Ains-

worth, in the English-Latin, has: "To be beside the cushion, scopum non attingere; a scopo errare; nihil ad rhombum." Ray has (p. 155, Bohn), "To be beside the cushion, aberrari a janua." *Cushion* occurs in other proverbs, but writers have not thought it easy to explain it in this use. See Hazlitt, 1862, pp. 220, 436, 441, 445, for the present, with the other instances.

ED. MARSHALL.

[MR. FITZEDWARD HALL obliges with a communication to the same effect.]

A PERFECT GENTLEMAN (7th S. xii. 408).—A book with the title of "The Compleat Gentleman, written originally in Spanish by Baltasar Gratián, and now translated into English by T. Salkeld," was dedicated to Lord Boyle, and published in London in 1730. In a series of twenty-five chapters the various qualities necessary for a complete gentleman are discussed, sometimes in dialogues, and pointed with numerous apposite stories. Chapter xi. is "Not to make ones-self too cheap," and xii. deals with "Man at the Point of Perfection." Chaucer, in the 'Wif of Bathes Tale,' line 6,695 and line 6,752, gives the character of a "gentilman."

ALBERT HARTSHORNE.

As strictly pertinent to A. S. P.'s query, I forward the following quotation from H. J. Wilmot's sermon on "Treasures," published in *Literary Churchman* 'Sermons,' second series (Skeffington, 1883):—

"Let me end by giving you the portrait of a Christian man which is carved on the wall of an old manor-house in Gloucestershire, and may we all try to go and be like-wise. 'The True Gentleman' is God's servant, the world's master, and his own man. Virtue is his business, study his recreation, contentment his rest, and happiness his reward. God is his Father, Jesus Christ his Saviour, the Saints his brethren, and all that need him his friends. Devotion is his Chaplain, Chastity his Chamberlain, Sobriety his Butler, Temperance his Cook, Hospitality his Housekeeper, Providence his Steward, Charity his Treasurer, Piety his Mistress of the house, and Discretion his Porter, to let in or out, as is most fit. Thus is his whole family made up of virtue, and he is the true master of the house. He is necessitated to take the world on his way to Heaven, but he walks through it as fast as he can, and all his business by the way is to make himself and others as happy as he can. Take him in two words—a man, a Christian."

C. K.

Torquay.

A. S. P.'s *catena* is likely to prove very interesting. Tennyson has something to say on the subject in the 'In Memoriam' (cx.), and Cardinal Newman has discussed it at considerable length in 'The Idea of a University,' p. 204.

T. P. ARMSTRONG.

Here is Thackeray's definition of this ever charming type of manhood, whose initial example, according to Gerard Leigh in his 'Accidents of Heraldry,' was Jesus Christ. "What is a gentle-

man?" asks the modern novelist. "It is to be honest, to be gentle, to be generous, to be brave, to be wise; and possessed of all these qualities to exercise them in the most graceful manner."

C. A. WHITE.

Preston on the Wild Moors, Salop.

This query reminds me of an amusing incident which happened many years ago at the "Cock Tavern," in Fleet Street. A diner, who had been imbibing too freely, became so noisy that the proprietor directed his removal. The waiter who successfully accomplished this, on returning to the room, expressed his regret at having been obliged to put the individual out, for, said he, with emphasis, "He's a perfect gentleman"; adding, after a pause, as if to explain how he arrived at so decided a conclusion, "he give me 'alf-a-crown." I am afraid, however, this is not quite the sort of authority your correspondent wants, but I am not sure that the title is always conferred on much better grounds.

C. M. P.

JACKS O' TH' CLOCK (7th S. xii. 306, 393).—These are to be met, I think, pretty much all over Europe. Most people remember those on the clock tower at Venice, two armed figures, locally called "Mori," the word in this use not designating Moors, but simply "dark ones." There is a good deal of other figure mechanism connected with this clock. I forget whether it still works. As well as the "Mori," for instance, three Magi ought to come out, attended by a star, and preceded by an angel blowing a trumpet. A similar device existed not long ago (probably still exists) at Reggio d'Emilia; but Tiraboschi has already pointed out that Sansovino was in error in ascribing them to the same hand, as Rinaldo was the name of the maker of the clock of Venice, and the two brothers Ranieri made that of Reggio. Besides the additional figures of the "Mori," the Venice clock tower is a good deal overloaded with ornament, and the pasquinade,

Siore Colonne, cosa fate quì?—
Non lo sappiamo in verità!

which Bonomi afterwards made famous in London, originally, or at all events some three centuries earlier, was appended to some meaningless column which formed part of this adornment. This clock tower, however, is quite distinct from the great tower of St. Mark's, with which it would seem that the book mentioned at the last reference confuses it. The hours on this tower are struck by hand by the live watchman on the top gallery, who thereby testifies his vigilance. As soon as the mechanical "Mori" have announced the hour on the bell of their tower, the watchman repeats it on the bell of his tower. At all events, such was the arrangement when I was there a few years ago, for I remember that while the man was expounding the various points of the prospect to me

he omitted to strike one of the quarters. There are some such figures, if I mistake not, also in the Torrazzo of Cremona.

In France, especially in the north, there were many of these figures. Jaquemart or Jacquemard for a male, and Jaqueline for a female figure, is the name assigned to them there, though I think the word does not appear in Littré. A good deal of apparently uncalled-for conjecture has been expended on the origin of the word scarcely worth repeating. In one or two places (e.g., Cambrai) they are also called Martin and Martine.

At Romans, in the department of the Drôme, the duty of striking the hours is performed by a figure, not habited in a jack, or coat of mail, as usual, but in the garb of a gens-d'arme. He is nevertheless called *le Jaquemart* by the people, and the female figure who strikes the quarters is *Jaqueline*: the square in which the clock turret stands is *Place Jaquemart*. It is not easy to recall all the places where one has seen such figures. I have certainly met them also in Germany, but the only note of any I can find is a rough sketch of a ferocious looking one with a huge feather in his helmet, which I made one day long ago when passing Herrenhausen, in Carinthia.

At York are two well-designed figures in armour, one of which strikes the half hours on a metal cylinder with a long hammer, the other the quarters on another cylinder with a halbert. These have been brought inside the nave within the last twelve months.

At Wells Cathedral the clock in the north transept claims to be the oldest self-striking clock with a count-wheel. It dates from the early part of the fourteenth century, when it was made for Glastonbury Abbey by Peter Lightfoot, a monk there; it was moved after the Dissolution to Wells. At every hour two sets of twelve horsemen ride out of two gateways in concentric circles, but in opposite directions; they strike each other as they pass with their lances so many times as required to denote each hour, moving at a brisk pace; a little way off sits perched very high up a quaint figure, in what looks like the dress of the last century; he *kicks* the quarters on two bells placed behind his feet. Probably he also strikes the hours with his hands on a bell placed within reach of them, but he did not do so while I was there (about a year ago). On the outside wall of the same transept is another large dial and two bells, on which two figures, locally called "Quarter-Jacks," strike the quarters. They are said to be moved by the works of the clock inside, though some way apart. The very remarkable clock at Wimborne Minster, already mentioned at the last reference, is said to have also been made at Glastonbury by the same master.

R. H. BUSK.

16, Montagu Street, Portman Square.

In Mr. Thiselton-Dyer's 'Church-Lore Gleanings' (pp. 197-201) examples are described as existing, or having existed, also at Holy Trinity Church, Bristol (demolished in 1787), at Westgate, Exeter, and at Norwich Cathedral. J. P. H. Bolton-le-Sands.

THE SEALS OF BURNS (7th S. xii. 427).—It may interest your correspondent to know that there is a facsimile of the second seal at the foot of a finely engraved portrait of the poet, a copy of which I have in my Burns scrap-book. I see I also have a cutting from the *Universal Magazine* for January, 1790, entitled "Prologue written by Mr. Robert Burns, the Ayrshire Bard, Spoken by Mr. Sutherland at his Theatre in Dumfries on the evening of last new-years day," beginning:—

No song, nor dance, I bring from yon great city.

Has this been reprinted? And I have before me a pair of old steel-framed round-eyed spectacles, one thick double concave glass remaining, which I bought some years ago as having belonged to the poet's father. I also possess a 12mo. volume, in the original boards, uncut, which I sent for Mr. James McKie's inspection, and in his letter returning the book he says, "I have shown it some of my friends, none of whom have ever seen another copy; it is a rare gem, if I dared would covet it." I annex copy of title:—

"Poems, | chiefly in the | Scottish Dialect. | by |
Robert Burns. | with | an account of his life, | and | a
glossary.

O Nature! a' thy shew an' forms,
To feeling pensive hearts hae' charms!
Whether the summer kindly warms,
Wi' life an' light,
Or winter howls, in gusty storms,
The lang dark night!

Edinburgh: | Printed for A. Constable & Co.; W. Anderson. | Stirling; T. Donaldson, Dundee; and Verner, | Hood, Sharpe & Co., London. | 1807."

Collation: Title; life, 8 pp.; dedication, "To the Nobleman and Gentlemen of the Caledonian Hunt," signed "Robert Burns, Edinburgh, April 4, 1787," 2 pp.; contents, 2 pp.; poems, 251 pp.; one blank page; glossary. Pagination continued to 274. GEORGE POTTER.

Grove Road, Holloway, N.

I have a facsimile of Burns's 'Lord Gregory,' at foot of which is engraved a facsimile of his seal, such as described by the poet and referred to. Of course, it will be known that Currie's editions have on the title-page a woodcut of this seal, but it is not exactly, in all particulars, like the facsimile. ALFRED CHAS. JONAS.

Swansea.

GEOGRAPHICAL BOOK (7th S. xii. 407).—John Seller was hydrographer to Charles II., and wrote a great number of works from 1671 to 1711; and I think he must have communicated 'Magnetical Experiments' to the *Philosophical Transactions*,

1667. He was associated with Sir Wm. Petty, and everything shows that he was a man very well known in his own day. The Hermitage was close to the present river entrance to St. Katherine's Docks, and is still indicated in Hermitage Wharf. The spot was once celebrated as the place of execution for pirates. John Seller published a great many books, in the way of navigation charts, geographical maps, Scripture geography, and astronomical pocket-books. But these things were generally published, as music is now, without any date. For what reason who can say? They thus render subsequent inquiry futile. No doubt John Seller was both author and publisher of this little book. Probably he never was a publisher for others at any period of his life, or if he were it would be strictly for nautical books, otherwise he would soon have left Wapping, though while the Thames was silver Wapping was not the diabolic soot swamp it now is. C. A. WARD.

Walthamstow.

There is a Hermitage Bridge, a Hermitage Terrace, a Hermitage Street, and Hermitage Stairs at Wapping. Hermitage, Wapping, will always be associated with the Tichborne trial. The Claimant in his will bequeathed to his daughter his "property at or near Hermitage, in Dorsetshire." The Tichbornes had no such property, but the Orton family lived at Wapping.

CONSTANCE RUSSELL.

Swallowfield, Reading.

John Sellers, the prolific producer of maps, flourished in the latter part of the seventeenth century. Lowndes (*vide* 'Bibl. Manual,' p. 2239) enumerates a few of his numerous works. Of these the earliest, dated 1671-2, is entitled 'The English Pilot,' and the latest, 'America' (a small atlas), was issued in 1700. I can throw no light on the whereabouts of "the Hermitage, Wapping." C. K.

Torquay.

DREAM OF THE ASSASSINATION OF PERCEVAL (7th S. xi. 47, 121, 232, 297, 416; xii. 437).—Miss BUSK's interesting illustrations of this extraordinary dream differ from the original to such an extent that any explanation showing coincidences in their due proportion to be but natural would still leave this particular dream unexplained. Ordinary coincidences may be duly discounted, and it would, indeed, be strange if the nightly dreams of millions of persons had never any subsequent correspondence in sober fact. But the coincidences of Williams's dream were so minute in particulars wholly beyond and above the ordinary play and tricks of the imagination, that it is difficult to institute a comparison between this and other dreams. It is one thing to dream, and keep on dreaming, that a certain man, whom you may not know, kills another man, whom you also do not know, even at a

certain time and place, and in a certain manner. But to be able to conjure up the features not only of one person, but several, whom you have never seen, and to be able to describe their dress down to the very buttons, let alone other minute and striking circumstances, is a feat of the imagination which cannot, I venture to think, be explained in the manner suggested by Miss BUSK. I do not think my previous suggestion covers anything like the whole ground; but it must be remembered that some of the minute particulars, such as the countenances and attitudes of the parties present, were only endorsed by the dreamer on seeing in a shop a print of the scene some time after the occurrence; and a statement such as this, treated judicially, cannot be placed in the same category of evidence as the main facts, reported before the occurrence. *Humanum est errare*; and being of a sceptical turn of mind, I think therein may be found an explanation of some of those extraordinary coincidences which lie outside the lines of ordinary coincidental dreaming. HOLCOMBE INGLEY.

A variant of the lift story told by Miss BUSK is put by Andrew Lang into the mouth of the Bachelor of Arts in 'The House of Strange Stories,' which may be found in the same volume as 'In the Wrong Paradise' and other reprinted articles. ST. SWITHIN.

THE ROYAL ARMS (7th S. xii. 449).—If your correspondent will consult Guillim's 'Heraldry,' I believe that he will find all the various supporters of the royal arms. Every dynasty seems to have varied them. The "dragon of the great Pedragonship" was peculiar to the House of Tudor, if I mistake not; but it is many years since I devoured Guillim. HERMENTRUDE.

Some account of the supporters of the royal arms will be found in Burke's 'General Armory,' 1878, p. xix, and the various changes that have taken place from the reign of Edward III. to James I., who on ascending the throne, we learn, introduced "the unicorn from Scotland, and from that monarch's reign to our own times the lion and the unicorn have remained the royal supporters." T. F. F.

THE MANCHESTER SCHOOL (7th S. xii. 28, 118, 238).—In 1861 there was published in London, as an octavo pamphlet, 'The History of the Manchester Party,' a series of seventeen articles, printed from the *Plymouth Mail*. POLITICIAN.

MOBILE (7th S. xii. 133, 254).—Trench, in 'On the Study of Words,' has (p. 205, ed. 18

"I may note," says one writing towards the end of the reign of Charles II., "that the rabble first changed title, and were called 'the mob' in the assembly this (The Green Ribbon) Club. It was their burden, and called first 'mobile vulgus,' and

naturally into the contraction of one syllable, and ever since is become proper English.—North, 'Examen,' p. 574."

According to Cooper's 'Thesaurus,' 1578, "mobile vulgus" is used by Claudian.

F. C. BIRKBECK TERRY.

GOLDSMITHIANA (7th S. xii. 421).—*Tempest* occurs in Thomson's strong and vivid description of the Hercules of Farnese ('Liberty,' iv. 140-3):

In leaning site, respiring from his toils,
The well-known Hero, who delivered Greece,
His ample chest, all *tempest* with force,
Unconquerable reared.

As Part IV. of 'Liberty' appeared in 1736, this brilliantly illustrates the use of the word twenty-six years before its employment in the 'Citizen of the World,' which was published in 1762. As an intransitive verb *tempest* is used by Ben Jonson, 'Poetaster,' v. 1:—

Thunder and *tempest* on those learned heads,
Whom Cæsar with such honour doth advance.
See 'Encyclopædic Dictionary.'

THOMAS BAYNE.

Helensburgh, N.B.

MR. AXON notes the use of *tempest* as a verb in Goldsmith's 'Citizen of the World,' let. xvi, and asks for a previous example of its use.

In my edition of Chaucer's 'Minor Poems' I give Chaucer's 'Balade on Truth,' with the reading—

Tempest thee noight al croked to redresse.

My note on the line gives two more examples, one from Chaucer's translation of 'Boethius,' book ii. prose 4, and another in a French poem which Chaucer translated. Thus the verb originated in French, and Chaucer first made its acquaintance when he wrote his A B C.

WALTER W. SKEAT.

In the clause quoted from Goldsmith's 'Citizen of the World' I find "*tempest*ed up by a thousand various passions." And Goldsmith afterwards, in 1764, wrote, "To calm the world *tempest*ed up by long war" ('History of England in a Series of Letters,' vol. ii. p. 120, ed. 1772). The verb in question, without the strengthening up, our lexicographers exemplify from Milton, Pope, and Thomson; but they might have gone further back for it than Milton; see, for instance, Donne's 'Pseudo-Martyr' (1610), p. 100, and Samuel Ward's 'Life of Faith in Death' (? 1622), p. 110 (ed. 1627). Horace Walpole somewhere has *tempest*ed about. The context I have forgotten, and hence am unable to say whether we there have a preterite or a participle, or whether Walpole's verb is not intransitive.

F. H.

Marlesford.

Our friend MR. AXON will have to correct his date for the foundation of the Society of Arts, which was not in 1780, but in 1754, years before

Goldsmith wrote. There had been a society also in Dublin, and one in Holland under the name of Tut Nut t'Algemeen, and this now exists. The *Economical Journal* of this year has nothing to do with Goldsmith's topic, but is theoretical. Two coeval institutions, the Society of Arts and the 'Annual Register,' flourish in this day.

HYDE CLARKE.

OFF (7th S. xii. 429).—Surely Richardson's 'Dictionary' has for the last fifty years contained a satisfactory explanation of this phrase:—

"To get off,—to come off well; (met.) to get or remove to a distance (sc.) from danger, misfortune, &c.; to escape."

"To be well off,—to be removed or at a distance (sc.) from danger or misfortune; to be in a prosperous state or condition."

The transfer of meaning from safety from danger to prosperity is both easy and natural.

F. J. FURNIVALL.

This problem is started by a correspondent of the *Academy*, who seems to suggest that *off* is allied with the Icelandic *hafa*, a word, no doubt, practically identical with our *have*. Our *well off* is, of course, the German *wohlhabend*. Far be it from me to express any opinion of my own.

GUALTERULUS.

Off=away, and so *to be well off*=to be well away from any trouble or scrape. *To be badly off*=to be badly away from (that is not to be away, to be near) trouble or scrape.

DNARGEL.

CHURCHYARD INSCRIPTIONS (7th S. xii. 446).—The four lines beginning—

Beneath our feet and o'er our head,
are from a funeral hymn by Bishop Heber. The remaining lines are not in the same hymn.

A. B.

These lines are a good deal adapted from a poem by Bishop Heber, which begins—

Beneath our feet and o'er our head,
But the second verse is considerably altered from the original, which runs:—

Turn, mortal, turn! thy danger know,
Where'er thy foot can tread,
The earth rings hollow from below,
And warns thee of her dead.

EDWARD H. MARSHALL, M.A.

Hastings.

LATIN LINES (7th S. xii. 388).—The Latin lines quoted by HIC ET UBIQUE are in St. Saviour's Church, Southwark, and form the punning epitaph of Thomas Cure, who died May 24, 1588. He was saddler to Edward VI., Queen Mary, and Queen Elizabeth; M.P. for Southwark in 1562-3, and again in 1570-71; warden of St. Saviour's, and a great benefactor to the parish. He founded and endowed a college or hospital for the poor known by his name. In Park Street, Southwark,

a modern public-house, called the "Yorkshire Grey," has a stone let into the wall in front, with Cure's arms and the following inscription:—

"This part of the estate of the late Thomas Cure, Esq., Sadler to Queen Elizabeth and Founder of the College, was rebuilt 1831, John Wild, jun, Warden."

The epitaph is quoted in Tiler's 'St. Saviour's,' p. 29, and in Concanen and Morgan's history of the parish, p. 103. They also give a copy of Cure's will.

PHILIP NORMAN.

ABBÉ OR ABBOT (7th S. xii. 449).—Webster says in his 'Dictionary':—

"Abbé: an abbot; but more generally one of a class of persons, especially in France and Italy, who had studied divinity to some extent, and who hoped for preferment to abbeys."

"Abbot: the superior or governor of an abbey."

Littre says: "Abbé: 1°, celui qui gouverne on possède une abbaye. 2°, tout homme qui porte un habit ecclésiastique." The 'Académie' gives the same definition of the word.

DNARGEL.

BURNING DEAD BODIES (7th S. xii. 385).—Reference was made to this monument in the last volume of 'N. & Q.' at p. 150. As the monument was erected in 1812, the date 1709 probably does not refer to the lady's birth, though, of course, it possibly may.

G. F. R. B.

SIR GEORGE CORNEWALL LEWIS (7th S. xi. 448).—If, as I think, this query has not been answered, perhaps you will let me answer it by an extract from a letter from Sir Herbert E. F. Lewis, received a few days ago:—

"Not having my uncle's essay on Federal Government &c., in the library, I thought it probably had not been published, but to make sure I wrote to Messrs. Longman and Murray to find out. It seems it never was published. The family pedigree was, of course, merely of private interest, and was printed only for the use of the family."

ROBERT PIERPOINT.

St. Austin's, Warrington.

FIFTY-POUND KOSSUTH NOTES (7th S. xii. 327, 418, 452).—No doubt either fifty-florin or five-hundred-florin notes are meant, as the Hungarians do not count money by the pound, but by the florin. When Kossuth was at work arranging his 'Memoirs' for the press some years ago, a friend of mine was busily engaged transcribing for him extracts from official documents and other sources relating to the action brought by the Emperor of Austria against Messrs. Day and Kossuth. These were no doubt published in one of the four volumes of the 'Memoirs.' Only the first volume of these was translated into English. It contains nothing about the bank-notes.

L. L. K.

CLOVEN (7th S. xii. 429).—The puzzle which the quarryman has set Mr. HEMS is one easily solved. It is a question simply of punctuation,

thus—"equal to the sample I have sent you; cloven; time three weeks," and it is a matter-of-fact, businesslike way of putting it. By *cloven* the quarryman means granite blocks which have been "cleaved" by wedges from the solid mass in the quarry, in distinction from those shaped from the loose blocks which in blasting have been displaced, for between the two qualities there is a great difference. A Derbyshire quarryman would say "riven" instead of "cloven," but he would speak of "clove blocks" all the same.

THOMAS RATCLIFFE.

BURKE'S 'LETTER TO A NOBLE LORD,' 1796, (7th S. xii. 428).—According to the *European Magazine* for 1796, on February 18:—

"Lord Lauderdale gave notice of his intention to bring forward a motion of considerable importance, respecting a pension granted to a certain individual in this country," &c.—P. 185.

And on March 4:—

"Lord Lauderdale rose to make his promised motion on the subject of the pension granted to Mr. Burke, and made payable out of the four and a half per cent. duties. A recent publication [foot-note, "Mr. Burke's Letter to a Noble Lord on some former motions," &c.]..... his lordship observed, might probably rouse the curiosity of the public," &c.—P. 261.

I would venture to suggest that the Duke of Bedford may have made some remarks on the subject of the pension in his speech on the Bill for the Safety of His Majesty's Person, delivered December 14, 1795. In this speech he stated:—

"For a constitutional resistance to the arbitrary acts of a profligate administration an ancestor of his had bled upon the scaffold.....[and] in the practice of these principles his Grace declared it to be his determination to live and to die."—*Ibid.*, p. 106.

J. F. MANSEERGH.

KING'S SERVANT IN COURT (7th S. xii. 347).—If a reader of 'N. & Q.' not learned in the law, may suggest a correction in a query emanating from Lincoln's Inn, I should read "King's *Serjeant*" (*serviens ad legem*), instead of "servant" in the above. Thomas Littleton himself was made by Henry VI. judge of the Marshalsea Court and "king's serjeant," and his father, Thomas Westcote (if my supposition be right) held the same rank before him. "Out of the serjeants at law, or of the coif, some are made the king's serjeants to plead for him in all causes, especially in cases of treason, and one is usually appointed, called premier serjeant" (Rees's 'Cycl,' in v. "Serjeant"). No such officer as king's servant in court is mentioned in Beatson's 'Political Index,' 1806; and though the title-page of that work states that the register is "from the earliest period to the present times," the list of serjeants at law begins at 1660 only, nor do I know where to find a list from the commencement of the order in 1275, as Blackstone says, or in 1259 or 1255, as Matthew Paris states.

W. E. BUCKLEY.

Miscellaneous.

NOTES ON BOOKS, &c.

A Treatise on Heraldry, British and Foreign. By the Rev. John Woodward, F.S.A.Scot., and the late George Burnett, LL.D., Lyon King of Arms. 2 vols. (W. & A. K. Johnston.)

Upon the death in 1889 of Dr. Burnett, during many years Lyon King of Arms, his collections, with a view to a new and authoritative history of heraldry, were placed in the hands of the Rev. John Woodward, known in heraldic circles and among readers of 'N. & Q.' as a writer of varied attainments and of special qualifications for the task assigned him. To complete mastery of the art of armory in Britain in its ancient and modern use and in its historical development he adds a familiarity with foreign blazon such as few Englishmen, if any, can be said to possess. Into safer hands, accordingly, the work could not have been confided. We are disposed to look, indeed, with equanimity, if with no stronger feeling, upon the fact that the progress made by Dr. Burnett proved to be less than his friends supposed, and that the larger and by far the more difficult share in the undertaking has fallen to his successor. Of the eight hundred or more pages composing the completed work, less than a sixth is due to the earlier writer. Preserving, then, in full those portions of Dr. Burnett's work relating to Scottish and other matters in regard to which, thanks to his official position and his long-continued researches, Dr. Burnett was an authority, Mr. Woodward has rewritten the book, the application and use of which he has broadened, converting it into an introduction to general European heraldry. Regarded in this light, it is the best and most trustworthy work that has yet appeared. It is the fashion to say that the art or science of heraldry is the easiest of acquisition. Like most similar assertions, this is false. Nothing is much easier than to obtain a smattering of knowledge; to grasp its history, development, significance, and relation to other studies, and to master its details is an arduous labour. To encourage the error of which we speak, popular, and in many cases misleading, introductions pour from the press until now in catalogues heraldry appears as a comprehensive heading. It may be doubted, however, whether there is any subject whatever on which so many works which are mere *rechauffés* of existing treatises and contain practically no original research, have been published.

To point to the respects in which this work is an advance upon previous treatises would be an unending task. It may simply be stated that there are very few matters in which the bounds of existing knowledge are not to most students enlarged. Near the outset what is said concerning the shield, and especially tinctures, furs, and metals, will alone justify the close study of the volume. It is quite impossible from a study of the armory of a single country to arrive at a grasp of the subject commensurate with its importance; or, indeed, that is not in a sense misleading. See on this point what Mr. Woodward says as to the exceptions to what is perhaps the most generally known canon, that metal must not be placed upon metal; in fact, that colour must be placed on metal, and metal on colour. What is said in the second volume as to the "escutcheon of pretence" will have great interest for very many of our readers. Especially valuable are the chapters on "Marshalling," on "Badges," and on "Heraldic Marks of Illegitimacy," concerning the last of which much ignorance prevails. The entire volume is, indeed, a mine of condensed and trustworthy labour, its illustrations are numerous and admirable, and the work does infinite credit to all con-

cerned with its production. It would be easy, though superfluous, to swell out this notice by showing the sources whence Mr. Woodward has drawn his conclusions as regards foreign blazon. The book will be the trusted friend and reference of all who are seriously interested in the science with which it deals. Its ample index, its appendices, and its double glossary of English and French terms of blazon add greatly to its value.

William Hogarth. By Austin Dobson. (Sampson Low & Co.)

No living writer speaks with more authority than Mr. Austin Dobson upon the literary and artistic life of the eighteenth century. In order to do the work he has accomplished it is necessary to be saturated with the literature of the epoch, and to be, so to speak, possessed by its spirit. This Mr. Dobson has long been. His own works join to the precision and fitness of language which is in a sense a modern gift not a few of the characteristics of those writers of the past among whom in intellectual association he dwells, and have the finish, point, and epigram of the last century. Hogarth has long been a favourite with him, and the 'Life' which he contributed to the series of "Great Artists" has won full recognition. That memoir forms the basis of the present, though, to use the author's own illustration, the skeleton has been "sufficiently, if not completely, clothed." Of the original the introductory chapter alone has been reprinted with merely verbal alterations, while the memoir has been extended to double its previous length. His book is in two portions, the first narrative, analytical, and historical; the second wholly bibliographical. Apart from his works Hogarth claims little in the shape of biography. Such facts as are obtainable are retold with *verve* and lucidity, while the intellectual growth of the painter is exhibited in an unusually satisfactory description and analysis of his works. A series of well-executed reproductions of many of Hogarth's most characteristic plates adds to the worth of the study and to the value of the book. As a record of Hogarth the volume is all that can be desired, while as a picture of life in the last century it is unsurpassed in modern literature. The account given of the notabilities or notoriety with whom Hogarth deals is very valuable, extending far beyond ordinary sources of information, and in some cases leaving both the 'Dictionary of National Biography' and 'N. & Q.' behind. With so much spirit and vivacity is, meanwhile, the whole conveyed that the task of perusal never palls. Mr. Dobson is somewhat more than a mere master of phrase. He has the poet's gift of ennobling a word by use. For a picture at once concise, exact, luminous, and imaginative, take the opening chapter on Hogarth's 'London'; for the use of a superbly just epithet see, on p. 46, what is said about convention, with its ready tear and "faded Requiescat," which may stand with Wordsworth's "forlorn hic jacet." The bibliography, meanwhile, supplies a list longer than has yet been afforded of books, pamphlets, &c., relating to Hogarth and his works, including very many concerning which inquiries in 'N. & Q.' have been frequent. Many of these are in French and German. Special value attends the catalogue of prints, which is practically exhaustive, and supplies all the information the student or collector can seek, including the dimensions. The only omissions consist of a few unimportant shop-bills or coats of arms, some supposed forgeries, and two or three designs which neither "the ingenuity of the artist nor the coarseness of his time can reasonably be held to excuse." The catalogue of paintings supplies all ascertainable particulars concerning all works which Mr. Dobson believes to be genuine. To satisfy all who believe themselves

possessed of Hogarths is a task beyond the author's powers or ambition. Possessors of this goodly volume will have little need to besiege 'N. & Q.' with Hogarth queries.

The Clarke Papers. Edited by C. H. Firth. Vol. I. (Printed for the Camden Society.)

Few contributions more interesting and important than the 'Clarke Papers,' now first published under the admirably competent supervision of Mr. C. H. Firth, have been issued by the society whose latest publication it is. That the collection should have remained so long unprinted is in itself a matter of surprise. Upon one of the most interesting points in the long struggle between the King and the Commons they throw a flood of light, and the latest volume of Dr. S. R. Gardiner's 'History of the Great Civil War' could scarcely have been written without them, or would at least have been deprived of some of its most luminous chapters. These papers we learn were bequeathed in 1736 to Worcester College, Oxford, by Dr. George Clarke, a great benefactor to that college. His father, Sir William Clarke, was the original owner. He was Secretary to the Commissioners who in June, 1646, negotiated the surrender of Oxford, and to those who in 1647 tried to arrange terms between the Parliament and the Army, and occupied other important posts. After the Restoration he was knighted, and appointed Secretary at War. Thanks to the papers he selected, we get a satisfactory insight into the feeling and history of the Army at the period when its complaints were keenest, and when it was about to take the action which led to the tragedy at Whitehall. The behaviour of the agitators, the motives for their conduct, the grievances and political feelings of the soldiers, and the character and views of their leaders are illustrated with remarkable fulness, and, as Mr. Firth says, the papers "elucidate more than one dark passage in Cromwell's political career, and justify the high estimation of Ireton's ability expressed by his contemporaries." They begin March 30, 1647, and show that at that time there was "much ado" at the House about "your army." "The citizens grumble vilely, and will be satisfied with nothing but that you be presently disbanded, and they say nor will they trust you to goe for Ireland with your own commanders unless first the army be purg'd of Sectaries, as they call them." Most miscellaneous are the papers which follow; letters, reports, transactions, lists, and what not, introducing the names of the most notable history makers of the period. The last letter of the present volume is from Carisbrook Castle, December 19, 1647, from Colonel Robert Hammond, concerning the custody of King Charles. One of the matters, indeed, upon which the most satisfactory information is supplied is that of the detention and the escape of the King. The best test of the value of the collection is furnished by a study of Dr. Gardiner's latest volume and of Mr. Firth's very important and admirably written introduction. The work of editing could not have been entrusted to more competent hands, and the service that has been rendered by the historian will be fully and promptly recognized.

Antient Drolleries.—*Pimlico*; or, *Runne Red-Cap*, 1609. With a Preface by A. H. Bullen. (Privately printed.)

THE second of the "Antient Drolleries," to the first of which we have already drawn attention, consists of 'Pimlico; or, Runne Red-Cap: Tis a Mad World at Hogsdon,' a brochure of extreme rarity, first issued in 1609. It is a very quaint and curious piece, casting a bright light upon Shakspeare's London and upon the rustic amusements of the cit at the beginning of the

seventeenth century. To those fond of local antiquities it will strongly commend itself, while to the student of Elizabethan literature it is all but indispensable. It is reprinted from a copy in the Bodleian (Malone Collection), the only one Mr. Bullen has seen, and the text, of mixed roman and black letter, is faithfully reproduced. Pimlico, it may be said, is not the place now known by that name, but a place of entertainment kept at Hoxton by a person called Pimlico, for whom see the first volume of the First Series of 'N. & Q.' In his scholarly and delightful preface Mr. Bullen points out a reference to a performance of Shakspeare's 'Pericles.' In the description, which is in verse, is enshrined Skelton's 'Tunning of Elynor Kummung' and the portrait of that famous ale-wife is reproduced from a volume published in 1624. These drolleries are issued in very limited editions, and are likely before long to be in demand. Oxford is given as the place of publication, but Mr. Bertram Dobell, of Charing Cross Road, is apparently responsible for this volume, as for its predecessor.

WE have received the useful *Paint Calendar* for 1892 of Messrs. T. Fletcher & Co.

READERS of Carlyle have often inquired whether it was not possible to obtain some accurate text of the course of lectures on literature which he delivered in 1838. They will, therefore, be glad to hear that these lectures are now about to be published by Messrs. Ellis & Elvey. The text now to be issued is derived from the report taken at the time by the late T. C. Amatey, afterwards M.P. for Youghal, two separate transcripts of which have been in the hands of the publishers.

MR. F. A. CRISP writes:—"I think it may interest some of your readers to learn that the early registers of Greenstead Church, Essex, dating from 1553, are now being privately printed. They contain much valuable information relating to armigerous Essex families.

MR. GODFREY TURNER, of whose death we hear with much regret, was a contributor to 'N. & Q.' Contributions of his, to which he appended his initials, will be found in the present and the preceding volumes. He was a ready writer, and a man of varied attainments.

Notices to Correspondents.

We must call special attention to the following notices:

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

TO secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

CORRIGENDA.—P. 471, col. 2, l. 24 from bottom, read "Dictionnaire, Napoleon Landais"; p. 493, col. 2, l. 8 from bottom, for "worth" read *varia*. The context shows that it is a misprint.

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'."—Advertisements & Business Letters to "The Publisher."—at the Office, Took's Court, Cursitor Street, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

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